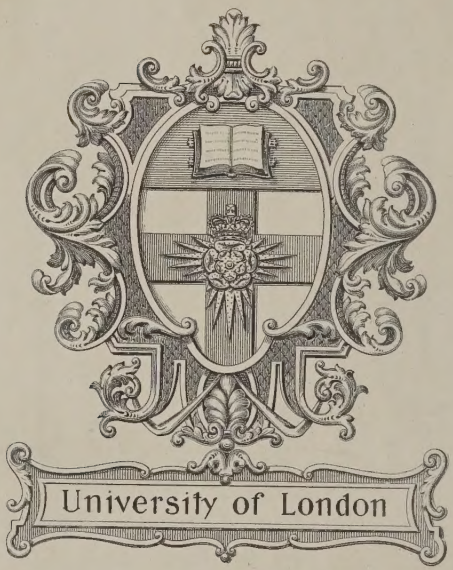
University of London

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REPORTS

FROM

COMMITTEES:

ELEVEN VOLUMES.

— (2.) —

ART UNION LAWS; EDUCATION; PUBLIC ACCOUNTS; ROCHDALE VICARAGE.

Session

1 *February*——10 *August* 1866.

VOL. VII.

1866.

REPORTS FROM COMMITTEES:

1866.

ELEVEN VOLUMES:—CONTENTS OF THE

SECOND VOLUME.

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REPORT

FROM THE

SELECT COMMITTEE

ON

ART UNION LAWS;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

MINUTES OF EVIDENCE,

AND APPENDIX.

Ordered, by The House of Commons, *to be Printed,*
7 *June* 1866.

332.

Tuesday, 20th March 1866.

Ordered, THAT a Select Committee be appointed to inquire into the operation of the Art Union Laws.

Monday, 30th April 1866.

Select Committee nominated:—

Lord Robert Montagu.	Mr. Monsell.
Sir Michael Beach.	Mr. Bazley.
Mr. Blake.	Sir Wentworth Dilke.
Mr. Schreiber.	The O'Conor Don.
Mr. Beresford Hope.	Mr. Frederick Leveson Gower.
Sir William Stirling-Maxwell.	Mr. Graham.
Mr. Bentinck.	Mr. Torrens.
General Dunne.	

Ordered, THAT the Committee have power to send for Persons, Papers, and Records.

Ordered, THAT Five be the Quorum of the Committee.

Thursday, 7th June 1866.

Ordered, THAT the Committee have power to Report their Observations, together with the Minutes of Evidence taken before them, to The House.

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REPORT.

THE SELECT COMMITTEE appointed to inquire into the Operation of the ART UNION LAWS;——HAVE considered the matters to them referred, and have agreed to the following REPORT:

YOUR Committee, having examined the most competent witnesses, and carefully considered the subject committed to them, report as follows:

The Art Union Act (9 & 10 Vict. c. 48) was passed in the year 1846. This Act exempts from the operation of the Lottery Laws, societies which have been formed for the encouragement of Art, by the distribution of pictures and engravings. It was opposed by Sir R. Peel, in its passage through the House, on the grounds that it "was an exception to right principle, and that, like all exceptions from right principles, they would reap much practical inconvenience from it . . . that they ought to adhere to a principle, and not depart from it in the hope of promoting art, or any department of art. The question was whether, if they did depart from the rule, it would be of advantage to art? He doubted it. He entertained great doubt whether these Art Unions had a tendency to encourage a high style of art. . . . It might, indeed, lead to an increased demand for inferior productions; but he did not think it would encourage any productions which might not be dispensed with without any great detriment to the interests of the arts." 4. 27, 28. 29, 30.

Before the passing of the Act, however, Art Unions had already been established. The Liverpool Art Union dates from the year 1834. The London and Scottish Art Unions began their operations in 1836. Ten years afterwards, Art Unions were legalised, in accordance with the recommendation of a Committee of this House, and with the avowed object of applying artificial measures for the distribution of works of art. For, at that time, there was not a ready sale for pictures of a high and expensive class. With a show of reason therefore, Art Unions were encouraged, in order to create a market for the sale of a high class of pictures. 7. 16. 19, 20.

The tendency of Art Unions has been to foster the love of chance and speculation rather than to encourage high art. 76, 77.

No exemption from the operation of the Lottery Laws is granted, except to those societies which expend their revenues on works of art, and direct their operations to the encouragement of art alone. It has been stated by Mr. Bucknell that the Lottery Laws are set at defiance by many societies which pretend to be Art Unions, but are not constituted by the Board of Trade. 945. 118–126.

Evidence has been given that there is now no object in permitting Art Unions to have special exemptions. Another witness, however, expressed an opposite opinion. Pictures of the highest class find a ready sale, and are often disposed of, even before the opening of the exhibition at which they are exposed to public view. The sums formerly granted by the nation for the encouragement of art were much less than the amount which is now annually set apart for the same purpose. In 1846, a grant of 8,771 *l.* was made; but in 1865 the total sum voted was no less than 190,000 *l.* Many public exhibitions of pictures, moreover, have been established since the year 1846; and English collections of pictures, such as the Turner, Sheepshanks, Vernon, and Bell, have been presented to the nation. The annual exhibitions of London alone, contain upwards of 7,000 modern pictures, besides collections annually brought together at Manchester, Liverpool, Birmingham, Newcastle, &c. Art Unions have in no way contributed to the formation of these various institutions; and these promote the objects for which Art Unions were permitted. 57. 1173. 710. 773. 22, 23. 54, 55. 1223. 1231–1233. 1241. 1248–1254. 33, & *see* App. 41, 42.

518. Coeval with the commencement of Art Unions, Schools of Design were first established. At the School of Design in London, 18,000 students annually learn drawing and painting. At the Kensington Central School 85 pupils are 520, 521. every year qualified to become teachers; and at the Schools of Art throughout the country there are no less than 109,652 persons who are instructed in the 511. 514. 524. 535. various branches of art. It is to these schools, as well as to the general 1133, 1134. 1274, admission of the public to the numerous Art exhibitions that the improvement 1275. 1229. 1254. in the public taste is in a great measure due.

537, 538, 539. While the influence of Art Unions in improving the public taste appears to 1142, 1143. 1157. have been very slight, the moral effect of some of them has been proved by the 1162-1165. 1254. concurrent testimony of many witnesses to be very bad.

58. 70. 1129. 1147, Of by far the greater number of Art Unions it was truly said, that they have not pro-
1148. 1158. 1173. moted the object for which they were permitted to exist. The benefit which it was thought that they might confer, could spring only from two sources: viz., by rendering assistance to artists in following their professions; or by placing good works in 679-681. the hands of persons who would not otherwise be likely to possess them. The secretary of one Art Union seemed to rest his case on the former source of benefit 60. 639. 1234, 1235. alone. Yet it was given in evidence that Art Unions are not very beneficial to artists; because the amount of assistance which is rendered to artists by purchas- 630-643. 1229. ing their pictures for prizes, is very small indeed. And, with regard to the latter 1254. source of benefit, your Committee have been informed that, as Art Unions must 545, 546. 706-708. adapt themselves to the taste of the uninstructed public, they cannot, in the 711. 834-849. nature of things, cultivate a truly good style of art.

861, 862. 869. The London Art Union is nearly singular in permitting its prizeholders to select their own prizes, instead of handing to them pictures which have 632. 1231-1233. occasionally been painted for the purposes of the lottery. Yet the prizeholders 1248-1254. of the London Art Union are in that respect scarcely in a better position than those of other Art Unions. For eminent artists frequently sell their pictures before they reach the exhibition. Scarcely any of the superior pictures of established artists can therefore reach the prizeholders. The secretary of the Art Unions of London admitted that they "encourage recruits (among the artists) rather than veterans."

65. 80. 631. The London Art Union and the Glasgow Art Union are superior to all the 813. others; for each subscriber annually receives an engraving or book of prints to 931-935. the full nominal value of his subscription; and as a sale for 12,000 copies has been secured previous to execution (if the subscribers be considered in the light of buyers), a considerable profit or surplus remains over to the credit of the society. This surplus is expended in buying pictures, or in producing statuettes, bronzes, medals, and chromo-lithographs for distribution by lot. The secretary 826. of the London Art Union, Mr. Godwin, affirmed that the subscribers look more to the certainty of obtaining the engravings than to the chance of gaining a picture or statuette. Yet he was also of opinion that if the whole of their 827-830. revenues were expended in producing engravings (which should be given to each subscriber, instead of being distributed by lot), an injury would accrue to British artists. That the surplus, which now sustains the lottery, should be devoted to the production of additional engravings, was a suggestion which he was earnest in deprecating; yet he admitted, on the other hand, that those Art Unions which depend entirely on a lottery, and refrain from giving to each subscriber a work of art equivalent in value to his annual subscription, had "got a bad name 893. for the Art Union principle." He also expressed a desire that they should be 896. constrained to give such an engraving, in order to "take the Art Unions out of 898. the lottery category."

66. 640. It was given in evidence by some witnesses, that the engravings and busts of 1159-1161. the London Art Union are not superior to those which are produced in the ordinary course of trade. They are undoubtedly procured by the subscribers at a much less cost. This is beneficial to the subscribers, but is regarded by dealers as an injustice to them. Your Committee do not perceive any unfairness in it. An Art Union without the lottery is merely a co-operative society for the supply of works of art to its members.

99. The average value of prizes in the London Art Union is 32 *l.* 10 *s.* The 103, 104. chance against winning a prize is 99 to 1. In the year 1859, the chance against winning

winning a 25 *l.* prize was 144 to 1. In the Shilling Art Unions the average value of prizes is from 5 *l.* up to 15 *l.* In the Birmingham Shilling Art Union, the chance against winning a 15 *l.* prize in 1859, was 325 to 1. The expenses of the Shilling Art Unions generally swallow up at least 50 per cent. of their revenues. The London Art Union has, since its commencement, received 326,100 *l.* in subscriptions, while it has given 165,697 *l.* to the public in prizes, besides 86,260 *l.* worth of engravings distributed to the subscribers. 107. 110.

Shilling subscriptions to Art Unions were not heard of until 1858. The Liverpool Shilling Art Union was found to engender so much evil, that the artists of Liverpool entirely withdrew from it. Like all the other Shilling Art Unions, it was a mere lottery, worked by the secretary for his own profit. Mr. James Pelham, of Liverpool, gave ample details of the fraudulent working of the Liverpool Art Union. He mentioned this one as an example from which the character of other Shilling Art Unions might be learnt. 81. 289. 297, 298. 403, 404. 408. 1149, 1150. 298–323.

The secretary of the Liverpool Art Union is paid 500 *l.* a year. He also receives large sums of money for clerks and "office expenses." There is no check upon the sale of tickets; and each prizeholder receives from the secretary a prize, the value of which is not more than half the amount which he was supposed to have won. It is, moreover, always doubtful whether a ticket obtains even the chance of a prize; for it can never be ascertained whether every ticket has been put into the wheel. 337–356. 365, 366. 372. 374. 717–721.

The per-centage of "Expenses" to receipts in the Shilling Art Unions is very high; as much as 50 per cent. The expenses consist partly of commissions to agents, and partly of the cost of advertising; they are in some measure due also to frauds by local agents. As the expenses are so great, it follows that the public pay twice as much for their shares as those shares are worth. Every witness concurred in the opinion that great evils result from the Shilling Art Unions; and artists generally seem to disapprove of them. 377–381. 397. 382. 407. 409–411. 705.

The Act of 1802 is that which regulates the law as it at present applies to lotteries, and from which the Act of 1846 especially exempts Art Unions. Two modes of getting rid of this anomaly have been suggested to your Committee; one was altogether to abolish the lottery laws; with this recommendation your Committee cannot concur; the other was the repeal of the Act of 1846. 1079, 1080.

Your Committee have viewed with great dissatisfaction the abuses which have been practised under cover of this Act; but they are aware that large and intelligent classes in this country consider that these abuses might be abated without going to the extreme length of absolutely prohibiting Art Unions. 32. 541, 542.

It was stated in evidence, by Mr. Bucknall, the librarian of the Board of Trade, that the laws which relate to lotteries are inoperative, and are continually set at defiance by societies which pretend to come under the exemption granted to Art Unions. This infraction can be practised with impunity, because the exemption from those laws, in favour of Art Unions, rests with the Board of Trade; while the violation of those laws is a matter which comes under the cognizance of the Home Office. 271. 118–126.

As the other matters connected with science and art have been transferred from the Board of Trade to the Department of Science and Art of the Privy Council, your Committee consider that the administration and enforcing of the Art Union Laws should be placed under the charge of that department. And, in order to obviate the inconveniences of a double administration, all prosecutions for offences against the Act should be conducted by the same department, instead of by the Home Office.

For the purpose of checking the abuses which have been referred to, your Committee consider that the following regulations might with advantage be adopted:

An Art Union should be entitled to receive subscriptions, make a distribution, or carry on any other operation, only while it has, as members of its committee of management, six or more persons whose names, addresses, and occupations shall have been approved by the Department of Science and Art, together with a certificate, under their own hands, of their intention to act as members of such committee, and who shall not have signified to the Department of Science and Art,

in writing under their own hands, their intention to cease to act as members of such committee.

No distribution of articles of any kind, or allotment of money, as prizes in any Art Union, should be made, except in accordance with a report or scheme in writing or in print, drawn up with reference to the particular distribution or allotment, and signed by not less than six members of the committee of management; such report or scheme being in accordance with the regulations of the Art Union, and approved.

Within three calendar months after each distribution or allotment by any Art Union, there should be inserted in a general newspaper, published in, or in the neighbourhood of the place where such distribution or allotment took place, a statement, specifying the following particulars:

1. The name of the Art Union.

2. The names and addresses of all members of its committee of management at the time of such distribution or allotment.

3. The head office.

4. The lowest amount of subscription.

5. The aggregate amount of all the receipts from subscriptions or donations.

6. The aggregate amount of money allotted and actually paid for objects distributed.

7. The name of each winner of a prize, with the number and description of the objects distributed to or selected by him, and the amount paid for each such object. And also the number and cost of any works of art distributed to all subscribers.

8. The amount paid, or to be paid, for the expenses of the Art Union out of the receipts included in the statement.

9. The amount of any surplus from such receipts, and the manner in which it is intended to be applied.

And within one week after publication of such statement a copy of the newspaper in which it is contained should be sent to the Department of Science and Art, with a letter referring thereto, and certifying the correctness of the particulars set forth in the statement; such letter to be signed by not less than three members of the committee of management.

In the case of any departure from or non-compliance with the order and regulations of an Art Union, which have been approved by the Department of Science and Art, or the conditions attached to the approval of that Department, it should have authority to declare its approval to have become null as from a specified time; and therefore the Act for legislating Art Unions, 9 & 10 Vict. c. 48, should be deemed not to have applied to that association after the time so specified.

Every person taking part in the management of an Art Union, who shall authorise or permit any such departure or non-compliance, should be liable to a penalty, to be recoverable in a proceeding instituted under the direction of the Department of Science and Art.

The Returns above-mentioned should be annually laid before both Houses of Parliament, and a *précis* of the same shall form part of the Annual Report from the Department of Science and Art.

7 *June* 1866.

PROCEEDINGS OF THE COMMITTEE.

Thursday, 3rd May, 1866.

MEMBERS PRESENT:

Lord Robert Montagu.	The O'Conor Don.
Sir Michael Beach.	Mr. Bazley.
Sir Wentworth Dilke.	General Dunne.

Lord ROBERT MONTAGU was called to the Chair.

[Adjourned to Monday next, at Twelve o'clock.

Monday, 7th May 1866.

MEMBERS PRESENT:

Lord ROBERT MONTAGU, in the Chair.

Sir Wentworth Dilke.	Mr. Monsell.
Mr. Bazley.	Mr. Blake.
General Dunne.	Mr. Beresford Hope.
Mr. Leveson Gower.	Mr. Bentinck.
Mr. Graham.	Sir William Stirling-Maxwell.
The O'Conor Don.	

Mr. *W. M. Bucknall,* and Mr. *James Pelham,* were severally examined.

[Adjourned to Thursday next, at Two o'clock.

Thursday, 10th May 1866.

MEMBERS PRESENT:

Lord ROBERT MONTAGU, in the Chair.

Mr. Bazley.	Sir Michael Beach.
Mr. Leveson Gower.	Mr. Monsell.
The O'Conor Don	Sir Stirling-Maxwell.
Sir Wentworth Dilke.	Mr. Blake.
Mr. Graham.	General Dunne.
Mr. Beresford Hope.	

Mr. *Henry Cole,* C.B., and Mr. *Richard Redgrave,* R.A., were severally examined.

[Adjourned to Monday next, at Twelve o'clock.

Monday, 14*th May*, 1866.

MEMBERS PRESENT:

Lord ROBERT MONTAGU, in the Chair.

Sir Wentworke Dilke.	Mr. Bazley.
Mr. Beresford Hope.	Mr. F. Leveson Gower.
General Dunne.	Sir M. Beach.
Mr. Graham.	Mr. Monsell.
The O'Conor Don.	Sir W. Stirling-Maxwell.
Mr. Blake.	

Mr. *Michael Angelo Hayes*, Mr. *George Godwin*, Mr. *Thomas Leverton Donaldson*, and Mr. *Horatio Waddington*, were severally examined.

[Adjourned to Thursday next, at Twelve o'clock.

Thursday, 17*th May*, 1866.

MEMBERS PRESENT:

Lord ROBERT MONTAGU, in the Chair.

Sir Michael Beach.	Sir Wentworth Dilke.
Mr. Beresford Hope.	The O'Conor Don.
Mr. Bazley.	General Dunne.
Sir W. Stirling-Maxwell.	Mr. Leveson Gower.
Mr. Blake.	

Mr. *W. Agnew*, and Mr. *W. P. Frith*, R.A., were severally examined.

[Adjourned to Thursday, 31st May, at 12 o'clock, to consider Report.

Thursday, 31*st May*, 1866.

MEMBERS PRESENT:

Lord ROBERT MONTAGU, in the Chair.

Sir Wentworth Dilke.	Mr. Monsell.
Mr. Graham.	Mr. Blake.
Mr. Bazley.	Mr. Beresford Hope.
General Dunne.	Sir Stirling-Maxwell.
The O'Conor Don.	Mr. Leveson Gower.
Sir Michael Beach.	

Report, proposed by the Chairman, read a first time, as follows:

"1. YOUR Committee, having examined the most competent witnesses, and carefully considered the subject committed to them, report as follows:

"2. The Art Union Act (9 & 10 Vict. c. 48) was passed in the year 1846. This Act
4. exempts from the operation of the Lottery laws, societies which have been formed for the
27, 28. encouragement of Art, by the distribution of pictures and engravings. It was opposed by Sir R. Peel, in its passage through the House, on the ground that it 'was an exception
29, 30. to right principle, and that, like all exceptions from right principles, they would reap much practical inconvenience from it . . . that they ought to adhere to a principle, and not depart from it in the hope of promoting Art, or any department of Art. The question was whether, if they did depart from the rule, it would be of advantage to Art? He doubted it. He entertained great doubt whether these Art Unions had a tendency to encourage a high style of Art. . . . It might, indeed, lead to an increased demand for inferior productions; but he did not think it would encourage any productions which might not be dispensed with without any great detriment to the interests of the Arts.' Sir R. Peel's predictions, on the 29th of July 1846, are identical with the conclusions to which your Committee have now arrived.

"3. Before the passing of the Act, however, Art Unions had already been established.
7. The Liverpool Art Union dates from the year 1834. The London and Scottish Art Unions began their operations in 1836. Ten years afterwards, Art Unions were legalised,
16. in accordance with the recommendation of a Committee of this House, and with the avowed

avowed object of applying artificial measures for the distribution of works of art. For, at that time, there was not a ready sale for pictures of a high and expensive class. With a show of reason therefore, Art Unions were encouraged, in order to force a market for the sale of expensive pictures. The Legislature of that day decided to take advantage of the people's love of gambling, in order, if possible, to raise their taste for Art. 19, 20.

" 4. The effect, however, has been contrary to the intention. The spirit of gambling has been cultivated, while the taste for Art has been degraded. Art Unions have fostered that love of chance and speculation which it was the object of the Lottery Laws to extinguish. 76, 77.

" 5. No exemption from the operation of the Lottery Laws was granted, except to those societies which expend their revenues on works of art, and direct their operations to the encouragement of Art alone; yet the Lottery Laws are annually set at defiance by many societies which, under cover of the Art Union Act, put up for lottery a carriage and horses, furniture, jewelry, articles of apparel, cows, and other things which have not the remotest relation to Art. The object of these societies is benevolent and charitable, but the encouragement of Art is not their intention. 945. 118–126.

" 6. If it was in former days necessary to incur the danger of evil in order to foster a taste for Art, yet at the present time, no such plea can reasonably be advanced. There is no object now in permitting Art Unions to force their productions on the public. Pictures of the highest class find a ready sale. The most expensive works are disposed of, even before the opening of the exhibition at which they are exposed to public view. The sums formerly granted by the nation for the encouragement of Art were much less than the amount which is now annually set apart for the same purpose. In 1846 a grant of 8,771 *l.* was made; but in 1865 the total sum voted was no less than 190,000 *l.* Many public exhibitions of pictures, moreover, have been established since the year 1846; such as the Turner, Sheepshanks, Vernon, and Bell Galleries. The annual exhibitions of London alone, contain upwards of 7,000 modern pictures. Art Unions have in no way contributed to the formation of these various institutions; and these fulfil the objects for which Art Unions were permitted. 57. 1173. 22, 23, 54, 55. 1223. 1231-1233. 1241. 1248-1254. 33, & *see* App. 41, 42.

" 7. Coeval with the commencement of Art Unions, Schools of Design were first established. At the School of Design in London, 18,000 students annually learn drawing and painting. At the Kensington Central School 85 pupils are every year qualified to become teachers; and at the Schools of Art throughout the country there are no less than 109,652 learners, who are instructed in the various branches of Art. It is chiefly to these schools, but partly also to the general admission of the public to the numerous exhibitions of pictures, that the improvement in the public taste is due. In the opinion of Mr. Cole, supported by the testimony of others, Art Unions have had no share whatever in promoting this beneficial change. 518. 520, 521. 511. 514. 524. 535. 1133, 1134. 1274, 1275. 1229. 1254.

" 8. While the influence of Art Unions in improving the public taste is, to say the least, very slight, the moral effect of them has been proved by the concurrent testimony of many witnesses to be very bad. Even the Art Union of London (which is acknowledged to be the best, and has been called the 'model' Art Union) has not accomplished an improvement in Art, which counterbalances the moral injury of a lottery. 537, 538, 539. 1142, 1143. 1157. 1162–1165. 1254.

" 9. In the Art of Union of London and the Art Union of Glasgow, however, the lottery plays such a subordinate part, that the consequent evils are comparatively slight. Of other Art Unions it was truly said, that they have not fulfilled the object for which they were permitted to exist. The benefit which it was thought that they might confer, could spring only from two sources: viz., by rendering assistance to artists in following their professions; or by placing good works in the hands of persons who would not otherwise be likely to possess them. The secretary of one Art Union seemed to rest his case on the former source of benefit alone. Yet it was given in evidence that Art Unions are not very beneficial to artists; because the amount of assistance which is rendered to artists by purchasing their pictures for prizes, is very small indeed. And, with regard to the latter source of benefit, your Committee have been informed that, as Art Unions must adapt themselves to the taste of the public, they cannot, in the nature of things, cultivate a truly good style of art. The public, to whose taste they must pander, consists of the middle classes of society, to the exclusion of artisans and the higher and more wealthy classes. The tendency of Art Unions, therefore, is to encourage the production of pictures of a low class, to injure art teaching, to degrade Art, and to debase the taste of the public. 58. 70. 1129. 1147, 1148. 1158. 1173. 679–681. 60. 639. 1234, 1235. 630–643. 1229. 1254. 545, 546, 706–708. 711. 834–849. 632. 643.

" 10. The London Art Union is nearly singular in permitting its prizeholders to select their own prizes, instead of handing to them pictures which have merely been painted for the purposes of the lottery. Yet the prizeholders of the London Art Union are scarcely in a better position than those of other Art Unions; for eminent artists usually sell their pictures before they reach the exhibition. None of the superior pictures can therefore reach the prizeholders. The secretary of this 'model' Art Union admitted that they 'encourage recruits (among the artists) rather than veterans.' In so far, therefore, as its lottery prizes are concerned, even the London Art Union cannot greatly benefit Art. On the contrary (as was stated by one witness) it tends, *by its lottery*, to 'foster mediocrity.' 861, 862. 869. 632. 1231–1233. 1248–1254.

11. The London Art Union and the Glasgow Art Union are superior to all the others; for each subscriber annually receives an engraving to the full value of his subscription; 65. 80. 631. 813.

931–935. and as a sale for 12,000 copies has been secured previous to execution (if the subscribers be considered in the light of buyers), a considerable profit or surplus remains over to the credit of the society. This surplus is expended in buying pictures, or in producing
826. statuettes, bronzes, medals, and chromo-lithographs for distribution by lot. The secretary of the London Art Union, Mr. Godwin, affirmed that the subscribers looked more to the certainty of obtaining the engraving than to the chance of gaining a picture or statuette.
827–830. Yet he was also of opinion that if the whole of their revenues were expended in producing engravings (which should be given to each subscriber, instead of being distributed by lot), an injury would accrue to British artists. That the surplus, which now sustains the lottery, should be devoted to the production of additional engravings, was a suggestion which he was earnest in deprecating; yet he admitted, on the other hand, that those Art Unions which depend entirely on a lottery, and refrain from giving to each subscriber a work of art equivalent to his annual subscription, had 'got a bad name for the Art Union
893. principle.' He also expressed a desire that they should be constrained to give such an
896. engraving, in order to 'take the Art Unions out of the lottery category.' He even went
898. so far as to suggest that all Art Unions which are conducted on the erroneous principle of a lottery, should be peremptorily put down by law.

66. 640. "12. It was given in evidence by some witnesses, that the engravings and busts of the
1159–1161. London Art Union are not superior to those which are produced in the ordinary course of trade. They are undoubtedly procured by the subscribers at a much less cost. This is beneficial to the subscribers, but is regarded by dealers as an injustice to them. Your Committee do not perceive any unfairness in it. An Art Union without the lottery is merely a co-operative society for the supply of works of art to its members.

99. "13. The average value of prizes in the London Art Union is 32*l.* 10*s.* The chance
103, 104. against winning a prize is 99 to 1. In the year 1859, the chances against winning a 25*l.* prize was 144 to 1. That is to say; 144 guineas to the society for 25 guineas to the public. In the Shilling Art Unions the average value of prizes is from 5*l.* up to 15*l.* In the Birmingham Shilling Art Union, the chance against winning a 15*l.* prize in 1859,
107. was 325 to 1. The expenses of the Shilling Art Unions generally swallow up at least 50
110. per cent. of their revenues. The London Art Union has, since it commencement, received 326,100*l.* in subscriptions, while it has given 165,697*l.* to the public in prizes.

81. "14. Shilling subscriptions to Art Unions were not heard of until 1858. There have lately been some lotteries in Ireland, under the name of Art Unions, for which the sub-
289. scription has been even less than a shilling. The Liverpool Shilling Art Union was found
297, 298. 403, 404. 408. 1149, 1150. 298–323. to engender so much evil, that the artists of Liverpool entirely withdrew from it. Like all other Shilling Art Unions, it was a mere speculative lottery, worked by the secretary for his own profit. Mr. James Pelham, of Liverpool, gave ample details of the fraudulent working of the Liverpool Art Union. He mentioned this one as an example from which the character of other Shilling Art Unions might be learnt.

337–356. "15. The secretary of the Liverpool Art Union was paid 500*l.* a year. He also received large sums of money for clerks and 'office expenses.' There was no check upon the sale of tickets, and each prizeholder received from the secretary a prize, the value of
365, 366. 372. 374. which was not more than half the amount which he was supposed to have won. It is, moreover, always doubtful whether a ticket obtains even the chance of a prize; for it can
717–721. never be ascertained whether every ticket has been put into the wheel. The secretary of an Irish Art Union cleverly disposed of all his own pictures and his father's paintings also, by means of the Art Union of which he is the secretary.

377–381. "16. The per-centage of 'Expenses' to receipts in the Shilling Art Unions is very
397. high; as much as 50 per cent. The expenses consist partly of commissions to agents, and
382. partly of the cost of advertising. They are in some measure due also to frauds by local agents. As the expenses are so great, it follows that the public pay twice as much for
407. 409–411. 705. their shares as those shares are worth. Every witness concurred in the opinion that great evils result from the Shilling Art Unions, and artists generally seem to disapprove of them.

"17. Mr. Waddington, the permanent Under-Secretary at the Home Department gave valuable evidence on the Lottery Laws. Lotteries were used, in former times, as a means of raising the revenues of the kingdom; but they always engendered fraudulent practices, encouraged gambling propensities, and debased the morals of the nation. Strin-
1046. 1052. 1053. gent legislation, therefore, soon became necessary, in order to put down such immoral practices, and proceeded, *pari passu*, with the Acts which established the State lotteries, and caused the evils which it sought to correct. All lotteries, however, excepting those conducted by the Government, were most strenuously forbidden, and subjected to enormously heavy penalties.

1064, 1065. "18. In the year 1723 a Committee of this House reported very strongly against
1082, 1083. lotteries. Another Committee in 1808 judged them to be highly demoralizing, and great
1073. public nuisances. In the year 1782 a new method was tried, which was found to be more effective in reducing the number of lotteries; every lottery-keeper was bound by law to
1079, 1080. take out a license, for which he paid a high rate of duty. The Act of 1802 is that which regulates the law as it at present applies to lotteries. A penalty of 500*l.* is hereby imposed

posed on every lottery-keeper. The fine is to be recovered in the Court of Exchequer at the suit of the Attorney General.

"19. Your Committee agree with the opinion expressed by Mr. Waddington, that it is absolutely necessary to have restrictive lottery laws; that without them 'the spirit of gambling would be tremendous,' and that 'nothing could be more detrimental to the public' than the abolition of the Lottery Laws. 1090.

"20. Your Committee also fully concur with the opinion of other witnesses, that an exemption from the Lottery Laws for the encouragement of Art is decidedly unadvisable. The Art Union of London and the Art Union of Glasgow, would probably not be affected by a repeal of the Art Union Act; for each of them is founded on a Royal charter, which we express no desire to see revoked. The other Art Unions are far from being a benefit to the country. Your Committee desire also to point to the example of the State of New York, and of other States in the Union, where Art Unions have been suppressed by law, because they partake of the nature of lotteries. 32. 541, 542. 74, and App.

"21. Some slight changes might, with advantage, be made in the Lottery Laws. It was stated in evidence, by Mr. Bucknall, the librarian of the Board of Trade, that the laws which relate to lotteries are inoperative, and may be violated with impunity. The same witness, however, admitted that an immediate injury would result from the repeal of them. It follows that they must be effective in deterring the practice, and hindering the growth of lotteries; although they may, at the same time, be powerless to prevent occasional evasions. This seems to be the exact state of the case. It is undoubtedly a fact, that the Lottery Laws are continually set at defiance by societies which pretend to come under the exemption granted to Art Unions. This infraction can be practised with impunity, because the exemption from those laws, in favour of Art Unions, rests with the Board of Trade; while the violation of those laws is a matter which comes under the cognizance of the Home Office. 271. 274. 118–126.

"22. Moreover, the laws themselves, although effective in checking lotteries on a larger scale, can with difficulty be brought to bear upon trifling cases. Your Committee recommend that, in great cases, the penalties should, in accordance with the present law, be sued for by the Attorney General; but that a provision should be introduced, similar in character to some of the old Acts, to the effect that any one who infringes the Lottery Laws, either by conducting, taking part in, or advertising a lottery, or game of chance, should be liable to be prosecuted summarily under the Vagrant Act, and declared to be 'a rogue and vagabond.' It should also be put in the power of any person to institute summary proceedings before a migistrate for such an offence; and the fine in such a case should not exceed 20*l*. A similar provision was contained in the Act of 1721 (8 Geo. 1, c. 2;) but it is doubtful whether that Act has not now become obsolete. 1093, 1094. 1079, 1080, 1084, 1095. 1038, 1039. 1059–1062. 1097.

Proposed Report read a second time, paragraph by paragraph.

Paragraph 1, *agreed to.*

Paragraphs 2, 3, 4, 5, 6, 7, amended, and *agreed to.*

Paragraph 8.—Amendments made.—Amendment proposed, to leave out from the words "Even the Art Union of London," to the end of the paragraph—(Mr. *Monsell*).—Question put, "That the words proposed to be left out stand part of the paragraph."—The Committee divided:—

Ayes, 4.	Noes, 6.
General Dunne.	Mr. Leveson Gower.
Sir W. Stirling-Maxwell.	The O'Conor Don.
Mr. Bazley.	Mr. Monsell.
Mr. Graham.	Sir Michael Beach.
	Mr. Beresford Hope.
	Mr. Blake.

Paragraph, as amended, *agreed to.*

Paragraphs 9, 10, and 11 amended, and *agreed to.*

Paragraph 12.—Question put, "That this paragraph stand part of the proposed Report."—The Committee divided:—

Ayes, 4.	Noes, 4.
Sir W. Stirling-Maxwell.	General Dunne.
Mr. Leveson Gower.	Mr. Bazley.
The O'Conor Don.	Mr. Beresford Hope.
Sir Michael Beach.	Mr. Blake.

Whereupon the Chairman declared himself with the Ayes.

Paragraphs 13 and 14, amended, and *agreed to.*

Paragraph 15.—Amendments made.—Amendment proposed, to leave out from the words "The Secretary of an Irish Art Union" to the end of the paragraph—(The *O' Conor Don*). —Question put, "That the words proposed to be left out stand part of the paragraph."—The Committee divided:—

Aye, 1.	Noes, 5.
Sir Michael Beach.	General Dunne. Sir W. Stirling-Maxwell. Mr. Leveson Gower. The O'Conor Don. Mr. Blake.

Paragraph, as amended, *agreed to.*

Paragraph 16, *agreed to.*

[Adjourned to Thursday next, at Twelve o'clock

Thursday 7th June, 1866.

MEMBERS PRESENT:

Lord ROBERT MONTAGU, in the Chair.

Mr. Monsell.	The O'Conor Don.
Mr. Leveson Gower.	Mr. Blake.
Sir Wentworth Dilke.	Mr. Bazley.
Mr. Graham.	Mr. Beresford Hope.
General Dunne.	Sir William Stirling-Maxwell.
Sir Michael Beach.	

Paragraph 17, *disagreed to.*

Paragraph 18, amended, and *agreed to.*

Paragraph 19, *disagreed to.*

Paragraph 20.—Amendment proposed, to leave out from the words "Your Committee," in the first line, to the word "unadvisable," in the third line, in order to insert the words "have viewed with great dissatisfaction the abuses which have been practised under cover of this Act; but they are aware that large and intelligent classes in this country consider that these abuses might be abated without going to the extreme length of absolutely prohibiting Art Unions"—(Mr. *Monsell*)—instead thereof. Question put, "That the words proposed to be left out stand part of the paragraph."—The Committee divided:—

Ayes, 4.	Noes, 6.
General Dunne.	Mr. Bazley.
Mr. Graham.	Mr. Leveson Gower.
Sir Wentworth Dilke.	The O'Conor Don.
Sir Michael Beach.	Mr. Monsell.
	Mr. Beresford Hope.
	Mr. Blake.

Words inserted.—Other amendments made.—Paragraph, as amended, *agreed to.*

Paragraph 21, amended, and *agreed to.*

Paragraph 22, *disagreed to.*

Amendment proposed "to add the following paragraphs":

"1. As the other matters connected with Science and Art have been transferred from the Board of Trade to the Department of Science and Art of the Privy Council, your Committee consider that the administering and enforcing of the Art Union laws should be placed under the charge of that department, and in order to obviate the inconveniences of a double administration all prosecutions for offences against the Act should be conducted by the same department, instead of by the Home Office. For the purpose of checking the abuses which have been referred to, your Committee consider that the following regulations might with advantage be adopted.

"2. An Art Union should be entitled to receive subscriptions, make a distribution, or carry on any other operation, only while it has, as members of its committee of management, six or more persons whose names, addresses, and occupations shall have been approved by the Department of Science and Art for that purpose, together with a written certification, under their own hands, of their intention to act as members of such committee, and who shall not have signified to the Department of Science and Art, in writing under their own hands, their intention to cease to act as members of such committee.

"3. No

" 3. No distribution of articles of any kind, or allotment of money, as prizes in any Art Union, should be made, except in accordance with a report or scheme in writing or in print drawn up with reference to the particular distribution or allotment, and signed by not less than six members of the committee of management, such report or scheme being in accordance with the regulations of the Art Union.

" 4. Within three calendar months after each distribution or allotment by any Art Union, there should be inserted in a general newspaper, published in or in the neighbourhood of the place where such distribution or allotment took place, a statement specifying the following particulars:—

" 1. The name of the Art Union.

" 2. The names and addresses of all members of its committee of management at the time of such distribution or allotment.

" 3. The head office.

" 4. The lowest amount of subscription.

" 5. The aggregate amount of all the receipts from subscriptions or donations.

" 6. The aggregate amount of money allotted and actually paid for objects distributed.

" 7. The name of each winner of a prize, with the number and description of the objects distributed to or selected by him, and the amount paid for each such object, and also the number and cost of any works of art distributed to all subscribers.

" 8. The amount paid or to be paid for the expenses of the Art Union out of the receipts included in the statement.

" 9. The amount of any surplus from such receipts, and the manner in which it is intended to be applied.

And within one week after publication of such statement, a copy of the newspaper in which it is contained should be sent to the Department of Science and Art, with a letter referring thereto, and certifying the correctness of the particulars set forth in the statement, such letter to be signed by not less than three members of the committee of management.

" 5. In the case of any departure from or non-compliance with the order and regulations of an Art Union, which have been approved by the Department of Science and Art, or the conditions attached to the approval of that department, it should have authority to declare its approval to have become null as from a specified time; and therefore the Act for legalising Art Unions, 9 & 10 Vict. c. 48, should be deemed not to have applied to that association after the time so specified.

" 6. Every person taking part in the management of an Art Union who shall authorise or permit any such departure or non-compliance, should be liable to a penalty, to be recoverable in a proceeding instituted under the direction of the Department of Science and Art.

" The returns above mentioned shall be annually laid before both Houses of Parliament' and a *prècis* of the same shall form part of the annual report of the Department of Science and Art "—(Mr. *Monsell*).

Question, " That these paragraphs be added to the proposed Report," put, and *agreed to.*

Question, " That this Report, as amended, be the Report of the Committee to the House," put, and *agreed to.*

Ordered, to Report, together with Minutes of Evidence and Appendix.

EXPENSES OF WITNESSES.

NAME of WITNESS.	Profession or Condition.	From whence Summoned.	Number of Days absent from Home under Orders of Committee.	Expenses of Journey to London and back.	Allowance during Absence from Home.	TOTAL Expenses allowed to Witness.
				£. s. d.	£. s. d.	£. s. d.
Mr. James Pelham - -	Artist - -	Liverpool - -	3	3 10 -	3 3 -	6 13 -
Mr. Michael Angelo Hayes	ditto - - -	Dublin - -	3	6 - -	3 3 -	9 3 -
					£.	15 16 -

MINUTES OF EVIDENCE.

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MINUTES OF EVIDENCE.

Monday, 7th May 1866.

MEMBERS PRESENT:

Mr. Bazley.	Mr. Graham.
Mr. Bentinck.	Mr. Beresford Hope.
Mr. Blake.	Sir William Stirling Maxwell.
Sir Wentworth Dilke.	Mr. Monsell.
General Dunne.	Lord Robert Montagu.
Mr. Frederick Leveson Gower.	The O'Conor Don.

LORD ROBERT MONTAGU, IN THE CHAIR.

WILLIAM MILES BUCKNALL, Esq., called in; and Examined.

W. M. Bucknall, Esq.

7 May 1866.

1. *Chairman.*] WHAT office do you hold in the Board of Trade?—I am the Librarian there; I am also connected with the General department of the Board; I am assistant in that department.

2. It is under that department that the Art Union laws come, I believe?—It is under that department.

3. Have you given much attention to the operation of those laws?—For many years I have paid a great deal of attention to them, both in my official and in my private capacity.

4. They constitute an exemption from the lottery laws, do they not?—They do.

5. When were the lottery laws passed?—There have been a variety of lottery laws passed; I think the most recent ones about 1848; also in 1851 or 1852; but I am not quite sure about that; there are a great number of lottery laws existing.

6. The chief ones were passed in 1802?—Yes; that was the general law by which lotteries were regulated; there were others passed against little goes, and betting houses at more recent periods.

7. Art Unions, I believe, were established before they were legalised?—Some period previously; they were legalised in 1846; they were established as early as 1836.

8. I think the Liverpool Art Union was established in the year 1834?—It was.

9. Which was that which was established in the year 1836?—The London Art Union was established in 1836; but it came into operation in 1837, I believe.

10. Was there not a Scotch Art Union established before that?—In the same year, 1836.

11. I believe there was a Select Committee of the House of Commons appointed to consider the subject of Art Unions after those Art Unions had been established, and before they were legalised?—There was.

12. In what year was that?—In 1836. In 1834 the first Art Union had been established.

13. Are you sure of the date of the Select Committee?—In 1836 there was the first Select Committee; there was another in 1845.

14. When did the latter Committee report?—They reported the same year.

15. They reported, I believe, in favour of the establishment of Art Unions?—Yes.

16. Can you tell us what their object was in recommending them to the Legislature?—Their object was to encourage art generally. It was considered at that time to be in a condition to require the application of artificial measures for the purpose, and for the distribution of works of art through the whole classes of the community; generally speaking, it was with the object of creating a wider field for the distribution of works of art. That was generally the position which they assumed.

17. As I understand you, their object was to force on the market a higher class of picture than would otherwise have been bought?—I think that was partially their object; but also, at the same time, not only a higher class, but I believe as well, a large number of pictures than would otherwise have been purchased.

18. The hope they entertained was, that they would thereby raise the standard of art in the country?—That appears to have been their expectation.

19. Did a high and expensive class of picture at that date find a ready sale in the market?—I am not prepared to say that it did, as a rule; my impression is that, previously to that period, high-class pictures of modern date had not a very ready sale.

20. It was to obtain a sale for such pictures that the Art Unions were established?—Yes.

21. To obtain a sale for expensive pictures?—Yes,

W. M. Bucknall, Esq.

7 May 1866.

—Yes, and also to encourage art, generally speaking, and distribute a larger number of pictures. I do not think it was absolutely confined to high-class pictures; that was the main object.

22. In these days, I believe, pictures find a very ready sale in the market?—I do not speak in my official capacity in that respect, but I may say, from my private knowledge, that unquestionably they do find an extremely ready sale; a more ready sale than at any previous period.

23. Even high-class and expensive pictures?—The very highest.

24. After the Committee of 1846 had reported, an exempting statute was passed for Art Unions, I believe?—That is so.

25. Could you tell us, from having read the debates, what the object of the Legislature was in passing that law?—There is no mention of it whatever made in the debate, but I recollect, at the time, what the object was said to be. It arose from the fact that, in 1856, the Board of Trade had inadvertently given its sanction to an Art Union, or rather an association established upon the principle of Art Unions, in Edinburgh, whose rules contained provisions allowing the disposal of works of art as applied to manufactures, so that the works disposed of were not absolutely works which would be generally termed fine art, but manufactured articles to which a certain amount of art had been applied, and a certain amount of design.

26. Are you aware whether Sir Robert Peel opposed the passing of that Bill?—Sir Robert Peel was then dead. That was in 1856.

27. I am speaking of the statute of 1846, the 9 & 10 Vict. c. 48?—Previously there was an Indemnity Act passed in 1844, but that was to indemnify Art Unions which had been established between 1834 and the year 1844.

28. With regard to the Act of 1846, the 9 & 10 Vict. c. 48, that was an exempting statute, and exempted all Art Unions from the operation of the lottery laws, did it not?—It allowed them, in fact, to be constituted.

29. Did not Sir Robert Peel oppose the passing of that Statute in 1846?—He did so; he pronounced himself very strongly against it.

30. He thought it was better to leave art free to work its own way?—Most undoubtedly. He stated more particularly, that to permit the establishment of Art Unions would be a deviation from a recognised principle, which should not be departed from for such a purpose, and he further contended that their ultimate effect was not likely to promote what was valuable in art.

31. He thought they would fail in obtaining the object which the Committee proposed?—Decidedly so.

32. Do you consider that an exemption from the lottery laws is advisable or necessary now for the promotion of art?—I think decidedly not.

33. Can you tell me what sums were voted for art in the year 1846?—In 1846 the amount voted was 8,771 *l.*

34. Of what items was that sum made up?—5,381 *l.* were applied to the Schools of Design, and 3,390 *l.* to the National Gallery.

35. Can you state how much was voted last year?—In 1861 the amount that was voted was 85,841 *l.*

36. What was the total in 1865?—In 1865, as near as I can estimate it, and it is difficult to do so exactly, it was 190,000 *l.*

37. Could you tell us the objects to which those sums were applied?—I have them not at the present moment.

38. Will you put in a paper afterwards, showing how that sum was disposed of?—I will do so.

39. I suppose, at this time there is a great improvement in art as compared with former periods?—I think that must be regarded as unquestionable.

40. Both in pure art and applied art?—I should say so.

41. With regard to pure art, have there been many large exhibitions of pictures established?—Very large exhibitions indeed; and they are constantly increasing.

42. Could you name any that have been established since 1846?—Of those which have been established since 1856, the principal are the Winter Exhibitions of Water Colours; some three or four foreign exhibitions, of French, Flemish, and German pictures, the exhibition of the Dudley Gallery, and the Ladies' Exhibition.

43. Would it be far wrong to say that there are possibly 7,000 pictures exhibited annually in London?—I estimate that that is under the mark at the present moment.

44. There have also been some public galleries established, I believe, such as the Vernon, the Bell, the Sheepshanks, the South Kensington, and the Turner Collections?—The South Kensington is at this moment a larger collection, but it has not been entirely established since, because some pictures of the English School formerly in the National Gallery were sent to South Kensington for exhibition.

45. Have Art Unions contributed to form those exhibitions?—Art Unions have had nothing to do with the establishment of annual and permanent galleries, in my opinion.

46. With regard to the art of design, how has that been improved of late?—I think it is improved partially from the generally improved tone of society. There has been a greater demand for pictures, arising from the large increase of wealth, owing to a more highly developed commerce.

47. With regard to the art of design in relation to manufactures, I believe at the Exhibition of 1851, the French designs far exceeded ours?—They certainly did.

48. Immediately after that Exhibition, the Government established the Schools of Design?—Those schools had been in existence some time previously, but further encouragement was given immediately afterwards.

49. Large sums were voted for that purpose?—Very considerable sums.

50. I believe our superiority at the Exhibition of 1862 was remarked by the French jurors?—Monsieur Chevalier made some very striking remarks upon the subject; in fact, it attracted a great deal of attention amongst foreigners generally.

51. You think that Art Unions did not aid in bringing about that improvement, I suppose?—On the contrary, they are generally forbidden to have anything to do with such things.

52. Do you consider then that the national taste now has been pretty well formed?—I think

so. I do not wish it to be understoood, however, that it is not susceptible of great improvement.

53. And that it has been formed independently of the action of Art Unions?—I do not think that Art Unions have contributed anything at all to speak of in forming that taste; they cannot help having slightly done something. Every single purchase of a picture must do something; but I do not think they have had any weight worthy of estimation in the improvement.

54. Is there now a brisk demand for pictures throughout the country?—Remarkably so.

55. Are you able to state whether the pictures exhibited at the annual exhibitions are sold, even before the exhibition is open to the public?—A very considerable number.

56. The public are so eager to obtain pictures?—Yes.

57. There is, then, no object now in allowing Art Unions to force their works of art on the public?—I think it undesirable that they should do so.

58. Do you consider that the Art Unions are now doing anything at all to fulfil the object of their establishment?—I do not think so.

59. Out of the 7,000 pictures that are annually exhibited, what proportion should you think were purchased by Art Union Societies?—Taking the proportion of the two principal Art Unions in London, I should think you might possibly reckon them at about 200.

60. Only 200 out of 7,000?—I should scarcely say more.

61. By whom are the most valuable pictures bought?—By private individuals; and especially by dealers for sale to private individuals.

62. There are now Guinea Art Unions and Shilling Art Unions?—Yes.

63. What kind of picture does the Shilling Art Union purchase?—On the whole, considering the amount they have to dispose of, and the direction in which they dispose of their pictures, I think a fair average kind of picture; of course, the price is small, the ordinary value may be reckoned at about 6 *l.* or 7 *l.*

64. A cheap kind of picture, and of a low style, is necessary?—Necessarily more so than would be had for a better price; but these are mostly provincial Art Unions.

65. Have they also published engravings and parian statuettes?—Two of them; the London and Glasgow.

66. Are these engravings and parian statuettes superior to those published by private dealers?—Not in the least degree.

67. Are they equal to those published by private dealers?—They may be equal, some of them.

68. Are any of the Art Unions occasionally used as a means of "moving off" chromo-lithographs and photographs?—In a great number of instances.

69. Chromo-lithographs and photographs which would not otherwise be sold, are forced upon the public by means of Art Unions?—I think, in all probability, they would not be sold so readily.

70. To put it generally, we may say it is your opinion that art, standing on its own merits, has done a great deal more for its advancement than Art Unions have done?—I think it has practically done everything for the advancement of art.

71. Could you tell me the effect of these Art Unions on the publishers of pictures and engravings?—As a general rule, their effect must naturally be unfair, because they bring into the market, say parian statuettes or engravings which are sold by private traders; and I think the Art Union is enabled to sell its pictures at a cheaper rate, by means of the peculiar character of the institution, than the private dealer can do. I believe most of the engravings, or whatever they might be, would, in all probability, be purchased in some form or another of the private trader, if not purchased of the Art Union.

72. You consider it unfair to the private publisher, and injurious to his interest?—On principle it is decidedly so; but I think the private trade is so far more extensive than the trade of the Art Union that it makes very little difference in that respect. I think very little injury is actually inflicted, although the principle of the thing is decidedly wrong.

73. I believe that in the United States, Art Unions are put down by law?—They are made the subject of the law of each of the States. They are not the subject of Federal law; each State exercises its own jurisdiction. In most of the States they are put down.

74. For instance, take the state of New York?—I know there they have been put down. A judgment was pronounced some time ago which I will read to the Committee. "The law tribunals of that State have pronounced them illegal. 'The intention,' they state, 'of these schemes is to sell works of art for more than they can be sold for at a private sale, and as this is to be brought about by an appeal to the universal passion for playing at games of chance, they have all the attributes and elements of lotteries.'"

75. Do you also consider them in the light of lotteries?—Unquestionably so; it is an act of gambling with pictures for the stakes, and the odds are very heavy.

76. In fact, they encourage a spirit of gambling?—I think that is the entire result; to encourage a spirit of gambling.

77. Which spirit of gambling the lottery laws were passed to extinguish?—Yes.

78. Do prizeholders, when they have won a picture, ever sell it for the purpose of obtaining money?—I think it is very likely they do so; I have personally been offered a right of purchasing.

79. Then in those cases it is merely a gambling for money and not for the picture?—Distinctly so.

80. You consider that the Guinea Art Unions, that is, the Art Unions which have guinea tickets for shares, are superior to the Shilling Art Unions; or do you class them all in the same category?—I class them entirely in the same category. I do not think they have practically done any more than the Shilling Art Unions to cultivate a taste for art.

81. I believe the Shilling Art Unions were not established till 1859?—In 1858, I think the first was sanctioned.

82. Was that at Liverpool?—Yes; I have an impression it must have been in 1856.

83. Have you a list of the Art Unions?—Yes.

84. Will you put it in?—Yes. (*The Witness handed in the following document*).

W. M. Bucknall, Esq.

7 May 1866.

Art Unions.

		Sanctioned.
1846	Fine Arts Association, Scotland, 2,400|46 -	(charter) 14 July.
1847	Liverpool Art Union, 2,401/46 - -	4 Feb.
,,	Royal Irish Art Union, 2,402|46. 807|48 -	4 Feb.
,,	*Manchester Art Union, 2,144/47 - -	16 Sep.
,,	National Art Union for Ireland, 3,176|47 -	10 Dec.
,,	Western Counties Fine Arts, 1864 - -	16 Sep.
,,	Royal Birmingham Art Union, 1865 -	16 Sep.
1848	Art Union of London, 475. 832 - -	22 Feb.
,,	Glasgow Art Union, 378 - - - -	22 Feb.
,,	Bristol Art Union, 2,477 - - -	9 Sep.
1850	Leicester Fine Arts Society and Art Union,	
,,	94 - - - - - - - -	28 January.
1852	Liverpool Art Union, 1,915 - - -	25 Nov.
1854	Irish Art Union, 231 - - - -	16 Feb.
,,	City of Glasgow Fine Art Association, 1,282	21 June.
1855	Yorkshire Art Union, 836 - - -	15 May.
,,	Norwich and East Anglian Art Union, 743	27 April.
,,	Art Union of Worcester, 1,628|54. 1,310|55	31 July.
1856	Dublin Art Union, 677. 736. 953 - -	22 May.
,,	Brighton and Sussex Art Union, 1,879 -	20 October.
,,	(Edinburgh) Association for the application of fine art to manufacture - - -	14 Feb.
1857	Peel Park Local Art Exhibition Art Union, 315 - - - - - - - -	16 March.
1858	Crystal Palace Art Union, 694 - -	8 May.
,,	Art Union of Ireland, 961. 1,443 - -	23 Sep.
1859	Art Union of Manchester, 1,839|58. 1,972|58 - - - - - -	3 January.
,,	Liverpool Academy Art Union, 145 - -	3 Feb.
,,	†Manchester Art Union - - - -	27 October.
1860	Art Union of Great Britain - - -	7 January.
,,	Art Union of England, 196 - - -	9 Feb.
,,	Dublin Art Union (Shilling), 214 - -	13 Feb.
,,	Art Union of Scotland (Peoples'), 1,468 -	27 Sep.
,,	Liverpool Academy (Shilling), 1,880 -	12 Dec.
,,	National Art Union, 1,605. 1,647 - -	26 October.
1861	Brighton and Sussex Art Union, 1,800 -	27 Nov.
,,	Art Union of Glasgow, charter 1,585 -	8 Nov.
1862	Bradford and West Yorkshire Art Union, 315 - - - - - - - -	8 March.
,,	Hull School of Art, 319 - - - -	6 March.
,,	City of London and National Art Union, 345 - - - - - - - -	12 March.
,,	Art Union of Cromwall, 805. 959 - -	21 July.
,,	Scottish National Art Union, 1,159 - -	3 October.
,,	Bath and West of England Society, 163 -	5 Feb.
1863	Liverpool Institution of Fine Arts, 1,051. 1,307 - - - - - - - -	23 Nov.
,,	Yorkshire Art Union, 1,257 - - -	7 Nov.
1864	Edinburgh Fine Art Club, 544 - -	21 April.
,,	Huddersfield Mechanics' Institution, 541. 761 - - - - - - - -	6 June.
,,	Greenock Art Union, 494. 647 - -	11 May.
1865	International Art Union, 1,066 - -	30 June.
,,	The Great National Art Union, 1,028. 1,161	17 July.
,,	British Art Union, 1,969 - - -	6 Dec.
,,	Dublin Art Union, 2,052 - - -	19 Dec.
1866	British and Foreign Art Union, 648 -	9 April.
,,	Metropolitan and Home Counties Art Union	21 April.

* Dissolved in 1858.

† This is a revival of the "Manchester Art Union," sanctioned in 1847, and which was dissolved in 1858.

85. Have the Shilling Art Unions increased of late?—Very considerably.

86. Have the Guinea Art Unions increased or declined?—They have remained *in statu quo*, I think.

87. Do you think the guinea ones are cared for by the public at all?—They do not receive an increasing support. The amount of subscriptions has not increased from the first year they were established.

88. Can you tell us the amount of subscriptions paid to the London Art Union in the year 1847 or 1848?—In 1848 the total amount of subscriptions was 12,857 *l.*

89. What was it in 1847?—17,871 *l.*

90. In 1861?—11,743 *l.*; that is almost the smallest amount since the year 1842.

91. The amount of subscriptions has fallen very much since 1847?—On the average it has fallen somewhat.

92. About a third?—Yes; 1847 was an unusual year; it was entirely an abnormal year.

93. Do you consider that the public have arrived at the conclusion that the chances of winning are very bad in these Art Unions?—I should say that that was a conclusion that would be arrived at.

94. Take the London Art Union; in the year 1865 the subscriptions were 11,743 *l.*; what was the highest prize they gave?—I think the highest prize they gave that year was of the value of 200 *l.*

95. There was only one of 200 *l.*, I believe?—That is all.

96. What was the next prize?—I believe there were two of 150 *l.* each.

97. And then some smaller prizes?—A considerable number of small prizes.

98. Altogether 116 prizes?—That was the number of picture prizes.

99. Can you give us the average value of those prizes?—I believe the average value was about 32 *l.* 10 *s.*

100. Could you mention the average value of prizes in other Art Unions?—In many Shilling Art Unions, in the Birmingham, for example, the average value may be regarded as about 15 *l.*; but in most of the Shilling Art Unions the average value of an original picture is about 5 *l.* or 6 *l.*

101. Is it a very bad picture that you get for 5 *l.*?—It is not necessarily a bad picture, but it cannot be a high class, or an elaborately finished picture.

102. Can you mention the chance of winning a 25 *l.* prize in the London Art Union?—I estimate that the average chance of winning such a prize of the average value in the London Art Union is about 90 to one.

103. In the year 1859 what was the chance of winning a 25 *l.* prize?—I have estimated that in 1859, in order to gain a 25 *l.* prize, it was necessary to subscribe 144 guineas, the chances were 144 against one.

104. And 144 guineas were subscribed?—To pay for a 25 *l.* picture.

105. Can you give me the average in the Scottish Art Unions in 1859?—The average chance I have calculated was about 71 to one, and the average value of a picture 35 *l.*

106. In fact, 71 guineas were subscribed to get a 35 *l.* picture?—Yes.

107. At the Birmingham Shilling Art Union, what is the average chance?—The average chance was 325 to one against getting a 15 *l.* prize.

108. Could you give me the total amount of subscriptions to the London Art Union from the year 1837 in which it was established, to last year, 1865?—The total was 326,100 *l.*

109. Can you give me the total value of prizes which they distributed?—The total of prizes was 165,697 *l.*

110. So

110. So that whilst there was in reality 326,100 *l.* subscribed, they gave for that to the public only 165,697 *l.*?—Precisely so, in prizes of all kinds.

111. What was the total value of the pictures?—I am obliged to estimate that, as I do not find it given in any of their reports. The total expenditure on original works of art, including original works of sculpture, may be regarded as 110,465 *l.*

112. Out of 165,000 *l.*?—Yes.

113. And chromo-lithographs, and things of that sort?—It is rather difficult to say, but, at any rate, a very considerable number were distributed.

114. Are you right in supposing that the total value of the pictures amounts to as much as you have said, or do you think it was not more than 86,000 *l.*?—I think it would be a fair estimate, that 100,000 *l.* has been distributed in original pictures.

115. I believe in some cases Art Unions distribute other things besides works of art, such as candlesticks and teapots?—They do not at present.

116. They have done so at one time?—In the year 1856 there was an association established which had its rules inadvertently sanctioned by the Board of Trade, and those rules allowed the distribution of works such as you have mentioned; candlesticks, and other articles of manufacture to which design had been applied.

117. Which Art Union was that?—It was the Edinburgh Association for the Application of Fine Arts to Manufacture; it was not strictly an Art Union.

118. I believe the lottery laws are set at defiance by associations which pretend to be Art Unions, but are not constituted by the Board of Trade?—Several instances have come before us in which that has been the case.

119. And even where you have refused to constitute them?—We have not heard that officially, although we know it practically to have been the case.

120. At the time of the Lancashire cotton famine, did they not raise a fund by means of lotteries not constituted by the Board of Trade?—They did so.

121. Which were clearly illegal?—Clearly so. At the present moment, I know of two or three associations of the same kind in England, doing the same thing.

122. Have they not in Ireland lotteries for charitable purposes?—I believe so.

123. Are those charitable lotteries illegal?—Distinctly so.

124. I believe that the newspapers are full of advertisements of them, and that they are done quite publicly?—There are advertisements in most of the Irish newspapers I have seen, and they are also advertised publicly on the walls in this neighbourhood.

125. Does the Board of Trade do nothing to stop those proceedings?—It has no power of interference; it is not the department of Government to which lotteries are submitted; they are entirely under the control of the Home Office. The Board of Trade, as mere private individuals, can complain of them, and forward a complaint to the Home Office, leaving that department to take steps.

126. The infringement of the lottery laws comes under the cognizance of the Home Office; but the exemption from those laws by means of Art Unions comes under the Board of Trade?—Exactly so.

127. Was there a Roman Catholic lottery for charitable purposes in London which was put down last year?—Some three or four years ago there was a Roman Catholic lottery for Roman Catholic purposes put down by the Home Office.

128. Was anything said on the part of the public about that?—There were one or two complaints addressed to the Board on the subject, but, speaking from recollection, the Board was not officially addressed; the matter was brought unofficially at the time before the Home Office.

129. The matter was not at all pressed?—Not particularly, I believe.

130. What is your mode of procedure when an association is to be constituted as an Art Union? Is the Board of Trade written to?—In the first instance an application is made to the Board of Trade by the promoters, and when that application is received, unless it comes in such a form that it can be sanctioned at once, the Board of Trade forward to the promoters a written form requiring them to provide certain regulations and certain rules. When they are constituted in such a manner that they can be sanctioned by the Board, the Board then gives its sanction.

131. Must those rules and regulations be signed by the promoters?—By six of them at least.

132. And they have also got to specify the name of the intended Art Union, together with the lowest amount of subscription they will receive?—Exactly.

133. Are they also bound to transmit to you annually a copy of their reports?—They are required to do so by the rules which we sanction.

134. And also a list of the prizes allotted?—Yes.

135. And of the works of art which they distribute, have they all to send a list?—That list should describe the nature of the works distributed.

136. And the values also?—Yes.

137. Does not the Queen reserve to herself the right of revoking the constitution of any Art Union?—That is reserved in the Art Union Act, and the reservation is maintained always in the rules of the Art Unions sanctioned by the Board of Trade.

138. The *O'Conor Don.*] Are you aware that in several countries where lotteries generally are prohibited, lotteries for charitable purposes are allowed?—In France they are.

139. You mentioned that in America lotteries are prohibited in many of the States; are you aware that charitable lotteries are permitted?—I am not aware that lotteries of any sort are permitted generally, but there may be one or two States in which it is done; I am not aware of that point. In many of the States I believe lotteries are strictly prohibited for any purpose.

140. In some general lotteries are permitted?—Possibly, for charitable purposes.

141. And for other purposes?—I am not aware that they are; but I cannot speak definitely upon that point; I could give the evidence absolutely in the course of a short time by examining the States' laws on the subject. I have examined them only as regards Art Unions at present.

142. Mr. *F. Leveson Gower.*] Do you know in how many States laws are prohibited in America?—I could not state at present.

143. Are similar institutions in existence in other

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other countries?—In most European countries Art Unions are allowed, or, rather, Art Unions are permitted for charitable objects, but not usually for other objects.

144. They are confined to charitable objects?—Mostly so.

145. You do not attribute any of the increase you state to have taken place in the sale of works of art to the existence of Art Unions?—Not in any respect.

146. When you say that works of art are forced upon the public, what do you mean by that expression?—I mean to say that pictures are forced upon the public of which the public would not naturally be buyers; that the force applied is the existence of the artificial measure, that the artificial measure, such as exemption by special legislation from the ordinary lottery laws, brings on the market pictures, which, in the ordinary course of the art trade, would not reach the market as art, or, if they did, they would not be saleable from their quality at the prices paid through the Art Unions.

147. Is not the result, that works of art are disseminated amongst a class of the population which otherwise they would not reach?—I do not think so; that is to say, the same number of works might not be distributed, but I think the number altogether insignificant compared with the total number of works of art produced in the country.

148. Mr. *Bazley.*] You said that public taste has improved during the last 14 or 15 years?—Generally, I think; decidedly so.

149. I think I also understood you to say that the art of design has very much improved?—I think so; I think there can be no question at all on the point.

150. Do you think that the public taste has stimulated better designs, or that the Schools of Art have given to the public, designs so superior, that the public have been taught superior tastes and appreciate better designs?—I think the Schools of Art have done something not inconsiderable, but I think the main improvement has been spontaneously from the increased higher tone of the public mind generally; the higher degree of education generally.

151. Are you not aware that public designers always manufacture according to the prevalent taste, whatever that may be. The manufacturer has an interest in producing what will sell, and therefore he follows the demand?—I think, myself, he can also create that taste; and practically he does to a large extent. For example, I happen to know that with regard to the patterns of goods, they are frequently brought out before any public demand exists in any way; but what is pure and good taste he feels perfectly assured will necessarily have a good amount of demand.

152. Must there not previously have been a schooling of the public taste to appreciate such a design?—I think it schools itself; I think the Schools of Design have done something, but I think the improvement has been more from the public having schooled itself.

153. By these Art Unions which exist, is it not possible that the public taste may have been improved by the greater diffusion of the Works of Art even of a secondary merit?—It is impossible to say that they have not diffused Works of Art of a pecuniarily secondary merit, but I think the amount has been so small that it is not worth considering as an element in the calculation.

154. Is it your opinion that superior Works of Art have been produced so abundantly in this country, that they can have affected the general taste of the country?—I think, practically, they have done so.

155. Are not first-class Works of Art generally secured by the affluent, and of necessity confined principally to the highest classes of society?—Most decidedly, by the wealthy classes of society.

156. Do you not think that inferior Works of Art of a respectable class, may be as beneficial to the masses as superior works?—They might be so, and to a certain extent no doubt they are so.

157. Are you aware that photography has been applied to the copying of Works of Art, and especially of very superior engravings?—I am quite aware of that.

158. Do you think that any injurious result has arisen out of the application of the art of photography in copying first-class engravings?—I am not disposed to hold that injury has arisen to the purchaser of the works, but I hold that an injury must have accrued to the holder of the original copyright of the engraving. I am supposing that the copy has been, what is very frequently the case, a piracy; but where it is done with the consent of the owner of the copyright of the engraving, it can only have one effect.

159. Are you aware that some first-class publishers are deterred from engraving first-class works from the possibility of the photographer copying them?—I have heard that said, but I am not prepared to think that that has been the case.

160. You are not aware that there are Unions in existence for the sale of works of great merit which are subjected to photographic operations; and every member of the Union is entitled to take a copy of the work?—I have heard of that, but I am not acquainted with any particular instance.

161. Is it your opinion that such piracy would be injurious to the spread of taste?—Piracies of that kind are necessarily, to a great extent, injurious; as the tendency would be to diminish the interest of the producer of the original work, to bring out such works: and, in that respect, the piracy itself must necessarily be injurious.

162. But the difference of works of art you think, on the whole, has been beneficial to the public taste, and has improved it?—The general diffusion has improved it.

163. General *Dunne.*] Do you think works of art, in most Art Unions, are of a high class or of a low class?—I think there are comparatively few that you may speak of as being of a very high class; for example, one or two works by Sant, by John Phillips, and a few other artists of equal eminence have been purchased through Art Unions; but they are very few compared with the large number of works of a high class which are annually exhibited, and I think they make very little impression upon the public taste.

164. Therefore they could have been of very little use in improving the public taste?—I think scarcely any.

165. That failure was anticipated, I think you said, by Sir Robert Peel?—It was.

166. And you consider it realised?—Perfectly.

167. And therefore any exemption from the lottery

lottery laws might well be dispensed with?—Such exemption appears to me altogether unnecessary.

168. You think they are merely gambling transactions?—In principle.

169. And therefore objectionable, in the same way that all lotteries are?—I think if you object to lotteries you must object to Art Unions on the same principle.

170. With regard to those lotteries for charitable purposes, are the works of art in them of a high or low class, or the lowest class?—I have never seen any of them; but, from what I have heard, I should say most distinctly that they are of a very inferior class. I happen to have seen a few of the engravings which were distributed by them, and I should call them decidedly of the lowest possible class.

171. Therefore, the motive for exempting them from the operation of the Lottery Laws would be rather a charitable motive than any for the encouragement of art?—Distinctly so.

172. They are not confined to Roman Catholic charities, I believe, but are applied to charities of various kinds?—I have not specially heard of them in connection with anything else than for Roman Catholic purposes, but I believe there have been others for other purposes. I believe two or three have taken place in England which have been entirely for special charitable purposes; in fact, the Lancashire Union Fund was supported considerably by that mode.

173. They are not confined merely to Roman Catholic purposes, and they are not merely of a religious character?—In England I am not aware that any one of them has had any denominational character whatever; I cannot speak as to what has occurred in Ireland, as I am not sufficiently acquainted with that part of the subject.

174. You spoke of the Edinburgh Art Union as allowing other objects to be distributed as prizes besides pictures; was the original intention of these Art Unions for pictures alone, or other artistic objects?—It was not the Edinburgh Art Union, but the Edinburgh Association for the application of the fine arts to manufactures. The Edinburgh Art Union is a different body.

175. Was it contemplated by the relaxation of the laws against lotteries, originally to confine that exemption to pictures, or to any other artistic purpose?—To works of fine art entirely.

176. The object of that would be to confine it to one of a certain degree?—You must recognise the difference of art as applied to articles of manufacture and pure art, pictures, statuary, and so forth.

177. Therefore, it was a mere evasion of the rule?—I apprehend it was a perfectly *bonâ fide* application, and they thought that it might be done, and inadvertently it was admitted by the Board of Trade. I have no reason to believe the contrary, and I may say an application for the sanction of a similar association was made in 1857 by several gentlemen who wished to promote such an association, and who had acted as commissioners and jurors of the Exhibition of 1851.

178. I deduce from all you have said that your opinion is, that at present this relaxation is of no use in the promotion of art in any sense whatever?—I think decidedly not; but I think I may put it at the same time in this way, that they have either done harm, or no good; if they have done harm, or no good, I think under these circumstances, they have not fulfilled the object for which they were intended. If they have done harm, they should be put down. If, on the contrary, they have done any good at all, I think that good will be extended by extending the principle, and you should extend it under these circumstances to any possible degree.

179. Mr. *Blake.*] I think, when I came into the room, you were stating the amounts of the annual Parliamentary grants for the purposes of Schools of Art?—I believe I was.

180. Is not almost the whole of the Parliamentary grants for the promotion of Schools of Art devoted, with the exception of comparatively a small sum, to the establishment at Kensington Gore?—Not altogether so; a considerable sum goes to the National Gallery; the larger amount is, I think, devoted to the Kensington Galleries.

181. Is it not the fact, that almost the whole of the sum granted is expended in London?—Not altogether; some portion of it is spent indirectly in the country. There are local schools of design, which are allowed to draw on the stores of the South Kensington Museum, so that to some extent, these schools have the benefit of the central ones.

182. Is it not the intention of Parliament, in granting that sum, that art should be promoted by means of local schools of art all over the kingdom?—I apprehend perfectly so.

183. Could you give us any idea what, out of the whole sum, is the percentage expended in London, and about what proportion goes to the country schools of art?—I could hardly do that at present, in fact, it would be a matter of great difficulty to state it. You would be able to get an estimate of it from the secretary to the South Kensington Museum.

184. So far as your recollection serves, could you tell us whether it is not the fact, that every year the sum spent in London is increasing, and the sum spent on the Local schools of art decreasing?—I am not prepared to give an answer on that subject.

185. Does it not occur, that persons who very rarely have an opportunity of seeing a good work of art, have occasionally obtained them by means of these local Art Unions in country districts?—Most undoubtedly, it may be the case occasionally.

186. Do you not consider that that is calculated to promote both a knowledge of, and a taste for art in those localities?—I apprehend it is hardly of sufficient importance to enter as any great element into the promotion of art by those means.

187. You spoke just now of those Art Union drawings having very much the character of lotteries, and being very objectionable on that account?—I made an objection on account of their being the subject of an exceptional legislation.

188. Have you heard of any persons venturing the losing of very large sums of money in them?—I never heard of any person losing a very large sum in them.

189. With regard to two or three of these Art Unions that you speak of, could you give us an idea what the total amount of receipts is and about what is the percentage of expenditure in works of art given to subscribers in comparison with the amount received?—I could hardly state that with reference to the whole Art Unions of the country.

190. Take some one that you are acquainted with?—I gave just now a statement with regard

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to the London Art Union, in which I pointed out the exact sum spent in pictures and engravings, and the total sum subscribed. The aggregate subscriptions from 1837 to 1865, was 326,100 *l.*, and the amount spent in prizes was 165,697; that is prizes altogether, both original works of art, and copies of all sorts, parian statuettes, and so forth. They distributed at the same time engravings, which were not prizes, to the extent of 86,200 *l.*

191. That is, about two-thirds of the entire receipts were actually given back to the subscribers in prizes?—About two-thirds.

192. How much were the whole receipts?—£. 326,100.

193. The expenditure in pictures was 165,697 *l.*?—Yes; that was the expenditure in prizes.

194. How much in other things?—£. 86,200.

195. That is 251,000 *l.* against 326,000 *l.*, that is about two-thirds actually given back to subscribers?—Not as prizes.

196. In prizes and gifts?—Precisely.

197. You say you consider that these distributions have not had much tendency to improve the public taste?—I do not say they are not calculated in principle to do so, but I think that practically the amount of weight which they carry is extremely slight. I will just simply mention as an illustration, that the London Art Union, distributes every year an engraving. The engraving may be good, or indifferent, or absolutely bad; but whilst they distribute one engraving of that kind, almost any publisher of any importance whatever will distribute a dozen. For example, where they publish one print annually, any publisher of any importance will publish a dozen, so that I think, that under these circumstances the trade is quite a sufficient channel of supply.

198. These engravings published by the traders are of an expensive kind, are they not? What is the usual charge for a good engraving of that character?—They can be had afterwards at about the same value as the Art Union prints; for example, Art Union prints are being sold at the present moment, in the shops for about 6 *s.* or 7 *s.*, and the number that have to be struck off must make a great many of an inferior character, and the same class of engraving is sold in the shops for about the same amount.

199. Do you not think that a man from the spirit of adventure, may very often take a share in a lottery, or take one of these tickets in an Art Union, and win a prize of which he would not be at all likely to become the purchaser, and in that way he may become possessed of a work of art calculated to improve his taste? And do you not think that in that way Art Unions are calculated to disseminate a knowledge of art?—I should answer that question by stating that it possibly may be the case. You might state even that one in 50 cases has been stimulated to become the purchaser of Works of Art by that means, though I do not believe it a usual case at all. Such a thing may occasionally happen, but the number of persons whose natural tastes lead them to purchase Works of Art is so infinitely greater, that I do not think it produces any real effect whatever.

200. Mr. *Monsell.*] I think you stated that the object of Art Unions originally was to inculcate a high sort of art?—That was the object which the Committee of 1845 had before them.

201. You stated distinctly that in your opinion they had failed in that object?—I think so most distinctly.

202. In fact, your opinion would be that they are very much a market for the sale of articles that would otherwise be unsaleable?—I think no person could possibly attend the annual exhibition of the London Art Union, which I believe, and have reason to believe, is one of the best representatives of the class, without feeling that the greater number of the pictures exhibited were of a most *mediocre* character.

203. Then I presume your desire would be to abolish the exceptional privilege which now exists in favour of Art Unions?—That is what I think should be done.

204. Are you in favour of abolishing the privilege altogether and maintaining the Lottery Laws as they at present exist, or would you be in favour of getting rid of the Lottery Laws altogether?—I entertain an opinion which, I am afraid, I shall find very few supporters of indeed, but I have for a long time considered that the Lottery Laws are utterly inoperative; that they have failed to have the effect they were intended to have, and that although in certain instances lotteries or gambling shops of any kind may be less present to the eye than they formerly were, the evil still exists equally in other forms, and I think that under these circumstances, on principle, the right thing to do would be entirely to suppress the Lottery Laws.

205. You consider that the lottery laws and gambling laws generally are at present ineffective?—I think so.

206. For instance, take the case of horse races. Is betting on them put a stop to?—Practically not. No one can take up a newspaper without observing that the quotations of the odds of the horses are always given; and in addition to that, no one can take up a sporting newspaper without observing that its columns are filled with the advertisements of commission agents offering to effect bets upon given terms. Now these commission agents serve to replace the betting-houses which formerly existed in London. It was thought that a vast deal of good would be done, but I think you have only repressed the evil to the eye, and that it still exists.

207. Raffles, such as are now constantly carried on; do you think it would be possible to put them down?—I think it would be absolutely impossible.

208. I think you must have very often seen advertisements of raffles which, no doubt, under the existing laws, are illegal, although probably no steps have ever been taken to endeavour to put these raffles down?—I know that in some instances there have been steps taken to put a stop to them; for example, I recollect a raid was made by the Home Office against the goose clubs held at public-houses. They were regarded as raffles, and it was attempted to put them down; but I believe, as far as I can recollect, that that has been the only action taken against lotteries by the Home Office for a very considerable period. About the year 1856 a man wanted to dispose of a large wedding cake in Hanover-square, and advertised his intention to do so by lottery, and he was informed by the Home Office that if he did so he would become amenable to the Lottery Laws, and would be proceeded against if he attempted to distribute his cake in that fashion.

209. Assuming that the Lottery Laws are to be

be preserved, and that Art Unions are to be deprived of the special privilege they have, would you still be in favour of giving any special privilege to charitable institutions?—I should not make any exception whatever in favour of charitable institutions or any institutions.

210. Can you give us the law of France and Belgium with reference to the privileges which the charitable institutions there enjoy?—I can state broadly that in both countries lotteries are permitted for the distribution of works of art for charitable objects, and lotteries are also permitted in both those countries for purposes which are connected with certain financial arrangements. The last payment of bonds of the Turkish debt was, I believe, done by lot. The distribution was not effected here, but the bonds were largely the property of stockholders in this country.

211. Could you give us the substance of the laws of France and Belgium upon the subject?—I can hand them in to the Committee.

212. Mr. *Beresford Hope.*] What you have just said has rather reference to the financial arrangements of foreign stocks allotted and paid off by "tirage"; that is to say, that every year they draw certain numbers?—I believe that certain persons consider it an advantage to have the chance of being paid off in that way.

213. Do you not suppose that if the Lottery Laws were abolished, the same sort of evil would grow up that we know exists at Hamburgh, for instance, and other places, in those lotteries with whose circulars recounting fabulous advantages we are so constantly molested?—I think most decidedly that would be the evil of the abolition of the Lottery Laws, and should be perfectly prepared for an immediate increase in games of chance, but it would work itself out.

214. Have you directed your attention to the class of persons who get up these Art Unions? Are they, generally speaking, print-sellers, or persons of an active turn of mind, but not directly in the trade?—I have reason to suppose that a great number must be, to a certain extent, interested in the trade and in the works that they distribute. I will mention as an illustration that a few days ago the Board of Trade were asked by the London Stereoscopic Company to be allowed to establish an Art Union, and consequently to distribute photographs as prizes, and though it did not follow that the London Stereoscopic Company should expend the entire amount of their resources in photographs, yet at the same time, in all probability, photographs would form a very considerable item.

215. Do you suppose that in any case they are really got up to get rid of the unsaleable stock-in-trade of a print-seller or picture-dealer?—I do not think they have been.

216. Are they got up by persons who have trade advantages, and who are readily able to buy things at certain prices, so that they can sell them at an enormous profit through the jugglery of a lottery?—I think it is perfectly possible for any private individual to get up an Art Union, and to get the Board of Trade to sanction it, having his own private purposes in view. For instance, we require that the application should be made by a certain number of persons. It has to be signed by six of the promoters; but it would be very easy for any person to associate himself with six others for the purpose of getting the approval of the Board of Trade.

217. Do you take the names of the promoters for granted, or must you have some testimonial as to their character and respectability?—It was suggested at one time that the respectability of the applicant should enter into consideration, and practically it does to a slight extent, but a very slight extent only. It is perfectly impossible, under all the circumstances, to form any actual estimate of the respectability of the parties applying; and if that were made the gauge, the fact that the Art Union had been sanctioned upon their application would constitute a guarantee of the respectability of the parties making the application.

218. Did you state before I came into the room the number of dear and cheap Art Unions now respectively in operation?—I did not; but the cheap Art Unions are vastly in excess of the higher class.

219. Could you give us very roughly the number?—I can mention that the number of Art Unions in existence is 48.

220. Dear and cheap?—Yes, out of them there will be about four guinea Art Unions, and I think about six half-guinea Art Unions, some two or three at *5s.*, and the remainder at a shilling.

221. The vast majority, I presume, are provincial?—Yes.

222. Do you see any difference between the London and the provincial Art Unions in the character of their management and respectability?—I am not aware of any difference; I do not think any occasion has arisen to bring any charge against the promoters of Art Unions on account of want of respectability.

223. Do you apprehend there are many unauthorised Art Unions that have not put themselves under the Board of Trade?—I apprehend a great number.

224. Have you ever prosecuted any?—The Board of Trade has never prosecuted a case.

225. Or threatened to prosecute them?—In the case of an association of that kind being formed, it is not an Art Union, but it is a lottery, and becomes amenable to the Lottery Laws; it then comes within the province of the Home Office.

226. You have nothing more to do with it?—No.

227. Are any of them disreputable institutions on account of the character of the works of art which they distribute?—Do you refer to Art Unions that have been sanctioned, or that have not been sanctioned?

228. I want to know whether or not people who deal in prints or statuettes, or anything of an objectionable character, ever used the cloak of an Art Union to get them off?—I have seen it announced that there are distributions of that nature.

229. Do you know of pictures or works of art of an indecent character having been got off under the form of an Art Union?—I am not aware of any such case.

230. I thought you said you had heard of such things?—Pictures of an indifferent character as works of art.

231. Have you been led to consider that the persons who get the prizes generally at Art Unions satisfy themselves with works of art purchasable at that precise price, or do they add to it?—They occasionally add to it, but not frequently.

232. It is more the exception than the rule?—I should say, decidedly so.

233. Do you not apprehend that when the Art

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Unions were first established, it was with the idea that that would be more frequently the case?—I believe that idea was entertained.

234. In fact, that the prize would be a sort of rate-in-aid to people forming small collections?—I believe that that view existed to a considerable extent.

235. Have you seen many instances of what you pointed out, of persons drawing their prizes and then selling them?—I personally have had two offers made to me within the last two or three years. I have been consulted by personal friends as to the advisability of accepting offers made to them, so that I have a right, under those circumstances, to consider that if they are made to myself and my friends, they must be made to others; but I am not prepared to say to what extent those offers are made.

236. In these provincial Art Unions, does the rule which exists in the original London Art Union, of allowing the fortunate persons to select their own works of art universally prevail, or do the Unions themselves ever select the prizes?—In some cases they select the prizes themselves; in the Glasgow Art Union the prizes are selected by a committee, and in several others, previously to being disposed of.

237. I suppose you consider that that system is much more open to jobbery than the others?—Very much more so; it is impossible to say what are the relations under these circumstances between the committee and the artist.

238. I think even in the London Art Union the minor prizes are dealt with in that way; that after a certain number of money prizes there is a series of statuettes?—Yes, a variety of things of that kind; chromo-lithographs and photographs, I believe in the case of one Art Union; I did not see the works distributed, but photographs in frames were distributed, and from what I could gather the frames were worth a great deal more than the photographs.

239. The opinion you have given us we must take as theoretic. If you abolish the Lottery Law altogether, you would put Art in a much worse position than it is now?—I do not see how it would give Art a worse chance.

240. I put it in this way, that people instead of spending a certain given sum a year in buying prints or pictures, and so on, would spend all that sum of money in an extensive system of raffling?—I think that might possibly be the case to a certain extent.

241. Do you not think that if the laws were abolished altogether, you would have print-sellers of decaying fortunes or doubtful reputations at once putting up large gilt boards with "Art Union" over their shops, and a perpetual raffle going on, particularly at watering-places, where persons are peculiarly open to that kind of temptation?—I think that would be the result in the first instance, but it would not eventually have any bad effect.

242. No eventual disadvantage?—No.

243. The same of course with pictures, and anything else; at the present moment it is impossible to prevent the private raffle of a picture, although it is illegal?—It happens every day.

244. But it is a very different thing from every one of those picture shops being able to get rid of unsaleable articles by means of the excitement of the gambling which would go on?—I think, undoubtedly, that would be very generally the case at first, but it would stop in the ordinary course of things; I fancy it would be of very slight vitality; it might exist at watering places, but I cannot fancy that it would have any important effect as a disadvantage to Art.

245. I think you told us that very few first-rate works of art had ever passed into the hands of purchasers through the agency of Art Unions?—Very few, compared with the whole number of first-rate works of art produced.

246. Amongst the presidents and patrons of Art Unions, do you observe generally the names of persons who are eminent as patrons and supporters of Art in different ways?—I think they are in no ways eminent as patrons or supporters of art generally.

247. You do not find patrons of Art coming forward to make themselves prominent officers of Art Unions as an efficient means of fostering art?—I am not aware that they have done so generally.

248. Still less so artists?—Still less so artists.

249. Sir *Wentworth Dilke.*] Can you give us an annual return since 1837 of the London Art Union, because I take that as a representative of the system; can you tell us what has been the annual expenditure for management, the sum annually distributed as prizes, specifying the number and the amount of such prizes; I particularly allude to this, because, originally, I find among the prizes given by the London Art Union, two prizes, certainly, of 400 *l.*, if not one of 500 *l.*; and now I notice that the highest prize offered is 200 *l.*, and two of 150 *l.* each, and that the great bulk are of 10 *l.* and under. Therefore I should be glad if we could have a return of the sums annually distributed, specifying them as I have stated; and also a return of the sums added to the prizes by the prizeholders, with a copy of their annual reports, and a copy of any special reports, and particularly the report of 1841; if you could put those in evidence, I should be glad?—I will do so as far as I can.

250. I notice in the early reports they lay stress upon giving first-class pictures to public institutions; are you aware whether that has been done; I am talking specially of the London Art Union?—That has never given, on any single occasion, a picture to a public institution. It was intended that they should do so; I know they have already a reserve fund, which I believe exceeds 13,000 *l.*, but it has never been applied in any way to the purchase of works of art.

251. Then your answer to my question is, that you are not aware that they have ever given any picture to any public institution?—Not the London Art Union.

252. I find in the report of 1841 that is distinctly recommended?—At the time of the establishment of the London Art Union, it was one of the things distinctly understood; and I think a clause was inserted in the charter, to the effect that a reserve fund was to be created, with the object of purchasing pictures, or building some gallery, or to be devoted generally to the encouragement of Art. But up to the present time they have done nothing of the sort or kind whatever, though the reserve fund has been accumulating.

253. You have named the Glasgow, I think, and the Edinburgh Institutions, the Irish, and one established before the Art Union of London; was not the principle adopted that there was a committee to select the pictures; and in all these cases have these institutions been unsuccessful?—I hardly

—I hardly think so; the Glasgow Art Union, I think, has had a success, if it can be called a success, second only to the London Art Union.

254. You used a phrase with reference to the London Art Union, by which it seemed you thought the public had come to the conclusion that the chances of winning were bad, and that was the reason the subscriptions had fallen gradually since 1847; have you no suspicion that it may arise from the small value set on the pictures?—I think upon the whole it arises, probably, from the feeling that the advantage to be gained is not sufficient to attract an additional number of subscribers.

255. *Chairman.*] You were asked whether a secretary could carry on Art Unions for his own advantage independently, and I think you said, that six promoters had to sign something?—Six promoters have to sign the application, but then the six promoters might very easily indeed be in league with the secretary.

256. Is it necessary for them to be in league with him; could he not carry it on for his own advantage independently?—To a certain extent he might.

257. In the case of Shilling Art Unions, I suppose the number of tickets which are issued both to agents and purchasers is enormous?—Very considerable indeed.

258. Do you think any committee could possibly check that number?—The number that is issued will be found in the returns that are sent in, or should be sent in, by the Art Unions to the Board of Trade. Unfortunately a great number have not complied with the requisitions.

259. Are not some Art Unions carried on without any privity at all in the management; are they not managed by the secretary without a committee?—I believe that probably that is the case.

260. In that case the secretary would be free from the control of the committee?—Practically, I believe, in one or two instances that is the case.

261. And if he chose to carry it on for his own advantage he might?—It would be the fault of the committee if they permitted him.

262. There have been Lottery Laws in every country, almost, of Europe?—I believe in every country.

263. You consider a lottery is not a means of education, but only a sort of gambling by which wealth merely changes hands, but no wealth is produced?—That is what I consider a lottery to consist of.

264. It differs from a commercial speculation which consists in a risk which may result in profit?—Yes.

265. And in that case, there is not only considerable labour, but also a considerable amount of thought; but in the case of a lottery, there is nothing but the risk?—Not altogether so. I think there are a vast number of commercial speculations which are occurring daily in commercial circles which may be regarded as almost on a par with lotteries; that is, they are of so risky a character that they are in no way productive of wealth; they are almost identical, in fact, with gambling in any other form. For example, in 1848 it is true that the number of the Acts which had been passed for the construction of railways were good in the main, but an amount of loose speculations existed at that time which I apprehend did more mischief practically than ever was done by any lotteries which have existed at any time.

266. You consider that even in those cases where commercial speculations more nearly approach lotteries, a great injury is done to the public?—I think so, undoubtedly.

267. That is, a great injury would result from the abolition of the Lottery Laws?—I hardly think it possible to define the line of demarcation which separates speculation from gambling.

268. Take the case of a commercial speculation which more nearly approaches a lottery; even in that case a great amount of labour and thought is expended before the risk is hazarded, is not that so?—Not always so.

269. Do you mean to say it is mere risk without any labour or any previous thought?—In many cases, without any thought or labour, that would be productive of material results.

270. They do not even calculate on which side the balance of chance lies? — Not necessarily more than they would calculate in a lottery.

271. Do you then consider it would be better to leave these lotteries, and gamblings, and risks, entirely open and unprotected by law, in the hope that they would be put down by public opinion?—I can only say, that at the present moment, the existing laws are completely inoperative and altogether ineffectual, that they are violated with the greatest possible impunity.

272. Your reason for recommending that they should be repealed is that they are inoperative?—Yes; and that it appears to me practically impossible to institute laws which should be operative in any way.

273. Do you consider, whenever a law is found to be practically inoperative, it should be repealed: take the game laws, or the laws against prostitution, would you repeal them because they are found to be inoperative?—I think it raises a great question as to whether in those cases other laws might not be introduced. I think you could have laws which would provide for surveillance, and which would be actually operative.

274. You think that no injury would arise to the public from the repeal of the laws altogether?—I think immediate injury would arise; I think that an immediate extension and a considerable extension of lotteries would be the result, but that eventually the final results, before any long time had elapsed, would be the gradual decline of them.

275. Simply by the force of public opinion?—To a great extent, by the force of public opinion. I have always been of opinion, that special legislation against such objects is inoperative; it may have rendered the evil less palpable, but that it has destroyed it in any way, or produced any remarkable effect, I really can hardly believe.

276. Sir *Wentworth Dilke.*] In reference to the lotteries in Belgium, must not an application be made to the Government in each individual case?—Yes, an application must be made, but I am not prepared to say to what department.

277. Mr. *Monsell.*] When you say the lotteries are private, do you mean that the promoters risk their funds as well as the persons who take shares?—I do not think the promoters run much risk, but I think the greatest risk is run by those who take the shares.

278. You think that in all cases the promoters are able to guard themselves?—I think they are; it is their own fault if they do not do so.

279. *Chairman.*] Will you put in the paper

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of instructions issued by the Board of Trade?—Yes. (*The Witness handed in the following document*:—)

"I am directed by the Lords of the Committee of Privy Council for Trade to refer you to the Act for legalising Art Unions, 9 & 10 Vict. c. 48; and to inform you that, having regard to the provisions of that Act, it will be necessary that there should be submitted to this department an instrument constituting the proposed Art Union, together with a copy of the proposed rules and regulations relating to its proceedings, signed by six at least of the promoters, with the addition of their addresses.

"In the rules and regulations should be specified the intended name of the Art Union, the lowest amount of subscription, the objects to be distributed or selected (whether paintings, drawings, and other works of art, or some only of those objects), the mode of distribution and selection of prizes; the exhibitions in which the prizes are to be selected, the original members of the managing body, and the mode of renewal of that body, and the authority by which the rules and regulations may be varied (subject to the approval of a Committee of Her Majesty's Privy Council); and they should also comprise a provision for the transmission annually to the Board of a copy of the reports to, and proceedings of, the general meetings of the Art Union, and a list of the money prizes allotted, and of the works of art selected or allotted at each distribution, with their values, and also the provision for reserving power of revocation to Her Majesty, which is prescribed at the end of the first section of the above-mentioned Act.

"Upon receiving documents relative to the proposed Art Union, such as are above-mentioned, my Lords will be prepared to take the application into their consideration."

Mr. James Pelham, Junior, called in; and Examined.

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280. *Chairman.*] You come from Liverpool?—I do.

281. I believe you are an Artist by profession?—Yes.

282. I believe you are well acquainted with the Liverpool Art Union?—Very well indeed.

283. And with any other Art Union?—I have taken a great deal of interest in Art Unions, and I know a good deal from reading the reports; but I am not practically acquainted with them.

284. Not with the Art Union at Manchester?—I know a good deal about that.

285. You have, I believe, acted as secretary to a Shilling Art Union?—As honorary secretary.

286. Are you now connected with it?—No; I was secretary only for one year.

287. Why did you give it up?—The Art Union was discontinued, because we found that it acted so badly.

288. Immorally and unproductively?—Unproductively, and also immorally; that is, the operation of the Art Union did no good whatever for the advancement of Art.

289. You and other artists decided to have nothing more to do with it?—Yes; it was in connection with the Liverpool Academy of Arts, and was conducted by the academy; I was asked to take charge of it, and the academy found it was doing no good whatever; in fact, they found it was doing harm, and decided not to continue it any longer.

290. What was the name of that?—The Liverpool Academy Art Union.

291. There are both guinea Art Unions, and shilling Art Unions, are there not?—Yes.

292. Of the shilling Art Unions, some are held *bonâ fide* in connection with some exhibition of pictures?—Yes; that was the case with the Liverpool Academy Art Union; it was held in connection with the annual exhibition of pictures.

293. Some are not in connection with any exhibition of pictures?—Some are not, and some shilling Art Unions have exhibitions of pictures in connection with them.

294. Merely for the selection of prizes?—Yes.

295. Are there any shilling Art Unions which have not even that?—Yes, there are some shilling Art Unions in connection with no exhibition.

296. Not even in connection with any of the recognised provincial exhibitions?—Not at all.

297. Would you regard them merely as speculative lotteries?—Nothing more nor less; simply so.

298. Did you ever know of their being worked by the secretary or manager for his own individual profit?—I believe they are, and have no hesitation in saying so. Perhaps they have been established in the first place by a committee of gentlemen, for the purpose of doing good and promoting the Fine Arts; but the committee of gentlemen has perhaps left it to the secretary, and in lapse of time the committee has melted away, or not attended to its duties, and the working of the Art Union has got into the secretary's hands entirely.

299. As regards the Art Union of Great Britain, how many drawings of prizes have they in the year?—Two; one at Midsummer and one at Christmas.

300. Is the secretary paid for each drawing?—He is paid by a commission, which he takes credit for, on each drawing, of five per cent., I believe.

301. What does that amount to, on the average?—It amounts, on the average, to 200 *l.* each drawing.

302. That would be about 400 *l.* a year?—It amounts sometimes to more; one year it was as much as 500 *l.*; I think it has never been less han 400 *l.*

303. Does he also receive money for office expenses and clerks, and so on?—Yes; he receives money for office expenses, for printing, stationery, and for clerks.

304. In the case of the shilling Art Unions, I suppose the labour of checking the receipts and payments, and the number of tickets that are issued, would be very great, would it not?—Very great indeed.

305. How many tickets should you say would be issued, on the average, by a shilling Art Union every year; 40,000 or 50,000?—To lump them altogether, considerably more than that; I should think the Art Union of Great Britain sends out every six months as many as 300,000.

306. I suppose no committee of gentlemen would undertake the trouble of checking the receipts for all those tickets?—I can speak from practical experience; I know it was very difficult to get our committee together for that purpose.

307. This

307. This labour alone would make the whole management fall into the hands of the secretary?—Yes; and those he might employ to assist him.

308. He is virtually without any check or control on his acts?—It is quite possible for him to be so; it does not follow that he should necessarily be so.

309. Does each subscriber who pays 1 *s.* get two tickets in the year, or does he pay 1 *s.* for each ticket?—Each drawing is entirely separate, and he pays 1 *s.* for each ticket.

310. Are the accounts of those shilling Art Unions ever audited?—Well, they are usually audited, but in a very loose and incomplete manner.

311-12. So there is a guarantee for the correct working of the Union by such an audit?—By no means; an efficient audit would give some guarantee for the correct working of the thing, but it is impossible to institute an efficient audit on account of the great magnitude of the operations, at least in the time usually allowed for it.

313. Tickets are sent out in great numbers all over the country to different agents to be disposed of, are they not?—Yes.

314. I suppose some of these tickets get lost, and are unaccounted for?—A great many of them. I know in the Art Union that I was secretary of, when the tickets were sent out, we could not sometimes get them back again.

315. And no account whether they were sold or not?—Not at all.

316. Even, I suppose, when they were sold, some persons would not render an account of what they had received?—I know that such a thing sometimes occurs, but it was not the case with our Art Union.

317. Was it not the case with the Liverpool Art Union, that an agent at Lincoln defrauded the secretary of that Art Union of a sum of 90 *l.*?—Yes; the secretary had entrusted him with something like 2,000 tickets, and I think the secretary said that he believed he had sold most of them.

318. And he never sent the money?—He had not done so at the time of the drawing; I do not know whether the secretary ever got the money afterwards.

319. As we all know by experience, when the tickets are sent to various gentlemen, some of them neither write to refuse them nor return them?—Just so.

320. So that the secretary and the auditors would not know in that case whether the money was received or not?—No.

321. Then the effect is, that no proper return of the sale of the tickets could be laid before the auditors?—There could be no certainty that the returns laid before the auditors were correct.

322. In fact, the auditors cannot know for certain the amount which has been received for the sale of tickets?—It is a very difficult thing indeed, to find anything of that kind.

323. Do they not also sometimes expose the tickets of shilling Art Unions for sale in public-houses and tobacconists' shops, and other places of that kind?—I have seen tickets of one particular Art Union frequently exposed for sale in the public-houses in Liverpool, tobacconists' shops, and small confectioners' shops, and so on.

324. Do the public who purchase those tickets regard the Art Union as a means of advancing Art, or merely as a lottery?—The great majority of them simply as a lottery.

325. Do they endeavour when they win a prize to convert it into money, or do they keep the picture?—Very frequently indeed they convert it into money.

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326. You know that of your own knowledge?—I have had people apply to me several times either to buy it myself or to sell it for them, and they have offered me a commission for doing it.

327. I believe it is illegal to sell a prize before the expiration of 12 months?—I believe that is one of the regulations which are insisted upon by the Board of Trade.

328. I believe that the Board of Trade insist that that regulation should be inserted in the deed of settlement of an Art Union?—Yes.

329. Is that regulation regarded always?—I believe not; I know several cases where a picture has been sold before the expiration of 12 months; and I know cases in which prizeholders have sold the right of selection to which I have referred. The Board of Trade requires that so many persons who intend to form the committee shall submit to the Board of Trade a set of rules and regulations for the management of the Art Union.

330. And they must always be after the form which the Board of Trade sanctions?—Yes.

331. In fact, the Board of Trade prescribes the rules and regulations framed by those who start the Art Union, and embody them in their deed of settlement?—Yes.

332. With regard to the pictures which those persons get who gain a prize, what class of pictures are they?—In some cases they are very good pictures.

333. In the generality of cases?—Generally, very inferior indeed; and especially so in the case of the shilling Art Unions.

334. In the case of some Art Unions, I believe the managers select the pictures, and not the prizeholders?—That is so.

335. Do the managers ever purchase pictures at an exhibition at less than the catalogue prices, and then the managers afterwards distribute them to the prizeholders at the full price?—I am perfectly aware that that is the case.

336. They might purchase a picture at one-half the catalogue price, and give it to the prizeholder for the full price?—I am perfectly sure that is the case in some instances; I have proof with me that would convince you.

337. So that the person who gains the prize gets only a picture of half the value he gains?—A person may get a 40 *l.* picture, and perhaps the picture given to him as a 40 *l.* prize may in reality only have cost the Art Union 20 *l.* or 25 *l.* or 30 *l.*

338. How is that managed; does the artist abate from his price?—Yes.

339. It is not that the manager puts a fictitious price on his catalogue?—No.

340. The artist names his own price on the catalogue?—Yes, he names his own price in the catalogue of the exhibition at which the picture may be sold.

341. How is it the manager obtains it then at the lower price?—In the instances that I refer to the manager of the Art Union funds offered to the various artists a price less than that put in the catalogue, and in most instances those offers were accepted, because he took care to offer for second-rate pictures, and the artists were therefore likely to accept them.

342. He would never venture to make such an offer

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offer as that to a good artist?—No and if he did the good artist would refuse it.

343. Then, in fact, it is only bad pictures, painted by inferior artists, that thus become prizes?—In the great majority of cases. Of course there are a few cases in which the artist may be in difficulties, and he may take a less price than the picture is worth, but it is not often so

344. But unless in the case of a manager taking advantage of an artist's difficulties, it is only bad pictures that can thus be procured?—Certainly.

345. You can speak positively upon that point?—I can; I have got proof with me that I can show you.

346. You have been connected with the Liverpool Academy?—I have, and my father was secretary for several years, and since he gave up the office of secretary I have been so.

347. Can you speak from your own knowledge of any such case having occurred since either your father or yourself has been secretary?—In the latter years of my father's secretaryship, I know several cases which occurred; in fact, the whole of the pictures which the secretary purchased out of our exhibition, in the year to which I refer were bought at less than the catalogue prices, and given to the subscribers at full prices.

348. Has that happened during your secretaryship too?—No; the year to which I refer was 1860, I think, and during that year it was the practice of the secretary to write to the artist and ask him whether he would take a certain price for his picture; then the secretary wrote to us and told us the picture was sold to him at that price. We charged the commission on the price at which it was sold for, and received the money from the secretary of the Art Union and paid it to the artist. But in the next year it was different; the secretary wrote to the artist, and conducted the transaction with the artist entirely on his own account; therefore we did not know the price he gave to the artist for the picture. He paid the artist himself whatever the artist chose to accept, and all we had to do was to charge the commission, which we had to estimate on the probable price that it was sold for; it was 1861 or 1862. Since that time the secretary of this Art Union has started an exhibition in connection with his Art Union, and all the prizes are selected out of that, so that nobody but himself knows what price he does pay.

349. What proof did you say you had of these facts; have you got any additional proofs besides those you have mentioned?—I have got lists of the prices given, and the prices given out to the public; and I have got the secretary's letters to my father stating that such an artist had accepted such and such a price, and I have got our own sale book, showing that the pictures were sold at that price.

350. You speak now from your own knowledge of the fact that this has occurred; that the manager has given an artist perhaps half or a fraction of the value of his picture, and has then disposed of it to the prizeholder at the full catalogue price?—I am perfectly aware of it.

351. Explain the paper which you have in your hand?—In the year 1860 there was a picture by Charles Stuart, bought out of the Liverpool Academy's exhibition. In all the papers of the Art Union in which it was bought it was set down as a 40 *l.* picture; that was the catalogue price in the exhibition of the Liverpool Academy; the secretary of the Art Union who purchased it of the artist offered him 25 *l.* for the picture. The artist took it, and the secretary to the Art Union paid the Academy 25*l.* for the picture, which amount was subsequently sent by the Academy to the artist, less the usual commission. I believe, with scarcely one exception in that year, the same kind of work went on with regard to all the pictures bought.

352. How many pictures were there sold altogether?—Twenty-nine. There were four pictures by one artist, the catalogue prices of which amounted to 102 *l.*; the secretary to the Art Union offered 68 *l.*, which was accepted, and in every instance the same thing was carried out in a greater or less degree.

353. In all these instances the catalogue price was put down as the Art Union price?—Yes; the catalogue price of the 29 pictures was 402 *l.* 10 *s.*; and they were awarded as prizes at this amount; but the price actually paid for them by the Art Union was 286 *l.* 15 *s.* only.

354. Could you tell me what was done with the difference in money?—I cannot say what was done with it. I simply saw it in the balance sheet of the Art Union, and my attention was drawn to it because I knew it was not the right thing to do, and I inquired into the matter. The balance-sheet simply stated the amount paid for pictures and other works of art given as prizes, and it did not state the amount given for each particular picture, so that it does not follow that, because there was this amount less, it was a case of fraud; the difference in the amount might be devoted to paying the expenses of the Art Union. The only thing is, it is a fraud on the public, because they get a picture which they fancy has cost 40 *l.*, or any other sum, and which has really been purchased by the Art Union for, and is no doubt worth, much less.

355. You did not think of adding it up, to see whether the gross total which was put down was the total of the catalogue prices, or the total of the prices given to the artists?—It would be impossible to do so, because the pictures were selected from exhibitions all over the country, and were not alone selected from our exhibition, and because the gross total included prizes of all sorts, prints, statuettes, and photographs, as well as pictures.

356. Then nobody can tell what happened with that large difference of money?—No.

357. Sir *William Stirling-Maxwell.*] Did they not give a list of the supposed prizes in the same report that stated a lump sum?—No; it might be brought under the notice of the auditors, but it was not in the general balance-sheet.

358. *Chairman.*] I think you mentioned just now, that the Art Union of Great Britain for the last two or three years held an exhibition in Manchester in connexion with its own Art Union?—Yes.

359. Now you cannot tell whether this system of fraud on the public is continued there or not?—I know something of that, from knowing some artists who have had offers made to them which they have accepted; I know in some instances it is still carried on.

360. I believe, in the prospectus of that Art Union there is no list of the committee put down; do you know whether there is any managing committee in connection with the manager?—There are no public lists of the committee of that

that Art Union, but it does not follow that there is none.

361. You do not know of any?—No.

362. The public does not know of any committee?—Not that I am aware of; you would find it difficult to discover any one who did know the committee.

363. Do you consider the plan of distributing the prizes of the shilling Art Union objectionable?—It is objectionable in this respect, that no one can be assured that it is conducted with fairness, owing to the large amount of tickets.

364. Are the holders of tickets known by their names, or simply by their numbers?—Simply by the numbers, in the shilling Art Union.

365. I suppose, if there are 300,000 tickets issued, the holder of a ticket could never know whether his ticket was put into the wheel or not?—He must trust to the manager entirely.

366. Hundreds of tickets might be excluded from the wheel, and the holders never know?—Yes, they might be.

367. Are the tickets put into the wheel and drawn indiscriminately?—There are two methods adopted: the mode most usually adopted is, that the whole of the numbers of the sold tickets are put into one wheel, and the prizes put into another wheel; they are well mixed in each case. There is a ticket drawn from the number wheel, and the first ticket which is drawn from the prize wheel represents the prize which has fallen to that number; this is continued until the whole of the prizes are drawn, and the numbers then left in the number-wheel are all blanks.

368. They are left in the wheel, and not drawn out at all?—In the mode I am describing they are not. With reference to what I was just stating, of course as each number is drawn out of the wheel it is publicly read out, say "12,250," and immediately afterwards it may be "A 20*l.* prize." The other mode of proceeding, which I think is only adopted by one or two Art Unions, is to put the whole of the sold numbers into one wheel, and in the other wheel to put an equal number of tickets, prizes and blanks; they then draw ticket for ticket alternately from each wheel, and whenever a prize ticket comes up, they read it out, and the number which is drawn along with it from the number-wheel has gained that prize. But they do not read out the numbers of the tickets which are blank, so that a person may be present at the drawing during the whole of the time, and he would have no guarantee that his ticket was amongst those drawn out unless he were at the elbow of the person drawing, and saw each ticket as it came out.

369. How long does the drawing last?—Three or four days.

370. So that even if a person should remain at the elbow of the drawer three or four days he could hardly be aware whether his ticket was drawn?—He might be at the elbow of the drawer three or four days, and after all he might not see the ticket, and he would have no other satisfaction unless he went and searched amongst the tickets, which are thrown in a heap on the floor, enough to fill a good-sized clothes-basket.

371. You have been present at these drawings, have you not?—Once or twice.

371* Have you ever heard any number inquired after by persons present?—Yes.

372. In what case?—In the case of the Liverpool Art Union one year there were numbers inquired after, and it was asked whether they were in the wheel. At the period of which I am speaking the numbers were not in the wheel; they were all placed on the table ready to be put into the wheel, and a person in the room asked whether his particular number was on the table amongst the tickets to be put into the wheel; and on looking amongst the tickets it was found his number was not there. It turned out that the agent from whom he had bought the ticket had not made any return.

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373. So that this man lost his chance, although he had paid his money?—Yes.

374. I suppose that was not an individual instance; there were other instances?—Yes, there was a good deal of dissatisfaction expressed at that drawing, and it caused a good deal of excitement in Liverpool at the time, three years ago.

375. At Liverpool, when they draw prizes, they do not state the value of the prizes drawn?—At the last Christmas drawing, the same Art Union merely published a list of the numbers which had gained prizes, without stating the value, or the description of the prize.

376. With reference to the shilling Art Unions, we have had evidence to-day that the amount received is far greater than the sum spent in prizes; can you give us any notion of the ratio of expense to income in the shilling Unions?—It varies very much; a shilling Art Union may be conducted economically, and it is quite possible to run them to any expense.

377. Can you tell us the per-centage of that expense, with reference to the receipts?—At the drawing of which I have spoken, where this dissatisfaction was expressed, the expenses amounted to 50 per cent. of the total receipts.

378. Is this supposed to be expended in advertising, printing, and so forth?—Yes, entirely; it is accounted for in that manner; advertising, printing, stationery, commission to agents for selling the tickets, secretary's salary, office expenses, expenses of clerks, and such things.

379. Do you think that that expenditure really takes place; and, if so, whether it is legitimate?—I daresay in most cases it really takes place, but it is not at all legitimate expenditure; it could be managed for a much less expenditure. The reason of the expenditure is greatly this: that the secretary in most cases gets paid by a commission upon the total amount received; and, of course, if he can get, we will say, 1,000*l.* worth of tickets sold, he gets a commission upon the 1,000*l.*, no matter what expenses may be incurred in selling that amount. If he has no financial committee to check him, he may spend 500*l.* in selling 1,000*l.* worth of tickets, and he gets his commission on the 1,000*l.* all the same, and the public only receive in prizes half the sum they subscribe.

380. I believe the secretary of the Liverpool Art Union explained the enormous expenditure, for which he was called to account, by saying that an agent who sold tickets had expended all the money he had received, in commission and so forth?—He said that was the case in one instance where an agent to whom he gave tickets had spent the whole of the money he received for the tickets, and sent him in, in addition, a bill for advertising and for printing in connection with the sale.

381. He had to pay a bill over and above the money he had received for the sale of tickets?—Yes, in that case, and one or two others.

382. Of course, if it be the case that the expenses are 50 per cent. of the receipts, the public

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public must pay twice as much for the shares as they are worth?—Of course they only get half their proper value for the money they subscribe.

383. So that it is at best a regular robbery of the public?—Decidedly so; but the public do not understand it; the public, as a rule, fancy that if an Art Union gives 2,000 *l.* in prizes, they are more likely to get a prize than if it only gives 500 *l.*; whereas it may be that the Art Union which gives 500 *l.* in prizes gives 80 per cent. of its receipts in prizes, whilst the other spends half the amount it has obtained.

384. I have got in my hand a paper issued by the Art Union of Great Britain, and signed by Mr. Law; is he the secretary?—He has been secretary for some years.

385. I observe the "notice to artists" states that they must pay a commission of 7½ per cent. upon the catalogue prices for all the works which are sold from that Art Union?—Yes.

386. So that Mr. Law received a commission for selling tickets, and another commission again from the artists for disposing of the pictures?—Yes; and the commission which he gets for disposing of the pictures, and so on, is supposed to be applied for the purpose of paying the expenses of the exhibition.

387. I observe, he also states in this notice, dated the 24th February 1866, that 314 paintings were distributed as prizes last year; do you know the value of these 314 pictures?—No; it is almost impossible to arrive at the value, because it is next to impossible to know what he paid for them.

388. I see he also states, that he has issued 350,000 of these papers which I hold in my hand; I suppose as they travel by post that adds greatly to the expenses?—Papers of that description would be sent in packets to various people about the country for distribution; they would not be sent separately by post.

389. With regard to the Liverpool Art Union, I see in the report of the meeting held there, they state that the accounts had not been audited, but that their accuracy had been vouched for by Mr. Boadle and Alderman Preston; do you know who they are?—Mr. Boadle is a grocer in Liverpool, and was one of the committee of the Art Union. Alderman Preston is a well-known merchant in Liverpool, who is a distant relation of the secretary, and he also was one of the committee, and the honorary treasurer to the Art Union. Mr. Alderman Preston came into the room at the commencement of the meeting, and stopped two or three minutes; he said he had an engagement to attend to, and was not present during the meeting generally.

390. Therefore the Alderman could not well vouch for the accuracy of the accounts?—The accounts were not accurate, in fact.

391. Is there a mistake in the addition?—Yes, and also in one of the items, which is put on the wrong side of the balance-sheet; a small balance from the previous year is taken into the accounts as part of the income of the year itself, instead of being added to it.

392. I observe, that in the balance-sheet 62,963 shilling tickets were sold, realising 3,148 *l.* 3 *s.*, and the commission for the sale of these tickets is 658 *l.* 6 *s.* 8 *d.*, is that so?—That commission is the actual commission given to the agents who sold the tickets, it does not represent the whole of the expenses of the Art Union; tickets were sent out to the agents, and the agent returns the amount, less his commission and expenses.

393. I observe the expenses besides that commission amount to 896 *l.* 9 *s.* 4 *d.*?—That is so.

394. And that 200 chromo-lithographs were distributed in prizes of the value of 176 *l.* 5 *s.*, and that pictures were distributed as prizes to the amount of 1,425 *l.* 2 *s.*; is that so?—I believe that is so; and in the matter of the distribution of pictures, where they allow the prizeholders to select for themselves, as in the guinea Art Union of London, I consider that quite fair.

395. It is stated in the report of this meeting, that one of the members of the committee complained that although he had been some years on the committee he had never yet been summoned to a meeting?—That was so. It was complained by the meeting that the committee had allowed the secretary to do everything on his own responsibility, and had not taken the trouble to check him; and one of the committee who was present got up and said that he was asked to give his name as one of the committee, for the purpose of adding confidence to the public in the working of the Art Union; that at the time he was asked he was told he would never be summoned to a meeting, and never had been.

396. I see you attended that meeting?—I did so.

397. I see you stated that, "Two years ago the expenses of this Art Union were only 23 per cent.; the next year with diminished receipts they crept up to 33 per cent.; and now, although it was true that the income had been nearly doubled, still the proportion of expenses in reference to receipts was 50 per cent. The total receipts this year had been 3,148 *l.*, and the expenses were 1,546 *l.*, being nearly 50 per cent. of the revenue"; was that the case?—It was.

398. The meeting to which I have alluded was an adjourned meeting, was it not?—It was.

399. And had been adjourned before?—It had been called for three days previously, and at the meeting three days previously, the accounts were in such a frightfully bad state that the drawing could not possibly take place; and it was suggested by several who were present that it should be adjourned for three days to allow of everything being got properly ready for the drawing; and then all this confusion took place afterwards, at the second meeting.

400. What was the result of that adjourned meeting?—The result of that meeting was that they allowed the drawing to be proceeded with, upon the understanding that the meeting should adjourn for three weeks, and that the secretary should in the meantime make arrangements for placing the society on a thoroughly sure and good footing; and that he should select or constitute a proper, efficient, working committee.

401. Has that adjourned meeting ever taken place?—It did not take place at the end of the three weeks, but I think about two months or three months after that time a meeting took place, of which nobody was advised, and at that meeting there were certain things passed, and said, and done, which very few people in Liverpool know anything about. Since then the society has gone on in exactly the same manner as previously. I will read an extract from one of the Liverpool papers.

402. Does the same secretary continue to work it?—He does. I did not see the report of the meeting which took place two or three months after

after the one I have been speaking of, but I saw a letter signed by a person who was present (Mr. T. B. Ryder), and this is what he says in a letter to the "Liverpool Mercury:"—

"The *Liverpool Art Union*.—To the Editors of the 'Liverpool Mercury.' Gentlemen,—I was much surprised on reading in yesterday's paper a report of what was stated to have been a public meeting of the Liverpool Art Union, and which Mr. Herdman, the secretary, stated had been convened in accordance with a promise made at a public meeting on the 6th January last, to the effect that he would call the subscribers together again in a regular and proper manner before he proceeded with another year's transactions. Now, as it was at my suggestion made with the concurrence and approval of all present, that the convening of such a meeting was then promised by him, and as I have been spoken to on the subject by several parties, I think it only right frankly to say that I consider the meeting now referred to was not such a one as was contemplated, and has in no way redeemed the promise then given. In the first place, it was distinctly understood that Mr. Herdman pledged himself to call a meeting together on the 27th January, or, in other words, in three weeks after the meeting on the 6th of that month, but he failed to do so; nevertheless, several parties, besides one or two reporters, remembered the time fixed, and attended as I did the Free Library on the evening of the 27th, but only to be disappointed. There was no meeting whatever, a fact which one or two of the papers reported next morning. In the next place the meeting of the 22d instant cannot be said to have been a public meeting, for it was not publicly and properly convened; at all events, I had not seen nor heard of any notice or announcement of it, nor had any one else that I know of. It seems to have been altogether a surprise. In the next place it cannot be supposed for one moment that the resolutions which are reported to have been agreed to at the meeting of Tuesday last emanated from or represented the feelings of any considerable number of the public, and especially of those who last year subscribed to the so-called 'Liverpool Art Union.' To express satisfaction with the management which took away fully 50 per cent. instead of about 15 from the gross receipts (as shown and condemned at the meeting in January last) is simply preposterous. It is a state of things not to be tolerated, and any attempt to repeat which, I for one will be no party to. On the contrary, as one whose name appeared in connection with the proceedings at the meeting in January last, I have thought it my duty thus to express my feelings on the subject, and to say that I think it ought to be distinctly made known that the Liverpool Art Union is really not a properly constituted public body appointed and renewed from year to year, but is simply kept before the public on the very doubtful strength of a charter which was years ago obtained from the Board of Trade, by or in connection with the old Liverpool Academy, which is now merged altogether, as you know, into what is called the 'Liverpool Institute of Fine Arts' (in Post-office Place), and which has an Art Union of its own.

"I am, &c.

"*T. B. Ryder.*"

403. You say the same secretary continues to manage this Art Union; does he manage it just as he chooses?—As far as I am aware he does so.

404. No committee is appointed to control him?—The committee of management, at the time these circumstances took place, consisted of about 25 gentlemen, most of them very well known in Liverpool, who really took no interest in the matter; and, after the disturbances, I believe several of them, I believe most of them sent in their resignation to Mr. Herdman, as members of the committee of this Art Union; and since then the committee has only consisted of eight persons, one of whom is Mr. Herdman, another his son, and another his son-in-law, I believe.

405. Was the London manager another?—The son-in-law is the London manager, I believe.

406. Why did those persons send in their resignation?—I believe they were disgusted with the state of matters; they thought it was not a creditable society.

407. Then, if I rightly gather your meaning, you regard these Shilling Art Unions as very bad in their effects, and the evils of them as very great?—I consider so indeed; and I know that opinion is shared universally by artists of good standing. There is a class of artists who are in the habit of painting pictures for these Shilling Art Unions, and they know, if they send them to exhibitions, they get them off by having a good chance of getting them selected as prizes.

408. Would you say that you consider the secretaries conduct these Art Unions for the good of themselves, or for the good of the public?—I believe, in the two cases to which I have been referring, they are conducted simply for their own benefit.

409. Do you think that artists of any note in Liverpool share your opinion?—I am sure they do share my opinion; indeed it was at their suggestion I came here to speak of the matter.

410. At their suggestion you wrote to me?—Yes.

411. In fact, all the Liverpool artists disapprove of these Liverpool and Manchester Art Unions?—Yes, nearly all. I can say that the Manchester artists strongly disapprove of the Art Union of Great Britain; and one or two of them have said, in conversation, to members of our academy, that if it was not for fear of getting themselves into trouble by being prosecuted for libel, they would before this have tried to stop them.

412. The *O'Conor Don.*] What was the object for which this Liverpool Art Union was first started?—It was first started many years ago as a Guinea Art Union; Mr. Herdman has been the secretary for 10 or 12 years. It was turned into a Shilling Art Union about six years ago, and Mr. Herdman continued to have the management.

413. To what purpose were the funds raised devoted?—To the same purpose that Art Union funds are always devoted.

414. Your chief complaint against the Liverpool Art Union is, that the funds arising out of it are not devoted to the purposes intended, owing to the enormous expenses?—Yes; an Art Union is for the promotion of the fine arts and of high class art; but instead of that, the Liverpool Art Union, as it at present stands, has its funds devoted to keep the secretary and his clerks, and the expenses are very largely swelled by printing, and publishing, and so on.

415. These Art Unions of which you spoke, and which you said had almost entirely passed into

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into the hands of the secretaries, are legally recognised Art Unions by the Board of Trade?—I believe so.

416. You spoke of the Board of Trade requiring certain articles to be entered on the deed of settlement when they recognised these Art Unions?—Yes.

417. In connection with that, you stated it was not in accordance with those requirements that pictures, or any other work of art obtained in any art drawing, should be sold within a year?—Yes.

418. Can any deed of settlement, entered into between the Board of Trade and the Art Unions, affect the persons who draw those prizes?—One of the rules states that the payment of subscriptions, or, in other words, the purchase of a share shall be deemed an assent by the person purchasing the share to the regulations of the society; that, in other words, he, in purchasing a ticket, will be bound by the rules laid down for the management of the Art Union.

419. In what way can it be said that the purchaser of a ticket is bound by the rules of the society; you have mentioned that these tickets were sold by commission agents throughout the country, and to anyone?—Yes.

420. How can the rules entered into by the Board of Trade with the society bind these individuals in any way?—It does not bind them in any way, because the law is constantly set at defiance; but it is one of the rules that it shall be so, and the tickets are sold upon that understanding.

421. Do you think that is an understanding of which purchasers generally are aware?—I believe not; I believe the greater majority are not.

422. Of course it is an understanding that cannot be legally put into force in any way?—I believe there is no machinery for putting it into force at all.

423. You said a less price was paid in some instances to the artists for the pictures than the prices mentioned in the catalogue; and in consequence of that, a certain amount of fraud was committed; that fraud amounts to this, does it not; that the pictures are in reality advertised for more than they cost?—Yes.

424. And that the tickets are purchased upon the understanding that the pictures cost a certain amount, whereas in truth they cost less?—Yes.

425. It does not follow necessarily from that, that the pictures are put down at a price greater than their real value?—Yes, it does so; because none but the worst artists will be found to accept a price so very much below what they think the value of their pictures; for instance, take one of the Royal Academicians; he would feel insulted at once by being offered a price two-thirds or less than two-thirds of the value he put upon his work.

426. Take a lower class of artists, who, perhaps, may be in difficulties, and who may be obliged to part with the picture at less than its value?—Of course in some cases an artist may do so; and then it may chance that the Art Union gets a good picture for a little money.

427. And then no fraud at all is committed on the public?—The only fraud is that the public are deceived; they think the picture has cost so much when in reality it has not.

428. They believe the picture is worth so much?—They buy the ticket upon the supposition that the picture has cost that, and that it is worth that as well.

429. I presume they buy the ticket rather because they believe the prizes they get a chance of obtaining are of a certain value?—Yes.

430. And there is practically no injustice done to the purchaser of the ticket if the value be really there?—No.

431. An individual may get a prize at a lower price than it is worth, and there no injury is done?—It may happen so; but I know the class of pictures usually purchased by that Art Union to which I have referred is very low. You see the name of no well-known artist at all, with the exception, perhaps, of a few of their leading pictures. They manage to get four or five to put at the head of their list of larger amount.

432. May I take it from the general tenor of your evidence that you are against the exceptional power given to Art Unions for carrying on lotteries?—As regards the Shilling Art Unions, decidedly so; and I see little advantage from the guinea ones. In most instances they are simply legalised lotteries, and no advantage whatever is to be gained from them.

433. Have you formed any opinion upon the desirability of having all lotteries legalised?—I think it would be a very injudicious policy indeed; but I have not given much thought to the subject, except casually.

434. You do not agree with the last witness then?—Certainly not.

435. Sir *William Stirling-Maxwell.*] Do you suppose that artists sometimes send in their pictures to Art Unions, or exhibitions connected with them, at prices higher than they are ready to accept, in order to allow for abatement?—I think that is very often the case.

436. When you said that the Art Union of Great Britain in its published accounts stated what the gross amount was for prizes, was I correct in understanding you to say that they did not also give a list of the prizes, with the prices paid for each prize individually?—They did not; they gave a list of prizes with the catalogue price of each picture individually, but the catalogue price was not the actual price paid for the picture.

437. Might any reader of that report, in which these prizes were given by adding the catalogue prices together, find they either agreed with, or disagreed with, the gross amount stated to be paid for prizes?—They might do so if they could obtain all the catalogues of the exhibitions from which those pictures were purchased; but in order to do that they would have to write to Worcester, Birmingham, Liverpool, London, and other places for the catalogues.

438. First of all, there is a report with the gross sum paid for prizes; is there not also given a list of those prizes, with the catalogue prices paid for each, in the same report?—Not in the same report, but in a paper which usually accompanies the report, a sort of prospectus.

439. They give a list of the numbers that have obtained prizes?—Yes, but not the values.

440. Where the articles are given *seriatim*, there is no value put to each article or to any one of them?—No. Upon consideration, I find that the answer I gave just now might be put in a much better form.

441. *Chairman.*] What do you wish to say?—I did not properly consider the question put to me, and I did not give a correct answer to it.

442. Give

442. Give the correct answer now?—The question (No. 437) stated that in the report which is published the gross sum paid for pictures is put down, and I was asked whether a prizeholder could get at the difference in the amount by adding up the catalogue prices, and comparing that total with the amount set down as actually paid for prizes. He could not do so, because the amount set down as actually paid for prizes includes prizes of every description, and is not confined to pictures.

443. Mr. *Beresford Hope.*] I gather from the evidence you have given us that for years past the Board of Trade have systematically laid down a condition that the Board of Trade must know is legally incapable of being enforced?—I think it may be said that it is so.

444. Do you recollect the terms in which that prohibition runs in the deed of settlement?—I think the words are something like these: "And it shall not be lawful for any person who shall gain a prize in this Art Union to sell, pledge, or deposit as valuable security, or otherwise convert into money, the prize he shall so gain, within 12 months from the time of his having gained it; he being liable, in case of so doing, to any of the penalties laid down by Act of Parliament for the infringement of the laws with regard to lotteries, little goes, and such things."

445. Is there any Act of Parliament which applies to that case?—I do not know.

446. Are those words embodied in the rules of the different Art Unions?—They were so in the Art Union with which I was connected. I have no means of saying whether they are so in all Art Unions.

447. Do the purchasers of tickets sign any paper pledging themselves to abide by the regulations of that Union?—They do not.

448–9. The Deed of Settlement does not lay down who is to be the prosecutor?—It does not, except it leaves it to be understood that it is to be the Board of Trade.

450. In the case of Mr. Herdman's Art Union, the persons who won prizes had the selection of their own pictures?—They had.

451. As far as you know the working of Art Unions, are there many which follow Mr. Law's principle of buying pictures beforehand?—I think there are two or three.

452 Large Art Unions?—I think the Glasgow Art Union does it, and I think the Edinburgh Art Union does it.

453. Are they all Shilling Art Unions?—The Art Union of Glasgow is not.

454. Still it does the same thing?—I think there the pictures were decidedly of a much better class than are purchased by the Shilling Art Unions.

455. Can you conceive any such collusion as this: the secretary of one of these Art Unions and the artist whom he means to patronise confederating for the painter to put a picture on the catalogue with 40 *l.* or 50 *l.* marked against it, with the intention, beforehand, that his friend, the secretary, shall select it as a 40 *l.* or 50 *l.* price?—I cannot state that such is the case; it is impossible for me to know anything of that kind; but I think, and, in fact, I know this, that now that Mr. Law has established his exhibition at Manchester in connection with his Art Union, many pictures are sent there at more than their value, because the artists think they shall get more for them from him as prizes; and in many cases, too, I know that pictures are sent there, not by the artists themselves, but by persons who have got pictures, and who want to get rid of them.

456. Is that transaction kept dark from the committee, or does the committee believe that the secretary has expended 40 *l.* of the money for a picture which stands at 40 *l.* in the catalogue?—As far as I am aware, Mr. Law has no committee.

457. He is manager, and everything?—As far as I am aware.

458. Have you had anything to do with Mr. Law?—No.

459. You are only talking by hearsay of Mr. Law?—I have told you that Mr. Law bought in one year pictures out of our exhibition at Liverpool to be distributed as prizes; and I speak from personal knowledge of his transactions in that year.

460. Now he has two exhibitions of his own at Manchester?—Yes.

461. Of considerable extent?—Yes; there are a good many pictures, but I believe they are all of an inferior class.

462. Has he a gallery of his own?—It is the same gallery at which the Art Union have their room.

463. The Art Union has a building of its own?—Yes.

464. In which the exhibition takes place, which is held out to the world as the Annual Picture Exhibition?—Decidedly so.

465. To which Mr. Law restricts himself in the selection of pictures?—Yes.

466. And are the pictures in that exhibition catalogued, with the prices affixed?—Yes, I believe so. I am sure of it, but I have not seen the catalogue.

467. I observe in the catalogue of Mr. Law's prizes, that there are a great many unclaimed prizes of former years to be raffled for again; I suppose those represent tickets which have been lost or fraudulently made away with?—No doubt, amongst so many, there are tickets which get lost; and there is also this to be said, which I am not sure is not a very likely thing, that some tickets also get into the wheel, and are drawn as prizes, which have never been sold. Through careless management that is a very likely thing to take place, and then, of course, those tickets cannot possibly turn up prizes to holders.

468. Are large means taken to publish the results of the drawings, or are the ticket-holders left to find them out for themselves?—I believe the results of the drawings are published in most of the leading newspapers. I believe the fullest publicity is given to the results of the drawings.

469. Suppose I were the buyer of a ticket in Devonshire, it would be a very great chance if I saw that?—I believe the result is advertised constantly in the "Times," on a stated day, so many days after the drawing.

470. How do you identify yourself as the holder of a lucky ticket?—Whoever holds the ticket gets the prize. If you lose a ticket, and anyone finds it, he gets the prize.

471. I may have a ticket, and sell it to you for 10 *l.*; you may then claim a prize in Mr. Law's society, and the Board of Trade regulation be perfectly nugatory?—Just so.

472. Is there any limit of time within which you may send a ticket in?—I believe you must send the ticket for one drawing before the next.

473. You have 12 months to traffic with it?—No, six months in that case.

474. Sir *Wentworth Dilke.*] Did I understand you

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you to say that the receipts of the Art Union of Great Britain are 30,000 *l.* a year?—No.

475. I think you said they issued 300,000 shilling tickets twice a year?—Those are the tickets sent out for sale; but that does not represent the number of tickets sold. Perhaps a person has 500 tickets sent to him for sale, and he may only sell ten. Those ten may be selected out of the 500, and any committee investigating the tickets must look over the whole of the tickets to see which have been picked out. An audit committee has not to do with the number of tickets sold, but with the number of tickets sent out. They must look over all the tickets sent out, if they can get them back (but they cannot) to find out which tickets have been sold; and the tickets that have been sold are a very vast number; for instance, in one drawing there were 76,000 tickets sold; in another drawing 94,000 tickets sold. It is probable that to sell 94,000 tickets, 300,000 or 400,000 were sent out; and any audit committee must look over that large number. It is a vast amount of work that no committee will take upon themselves; at all events, no committee of gentlemen who are otherwise engaged in business.

476. I gather that in 1865, at the December distribution, there were two pictures of above 100 *l.* each in value given as prizes, and 190 under 20 *l.* in value?—Yes, in the Art Union of Great Britain; I believe at certain drawings they have a picture of 100 *l.* in value, which has probably been obtained for 60 *l.* or 70 *l.*

477. You talked of the expenses being 50 per cent. of the total receipts?—In the case of one Art Union, it was so; that is the Liverpool in a certain year, but the year after that, it was not so much. I think the year after that, it was about 40 per cent., and in another year, 35 per cent. In one of the drawings of the Art Union of Great Britain, the total receipts were 3,800 *l.*, and the expenses upon that 3,800 *l.* were 1,400 *l.*; that is rather more than 35 per cent. In another drawing, the receipts were 4,700 *l.*, and the expenses were 1,800 *l.*, which is something like 37 per cent.

478. In answer to a question, you said that a person might make up the total expenditure on pictures, if he obtained catalogues from all the exhibitions at which they were selected?—I corrected that afterwards.

479. I undertood you to say, that privately, the prices paid were much below those catalogued, therefore how could you make out the actual amount spent?—I do not understand the question.

480. You stated that a certain number of pictures were purchased nominally at 30 *l.* or 40 *l.*, but in reality, the sum paid in was 25 to 30 per cent. below that amount; therefore if you had the catalogue of the institution, and took out the prices paid according to the catalogue, it would be the *bonâ fide* price paid by the Fine Art Institution for those pictures?—No.

481. Therefore you could not get at the total sum paid?—No; but the report states the actual amount paid for prizes, and I understood the question to be, that if you took the amount actually paid for prizes from the catalogued amount, you could tell how much less the pictures had been bought at. But, upon second thoughts, you cannot do that, because the amount actually paid for prizes includes everything; photographs, Parian statuettes, and all others.

482. General *Dunne.*] Is this Art Unon undertaken for propagating a taste for art, or merely as a speculation?—It was established, in the first instance, for promoting a taste for the arts. I presume you are speaking of the Liverpool.

483. They are both the same?—I think it was established, in the first instance, for the promotion of the Fine Arts, but, by the carelessness of the committee, and the opportunities of which the secretary has availed himself, it has been turned to an improper use.

484. In fact, to a species of gambling?—Yes.

485. It is subject to all the objections which apply to lotteries, which have been forbidden by law?—Decidedly so.

486. What became of the tickets which were not sold?—Many tickets which were not sold were, of course, lost.

487. How lost?—Because they had been sent to persons to sell, and those persons had either never sold any, or not rendered any return of them.

488. Does not the society require the return of any unsold tickets?—If they cannot get the tickets back how are they to proceed?

489. Are they only on deposit?—On the faith of sale. I know that in some Art Unions tickets are sent out indiscriminately. If the secretary gets a newspaper, and he sees there is a person, we will say at Ramsgate, who is in a fair way of business, he sends him 500 or 100 tickets, with a note along with it: "Sell these tickets if you can, and return me the money for them," without any previous arrangement with the party.

490. What security has the society that the money will be returned when they are sold?—None whatever.

491. They have only the security of the man's word?—They have not that, because the man does not undertake to sell them. They are sent to him for sale.

492. Suppose some of those that are unsold get a prize, whom is that sent to?—They do not get a prize, because they get no return. The ticket does not go into the wheel, and, therefore, it cannot be drawn for a prize.

493. In fact the whole affair is a very loose matter of business?—Extremely loose; and there cannot be anything looser.

494. In your opinion they are objectionable?—Yes.

495. If a person makes a return of tickets sold, he is expected to send back the unsold tickets, I suppose?—Yes, if he makes a return at all he does, unless he says he has lost them, or something of that kind, and then they must depend upon his word. But he is expected, if he makes a return at all, to send back the unsold tickets.

496. Do they in all instances make a return?—No; decidedly not.

497. Therefore a great number of tickets are lost?—Yes.

498. *Chairman.*] You were looking for a paper just now; will you put it in?—I will do so.

499. Sir *William Stirling-Maxwell.*] A country subscriber who has taken a ticket, we will say, from a seller in Ramsgate, has no means of knowing whether his money has ever been sent to the society, or his ticket drawn or not; he could not learn that without a great deal of trouble?—He could not. In fact, in Liverpool, I have seen tickets

tickets exhibited for sale in shop-windows for a week after the drawing has taken place. I was present at the drawing of Mr. Herdman's in Liverpool, when it was adjourned for three days, because the accounts were in such a bad state. At the first meeting what took place was this: somebody asked Mr Herdman if things were ready to proceed with the drawing, and Mr. Herdman said they were: a person in the room got up and said, "But you sent me some tickets to sell, and you have never sent for the money. I have sold those tickets; are those numbers in the wheel?" Mr. Herdman said "No;" and it turned out that a book of tickets had been sent to this man, who was an assistant to a picture dealer in Liverpool; they had never called for the money; and as he knew the drawing was going to take place, he came to see whether his numbers were in. He said if they were in, he would pay for them; but it was proved that they were not, and Mr. Herdman advised him to return the money. He, however, said that he did not take the names of the parties to whom he had sold them, and did not know where the tickets were gone.

Mr. *J. Pelham*, Junior.

7 May 1866.

Thursday, 10*th May* 1866.

MEMBERS PRESENT:

Mr. Bazley.	Mr. Graham.
Sir Michael Beach.	Mr. Beresford Hope.
Mr. Blake.	Sir William Stirling-Maxwell.
Sir Wentworth Dilke.	Mr. Monsell.
The O'Conor Don.	Lord Robert Montagu.
Mr. Frederick Leveson Gower.	General Dunne.

LORD ROBERT MONTAGU, IN THE CHAIR.

HENRY COLE, Esq., C.B., called in; and Examined.

H. Cole, Esq., C.B.

10 May 1866.

500. *Chairman.*] WHAT office do you hold at the South Kensington Museum?—I am Secretary of the Department of Science and Art, and Director of the Kensington Museum.

501. Have you held that position since the establishment of the Museum?—I have been secretary since 1852, and have been director of the Museum since a Museum at Kensington was established in 1857.

502. Were you not appointed by the Board of Trade to some office in 1848?—In 1848 the Board of Trade invited me to make recommendations for the improvement of the School of Design, especially with a view of showing how it might improve manufactures.

503. Has that any relation to the improvement of art throughout the country?—The improvement of art as applied to manufactures.

504. That is applied design, not pure art?—With all submission, it is difficult to say what pure art is; but this is art connected with industrial objects.

505. I suppose, before that appointment, you had given great attention to these subjects?—More or less I should say for the last 35 years I have been in some way or another connected with art; either as occasionally producing ornamental books, manufactures, and the like.

506. It was about that time, or a few years before, that the Art Unions were first established?—I think, if I recollect rightly, the charter of the Art Union of London was obtained about 1845.

507. Are your reports published and laid before Parliament regularly?—The Reports of Science and Art are laid before Parliament every year; this year will make the 13th. The report which I made to the Board of Trade in 1848, was also printed and published and laid before Parliament.

508. Will it be shortly published?—I think the present year's report, technically speaking, is laid on the Table of the House; and it now rests with the printers, who will produce the present year's report in about 10 days.

509. Have you watched the progress of art in England?—Yes, attentively; and my strong impression is that a very great change has taken place since about 1830.

510. During the period you have held office?—And before that.

511. To what do you attribute that change?—One of the most influential causes of the improvement in public taste was, I think, the establishment of Schools of Design. Another was, the greater freedom than formerly given to the public to visit public institutions.

512. When was the School of Design established?—I think it began in a modest way about the year 1838. It gradually went on extending till the period when I joined it, in 1852. The system began with one school at Somerset House; it then got one at Spitalfields, and gradually it enlarged its action till it had about 18 schools throughout the country.

513. Then it was established before the Art Unions were established?—I am under that impression.

514. You have attributed the change of which you have spoken, and the progress of taste in England, to the Schools of Design, but you have not mentioned Art Unions; do you not attribute it to the Art Unions?—No.

515. Mr. *Beresford Hope.*] Perhaps the Chairman will forgive me if I interpose. If I remember rightly, it was while I was an undergraduate at Cambridge, from 1837 to 1841, that I was a member of the Art Union of London, and got some of its prints?—I am under the impression that the rules by which the Art Union of London is at present governed, were made somewhere about the year 1845; but I speak subject to correction. I dare say, in some shape, an Art Union existed before; but about the year 1845 there was an investigation into its action, and I think that was the time when it got a charter.

516. You refer to the time when it got a charter?—Yes.

517. *Chairman.*] What is the date of the establishment of the School of Design?—I think 1838 or 1839.

518. What is the present condition of that School of Design?—There are numerous schools. About the year 1847 there were 16 or 17 schools throughout the country; in London, at that time, there were 517 students. At the present time in London, the action being much enlarged, there are nearly 18,000 students learning drawing; beside that, there is at Kensington a Central School, called an Art Training School, which is specially designed to produce teachers, who are employed throughout the country; there are, perhaps, about 85 persons who are more or less training with a view of teaching others. In 1847, the total number

number of the students in Schools of Design throughout the country was only 3,260.

519. Can you tell us the amount of fees paid?—I am unable to furnish the Committee with any statement of the fees paid by the students in the country; but at Somerset House the fees amounted to 283 *l.*; now at Kensington they have reached 2,007 *l.* a year.

520. Could you give us an estimate of the total number of students throughout the country?—The returns of last year showed that there were 109,652 persons learning drawing.

521. Do they learn drawing in all its branches, or merely design as connected with manufactures?—They learn drawing of every description, commencing with very elementary drawing, and then progressing to be able to draw from the round. They learn painting in various ways, and they are also taught mechanical and architectural drawing. In fact, I think our course includes every mode of drawing and modelling.

522. What contribution in the shape of fees does a student pay?—Each locality judges for itself the rate of fees which it should exact. The average throughout the country of those who are taught in central schools might perhaps be taken at under 1 *l.* per year. At the Training School at Kensington the fees are as high as 10 *l.* per year.

523. Are there grants of money made in aid of the funds procured by fees?—Yes; I can give you the exact amount which was paid in 1865 on behalf of Schools of Art. It was 14,207 *l.* 4 *s.* 4 *d.*

524. Considering the vast number of persons who seem to have been under tuition in art, and the sums of money expended on that tuition, do you consider that the Schools of Design and Schools of Art throughout the country have done a great deal more for the advancement of art than the Art Unions have done?—That, perhaps, is an inviduous question; but I should put the actual influence of Art Unions on art itself, as very low indeed; I do not think they enter into comparison at all. The money paid to Schools of Art depends upon the work done. In the case of Schools of Art, any one who is so minded may look at the work of the whole Art Schools, beginning with the drawings of the parish children, and terminating with the best painting and drawing that are produced. The best works of all the Schools of Art are marshalled year by year at Kensington, and opened to the public to inspect. But as respects the influence of Art Unions, I hardly know what comparison you can make, except that you see on the walls of houses about the country moderate engravings; you see also exhibitions of pictures, the highest price of one being 200 *l.*, which is a very low price for a work of art; I am speaking particularly of the Art Union of London.

525. Having engravings on walls would be no proof of a taste for art; it might only be a proof of a taste for gambling?—I do not think it is a great proof of a taste for art; but I am not prepared to say that people are not taught a little by seeing engravings on a wall.

526. When was the South Kensington Museum established?—In 1857.

527. That was ostensibly for the advancement of art, was it not?—It grew out of the action of the School of Design. It was always part of the object of the School of Design to collect examples which the public might study and the students might have access to. That system first commenced at Somerset House; it was extended at Marlborough House largely; and then, when it was necessary to give up Marlborough House, the objects were transferred to the Kensington Museum, and from that time there has been about 10,000 *l.* a year applied for purchasing works of art.

528. The object has always been to assist students in their studies of art?—Yes, and improve the public taste.

529. Can you tell us what picture galleries have been established since 1846?—Hampton Court has been much more freely opened to the public than it used to be; in my early recollection it used only to be opened on Sunday afternoons. Dulwich College has opened its gallery much more freely than it did formerly. A picture gallery has been founded at Greenwich, which is somewhat largely attended. Besides that, the National Portrait Gallery has been founded. The Houses of Parliament are galleries of fine art. Several new exhibitions have been started. One two years ago, a sort of miscellaneous exhibition for oil and water-colour paintings was established in Piccadilly; the Institute of Water-Colours has been started too. Then came the Kensington Museum. Mr. Sheepshanks gave his pictures, which started a gallery there. Mr. Vernon also bequeathed his pictures, and the exhibition was opened at Marlborough House. Then Mr. Jacob Bell has left pictures; and Mrs. Ellison has given a collection of water-colours. The late W. M. Turner has also left his collection, and, at the present time, we are constantly receiving presents. The Fitzwilliam Gallery at Cambridge has been founded; also a National Gallery at Edinburgh, and one at Dublin. Several churches have fine paintings now. Pictures are found in the decorations of our cathedrals.

530. The influence of all these put together, you think, has been very great in the promotion of art?—I believe so; undoubtedly persons of all classes take interest in them.

531. Are there public exhibitions, not only in London, but in the provinces?—Yes, annually; at Manchester, Liverpool, Birmingham, Glasgow, and Edinburgh, there are exhibitions of a more or less permanent character.

532. Have some Schools of Art in the provinces got galleries of their own?—Yes, to some extent; there are Schools of Art which have galleries expressly used for the purpose of showing works of art. There are galleries at Cambridge, Coventry, Dublin, Edinburgh, Nottingham, and Sheffield.

533. Mr. *Bazley.*] And Manchester?—I do not know whether that is a permanent gallery.

534. I refer to the Royal Institution?—That should be named. We recently issued a paper of questions to Schools of Art throughout the country, asking them to classify themselves under the following heads:—Schools of Art having galleries for the exhibition of objects of art at all times; and we have not yet had any return from Manchester. Then galleries in which objects of art might be occasionally placed. Then another class; premises of a certain size, which have no specific gallery, but might have space for a library; and then some other classes, going down into lower grades or conditions.

535. *Chairman.*] Then, in fact, as far as regards high art, the place is quite filled, and there is no room for improvement by means of Art Unions; is that so?—There is always great room for improvement,

provement, but that it is to be effected by Art Unions, I have some little doubt. There might be many more galleries usefully established in England. In France, I think, there are about 90 towns which have galleries of art more or less open to the public always. I put in the exact list (*See* Appendix). In England, we are behind hand in that respect.

536. Do you consider all those to be wholesome modes of improving the public taste?—I think they are quite unexceptionable.

537. Would you give us your opinion of the operation of Art Unions in that respect?—The opinion I hold about Art Unions very much agrees with an opinion asked by St. Paul. I think that you must not sin that grace may abound; and although I do not depreciate such an Art Union as the Art Union of London, which I believe has a good effect in its way, still, my objection begins at the earliest point, and I think that the end does not justify the means.

538. You are speaking of the moral effect of Art Unions?—Yes; I think nobody can say that much good results from accidentally getting possession of a picture; because when it is got, it is perhaps sold, but if it be kept and looked at by the possessor, his wife, and his children, then I suppose, on the whole, some good comes out of it.

539. You think the London Art Union, which, I suppose, is the best of all the Art Unions, has very little effect in improving the national taste?—Very little.

540. That effect does not balance the moral evil of a lottery?—I should say, certainly not.

541. You do not consider that Art Unions are necessary for the promotion of art at all?—I think that Art Unions are altogether contrary to the spirit of the times; lotteries have been tolerated at various periods. The British Museum arose from a lottery; but we should not propose the establishment of a national institution now in that way, and make an archbishop a director of the prizes, I think.

542. You think it is an unjustifiable exemption from the operation of the Lottery Laws?—I think so.

543. If that be the case with regard to the London Art Union, of course your objections are still stronger against the Shilling Art Unions?—The last time I was in Ireland, I found they had a sort of comedy of Art Unions there. I learned that pigs, and sheep, and horses, and pictures, and carriages, and harness, and crinolines, and feathers, in fact, everything that could be brought together was put into an Art Union.

544. A mere lottery under another name?—That was all.

545. Have you got an analysis of the subscribers to the London Art Union?—I looked through the list of subscribers for the year 1865, to see if I could make out what class of people seemed to support it. The conclusion to which I came was, that they are of the lower middle class, in country towns, for the most part. Out of 10,000 subscribers, I only found a bishop, a few peers, two Members of Parliament, seven baronets, and only 21 persons whose names were at all known, I should think beyond their immediate locality. So that I do not think it has much hold upon what you would consider to be persons of influence.

546. They are persons of the lower middle class?—I should say generally so.

547. Was not the British Museum founded by lottery?—Yes, it was.

548. When was that?—I think about the year 1750; an Act of Parliament was passed expressly to raise funds for buying Sir Hans Sloane's collection. They got 20,000 *l.* profit, and made the Archbishop of Canterbury and the Speaker of the House of Commons, and, I think, the Lord Chancellor trustees, to see that the lottery was decently managed.

549. In Foreign States they resort very much to lotteries in order to raise revenue; do they not?—In France, for instance, the year before last, I bought a ticket for a lottery, which they had founded in order to pay for the museum at Amiens. Lotteries abroad are very common indeed, and we know that some of the States derive their revenue from them.

550. The Papal States?—Throughout the Papal States, in every tobacconist's shop, you are sure to get something offered to you for the benefit of your soul, by means of a lottery.

551. Can you speak as to the effect of these lotteries upon the people?—I should be apt to infer they were mischievous.

552. Mr. *Beresford Hope.*] Have you ever been personally connected with the London Art Union as an officer?—No.

553. Or as a subscriber?—I have been a subscriber once or twice, I think; one year when Mr. Webster's prints were to be disposed of, I thought I would get them.

554. I believe that was some time before the great art movement in which you have taken an interest?—I do not know the exact date.

555. I find from an answer given on the last occasion that the London Art Union was founded in 1836, and came into operation in 1837?—It would be about that time. Perhaps you recollect that Mr. Joseph Hume, and some other Members of Parliament, made an effort to open public galleries and similar institutions, and it is very likely that part of that movement was the establishment of Art Unions.

556. A late relative of mine, whom you knew very well, was an active promoter of them?—Yes; Mr. Henry T. Hope was always active and zealous in promoting public taste.

557. Since that time you are convinced that Schools of Design and galleries have pushed them out of their place?—I think so.

558. The best you can say of them now, is that they are harmless?—Indirectly harmless.

559. Artistically harmless?—Harmless is the best I can say of them, artistically. Some people hold stronger opinions than I do, and think them mischievous. I am not prepared to go that length; I think the Art Union of London is, *par excellence*, the best of them after you have conceded the principle. I, for instance, think they are quite right, as they start on the gambling principle, in letting everybody choose his own picture. I think that, on the whole, it is a pleasanter way of getting one, than having a despotic council to choose for you.

560. Has it ever been brought to your notice that in these cheap Art Unions there is very great doubt whether the pictures are *bonâ fide* purchased for the sum put against them?—I have heard of cases, and perhaps know of them, where the pictures are sold directly again. It is a mere piece of gambling for so many pounds.

561. You

561. You have not understood my question; what I mean is this, are there exhibitions in connection with Art Unions, as to which there is collusion between the proprietor of the gallery and the artist, so that if a purchaser of an Art Union ticket draws a 40 *l.* prize, for example, which he sees catalogued at that price, he only gets a picture which perhaps has cost the Art Union 10 *l.* or 20 *l.*?—I have no knowledge of that.

562. You never heard of such a case?—No, not specifically.

563. Have you heard of Art Unions having their own exhibitions, from which the prizes are exclusively selected?—I have heard of them, and believe some of the Scottish Art Unions are upon that principle, in which the council buy pictures, and then distribute them by lottery.

564. You say some have a gallery of their own from which they select pictures. Not only so, but they give the winners no chance of selecting their own pictures. They select them themselves out of a gallery in which they have a direct interest?—I have heard of those Art Unions, but it is not the case with the London Art Union.

565. In the London Art Union, I believe, you make your own selection of pictures, adding to it if you please?—Yes.

566. Has your attention been called to the Board of Trade provision, which makes it illegal for the winner of a prize to dispose of his prize for 12 months?—I was not aware of that. I know that the Board of Trade went somewhat microscopically into the question about 1845, and tried to make it as defensible as they could; but I believe the Art Union of London did not take their advice.

567. Do you conceive that such a regulation as that could possibly work so that everybody who buys an Art Union ticket is supposed to enter into an engagement with the Board of Trade to be prosecuted by the Board of Trade if he sells his picture within 12 months?—I think it a very absurd rule.

568. And a very absurd position for a Department of the State to put itself into?—Certainly.

569. Have you observed that persons connected with science and art at South Kensington Museum, or other institutions in which you take an interest, are officers and active promoters of Art Unions also?—I do not think they are.

570. Generally, they are quite another class of people?—My answer is a wide one: there is a gentleman now in this room who I know has taken an interest in the London Art Union, and is a zealous promoter of schools of art; but I should say, generally, that the promoters of Art Unions are not persons connected with schools of art. An honorary secretary of the London Art Union takes a great interest in all art questions. I say again, that I think the London Art Union is a kind of model.

571. Mr. *F. Leveson-Gower.*] Do the galleries which you have referred to as existing in provincial towns contain works of art for sale as well as exhibition?—I think it is the practice, in many of the large towns, at their annual exhibitions, to allow pictures to be sold as at the Royal Academy and elsewhere. I do not think there is a collection of pictures in any town permanently on sale.

572. Occasional exhibitions of pictures for sale?—Yes.

573. You do not ascribe the great increase in the love of art to Art Unions?—Not at all.

574. Are the Art Unions you referred to in Ireland sanctioned by the Board of Trade?—I should think not.

575. They are probably illegal?—I should expect so.

576. Mr. *Bazley.*] Do you recollect the establishment of mechanics institutions in this country?—Yes.

577. Probably, you will recollect that immediately after their establishment, exhibitions of works of art were associated with mechanical specimens?—Yes.

578. Beginning about 1835, and continuing till 1851, and that those exhibitions were continually increasing in number and extent?—I have no precise knowledge of that.

579. Assuming that such was the fact, would you not infer that exhibitions of good works of art, excellent paintings, and good sculpture had much to do with improving the public taste?—Certainly.

580. And that the exhibition of 1851 was also a great school in which people obtained very valuable information and instruction in art?—I think that the International Exhibitions, as well as other exhibitions more or less local, have had the greatest influence in directing public taste.

581. Do you think that the local exhibitions of works of art generally, and the exhibition of 1851 in particular, may have done more to promote a sound taste for art than the Art Unions?—I think there is no comparison; I think the best you can say for the Art Unions is, that, if well managed, they are inoffensive; but I do not think that even my model Art Union, the Art Union of London, has had anything like the influence of the "Illustrated London News" or "Builder," in spreading a taste for art. If you want to disseminate works of art, you need not go to an Art Union to do it; and the proof is furnished by the Arundel Society, which does not distribute *ad captandum* specimens of art; there you find the Arundel Society has several thousand subscribers. My strong belief is, that if it be necessary to make the Art Unions do that which trade of itself would not do, it would be quite possible to do it without the introduction of the gambling spirit. To show how people are beginning to think that art will aid their purposes, I will show the Committee what came into my possession a few hours ago; and no doubt the same things are to be found throughout the country. Somebody told me that if I went to buy a pound of tea in Brompton I should get a picture for my money in addition to the pound of tea. I cannot say it is a very good picture, but no doubt it is supposed to have its value. (*The witness produced an almanac, &c.*) Here is another, which is very creditable. It is a coloured photograph, which is given away by Messrs. Waterlow. (*The witness produced a picture in a frame.*)

582. Mr. *Graham.*] You are in intercourse with artists?—To a certain extent.

583. Do you consider it likely that there should be any want of men professionally supplying the demands of art in the country, so as to make it necessary to supply objects of art by means of Art Unions. Are not engravers, and print-sellers, and picture dealers, so multiplied in this country, as to minister abundantly to all the legitimate wants of art without Art Unions?—

H. Cole, Esq., C.B.

10 May 1865.

I am strongly of that opinion. I do not think, for the sake of artists, that Art Unions are of any importance at all.

584. Are you aware that the trade in works of art, prints, and pictures of all descriptions, has increased since the time when Art Unions were instituted?—I am of opinion, that at the present time the trade in art productions is great, but that in prints it is not very extensive; that is owing to various causes, which it is not necessary to specify.

585. What do you say to pictures?—In pictures, I believe the trade has extended to 50 times what it was 50 years ago.

586. Are Art Unions at all necessary to afford an outlet for young men?—I think not at all. In fact, it may be said that they are rather mischievous, and tend to create a class of painters of 10 *l.* and 15 *l.* pictures, who know that they can get rid of them through Art Unions; that is not a class of art which it is well to encourage factitiously.

587. Mr. *Blake.*] Without intending to confine you to precise figures, can you tell the Committee what the annual grant for the purposes of art is?—I can give you the figures from the Estimates. The estimate last year for everything connected with science and art administered through my department, which included all the outlying institutions in Ireland, as well as in Scotland, including the South Kensington Museum, was 161,000 *l.*

588. Is it not the intention of Parliament, and the theory upon which the grant is made, to promote art throughout the United Kingdom?—Art and science.

589. Out of the whole sum which is granted for the purpose, can you give me an idea how much is expended in London, and how much in the provinces?—I think on the schools of science and art in the provinces, subject to correction, it is about 26,000 *l.* I think about 32,000 *l.* for the maintenance of the Kensington Museum, without including the cost of new buildings and examples, which, as far as they can be, are used all over the country. At the present time we have an exhibition going on at Limerick, therefore you can hardly consider the expenditure for examples as one on behalf of the metropolis. Then the residue is for the most part for the Geological Survey, the Museum at Edinburgh, the Royal Dublin Society, and the Museum of Irish Industry in Dublin, and so on.

590. Could you separate the expenditure for art only from the expenditure for art and science?—I could do so, if you would give me the exact basis upon which I shall start.

591. The precise information I want is this: the whole sum is intended to be devoted for the promotion of a knowledge of science and art; how much is really expended in the provinces for art only?—If you mean how much direct payment is made to the provinces, I think it is about 15,000 *l.* a-year.

592. Out of how much?—Out of 161,000 *l.* if you take the gross total, that sum of 15,000 *l.* is direct money payment; but to qualify my answer properly, I ought to say that, at this time, Limerick has a collection of articles probably worth 2,000 *l.*, and that is not included in the direct money payment.

593. But that is a circulating collection, going about from place to place, and does not belong specially to Limerick?—Yes.

594. Do not the students in the provinces pay almost as high a rate of fees as those in the metropolis?—Only about one-tenth.

595. Take a student at Limerick, or Waterford, or Dublin, or Birmingham, may not his rate of fees be nearly as much as those of the students receiving instruction at South Kensington?—No; the rate of fees at South Kensington for the whole course is, I think, now 10 *l.* a year; and I think the very highest fee I have ever heard of in any provincial locality is about four guineas a year.

596. That is for the higher branches of art?—Yes. Of course the children in National schools are pretty much on the same footing, except in Ireland, where I believe they do not pay anything. In England they usually pay twopence a week.

597. Your department sometime since suggested, and established, I believe, the principle that the Provincial Schools of Art, to a great extent, should be self-supporting?—Not only established the principle, but worked it with the highest success.

598. Is it not the fact that some schools were closed in consequence of your department having determined to carry out that principle?—We have now about 95 schools, and I do not think that five schools during the last 15 years have been closed. One important school was closed, and it has never revived; I am surprised it has not; it was at Belfast. That is the most important school which has closed. To make my answer complete, I may say that in 1851, the fees which were paid by the students throughout the country amounted to 2,436 *l.*; and the fees in 1865, were 19,093 *l.*

599. Does that include London?—That includes London; from which you see that, supposing the period should come when the State thought it good policy to withdraw all aid whatever, the schools really would go on upon their own basis.

600. Are you not strongly of opinion that those provincial schools ought not to be subsidized, but ought to be self-supporting?—My opinion is, that the object has not sufficiently taken root in this country yet for the schools to do altogether without subsidy, but I think the right principle is to get rid of subsidy as soon as possible.

601. Is it not a fact, that you do not subsidize those provincial schools?—We do subsidize to the extent of about 15,000 *l.* a year in direct payment.

602. I will take the example most familiar to myself, a school I was very instrumental in establishing in my own town of Waterford; is it not the fact that that school is not at all subsidized by your department now?—Not the fact.

603. What do you give?—What it chooses to earn. If it will not work, it cannot get the money.

604. Do you give anything towards the fees of the master?—We pay for any artizan who is taught there, if he produces any work; we do not give them a subsidy without work. I can answer your question with reference to the last year. The department paid directly to Waterford 77 *l.* 2 *s.* 7 *d.*, and Waterford itself, to its credit, earned in fees, 157 *l.*

605. The Exhibition of Art which you spoke of does not go about every year?—It goes about according to the demand. If Parliament would make our vote very much larger, we could meet the wishes of the localities much more efficiently.

606. As a matter of fact, that exhibition which

is now at Limerick, did not go about Ireland for the last five years?—Dublin never leaves us alone.

607. Take the provinces?—We are constantly sending everywhere. I find that in the year 1864 1,009 specimens, and 2,326 paintings and drawings were circulated to local schools of art.

608. That is, went round with the Exhibition?—No, sent as they were demanded. When a school of art says, Will you send us a collection? we make up the best collection our means enables us to do.

609. I think the first time that I saw your Exhibition in towns in Ireland was some six years ago?—Probably so.

610. Until this year it did not go round again?—I suppose it was because they did not ask for it.

611. With the exception of the persons who see, perhaps, every four years, and the students, who attend the Schools of Art in the provinces, the taste of the general public is not likely to be much influenced by the Art Department?—I quite demur to that inference. If we are to speak about examples, take the case of Cork. They have a collection of casts there of the finest works of the antique, which the whole public may go and look at when they like; and a great number of people are constantly viewing them, who are afterwards employed as house-decorators, painters and designers in manufactures; and there is no doubt that such a collection has an influence in begetting a taste for art in the public mind. On the top of Snowdon you can do nothing; but you can do something in the large towns.

612. Do you not think that the winning of a good picture or engraving sometimes occurs to people in provincial towns, who would not have the advantage, otherwise, of obtaining possession of a fair work of art?—Certainly. I do not depreciate the influence of a picture obtained by any means; but I doubt if a picture ought to be obtainable by such means. I have not the least objection to the circulation of as many pictures as possible, by any mode you can invent, but I object to the gambling principle to start with.

613. In that way, however, do you not consider that Art Unions are calculated to promote a knowledge of and taste for art?—If I had to decide the question, I should send them all to limbo; but that is my own opinion.

614. Sir *Wentworth Dilke.*] I will put this precise question to you. Do you think the distribution of 100 pictures, of 10 *l.* each and under in value, really promotes art?—Just to that extent, and no further.

615. Have you any doubt that the Arundel Society does more good to art than all the Art Unions put together?—Not the slightest.

616. Making reference to the travelling museum, which goes from your department, I think an art collection is almost always got up from the neighbourhood, is it not?—The collection, as a collection, of course, can only visit a few places in the year; but, in addition to that, we have, probably, fifty demands from Schools of Art in connection with us, who want to borrow something. Last year we had a great many demands indeed from Industrial Exhibitions, which desired to borrow anything that we could lend. The plan with an art collection, as with any other similar collection, that we send about is invariably to try and induce persons in the locality to lend works of art. To take a case, in which one of the members present was interested—that of Alton Towers. We sent two or three van loads of things there; and they got other works of art from the locality. The result was an extremely interesting exhibition; and the practical result was, that the Burslem Art School got 2,000 *l.* to improve its building.

617. You stated, I think, that there were some half dozen permanent exhibitions in the country, and I believe you have always an exhibition, which has been called, "The Travelling Exhibition"?—I should think that, out of 95 schools, we have about 40 places where there are galleries of casts of ancient art, which are permanently there.

618. Sir *Michael Beach.*] I think you said that the London Art Union was the best?—Yes.

619. Does it not publish engravings of statuettes?—Yes.

620. Are you aware that it can afford to sell them at lower prices than works of equal value can be published at by private individuals?—I should think it could, taking into account the quantity it is accustomed to produce, and for this reason: you have to incur the cost of the model, and if you can divide that cost over 100 copies, it is clear those 100 copies can be sold much cheaper than if half a dozen copies were made.

621. Do you not think that it tends to disseminate objects of art more widely?—No doubt it does; but I think the statuette trade would take care of itself. I do not think it wants much artificial stimulus. I think that Mintons & Copelands can make statuettes sufficient to meet the demand. No doubt that persons who get a statuette by a lottery, may have obtained that which they would not get by the usual process.

622. The works are equally good with those of private individuals?—Better in some cases. The Art Union of London has certainly commenced a class of art which is not much attended to, and that is medals. They have a very creditable series of medals, so far as they go; and I should like to see them distributed without gambling, that is all. I say nothing in depreciation of the medals, or against any attempt to distribute them, but I rather object to the process.

623. You object to the principle of a lottery?—Yes.

624. *Chairman.*] And that remark applies to the London Art Union only, and not to the Shilling Art Unions?—I rather think, as a question of public morals, they ought to be prosecuted.

625. The London Art Union you say is the best; it is a model. Do you think the Shilling Art Unions do any good at all?—I do not; and I am certain they do a great deal of harm, in another point of view.

626. Sir *Wentworth Dilke.*] Are you aware that one of them receives about 7,000 *l.* a year?—Yes; it is very much, like "book-making" for the Derby.

Mr. Richard Redgrave, called in; and Examined.

627. *Chairman.*] You are a Royal Academician, I believe?—I am.

628. What office do you hold at the South Kensington Museum?—I am Inspector General for Art at South Kensington; and, in some degree, charged with the keeping of the Art collection there.

629. Are you prepared to give us your opinion upon

Mr. *R. Redgrave.* 10 May 1866.

upon Art Unions?—I presumed I was asked to do so rather in my character of an artist than as being connected with South Kensington. I should not have volunteered my statement about the Art Unions; they have now been in existence, I believe, 30 years, and have become connected with art, and do some sort of good. But, as an artist, I certainly think they neither benefit art, nor do they benefit artists, in the true sense of the word.

630. Were they not established to promote the improvement of the taste for art?—I always presumed that they were established with a view to improve art, and to better the condition of the artist. I think, from the necessity of the case, and the laws of the Art Unions, that they cannot improve art; for they must be popular; and to be popular, they must appeal to a large number of persons. The art, therefore, must be cheap, as you will find if you look at the prizes that are given in the Art Unions. I have taken a little trouble to analyse them.

631. Are you going to speak of the Art Union of London?—Yes; I would rather speak of the Art Union of London; it is *the* Art Union, and one that is so excellent in all its arrangements as far as such arrangements can be made excellent, that if comparison goes wrong there, it must be very wrong indeed with regard to the Shilling Art Unions, or the lower class of Art Unions. Therefore, I would rather speak with regard to this well-conducted Art Union, and one that holds so high a position.

632. You take it for an example, as the best of the Art Unions?—Yes; and if my opinion goes to show that it does not largely benefit art or artists, I think the other questions as to the minor Art Unions will at once be disposed of. I find that in 1865 the Art Union of London collected the sum of 11,700*l.*; that there were six principal prizes, one of 200*l.*, two of 150*l.*, and three of 100*l.* These may seem rather large sums, but at the art prices of the present day, they are not large sums at all; and it is almost impossible to get the best works for those prices. The greater number of the works of art at present are disposed of before they go in, and the Art Union very properly does not allow any commissions before the work is in the exhibition, which is another reason why the prizeholders cannot get the best; they only get the second best; the large number of the prizes are small, 75*l.*, 60*l.*, 50*l.*, 40*l.*, 30*l.*, 25*l.*, 20*l.*, 15*l.*, and 10*l.* These represent such a low price for pictures, that it follows the best works cannot be obtained by the Art Unions; therefore, in my view as an artist, they foster mediocrity; a class of art is prepared on purpose to meet the demand of the Art Unions. With a view to this question, I took the trouble to analyse the prices at the British Institution. The British Institution was established at the end of the last century, for the purpose of improving art, and benefiting the highest class of art; I am sorry to say it has failed to do that, yet as it is managed by a body intending to do good to art, I take that institution as showing how I believe the Art Unions operate. I have analysed the number of pictures exhibited. In 1864 the number of pictures exhibited was 633. Of those 583 had the prices attached to them in the catalogue, and of those 351, or more than two-thirds, were 21*l.* and under in price. As works of art they must be of very little value, and these pictures are produced with a view to Art Union purchasers in London or in the provinces. Again, 171 were of the value of 10 guineas each or under. This is an institution professing to benefit high art, and these are the prices of the works of art produced. So uniform is this proportion, that in the year 1865 the number of pictures exhibited was only 632. Of those 584 were priced, and, therefore, can come into comparison: 319 were 21*l.* and under, and 164 were 10 guineas each and under. In this year the number of pictures exhibited is 636; of those 605 are priced, 321 are 21*l.* and under, and 162 are 10 guineas and under. These are prices that show there is some system at work that induces artists to produce slight and ephemeral pictures, works that do not advantage good art. They are produced with a view to meet the small prizes, partly in London Art Unions, and partly in the Art Unions throughout the country. Therefore, the Art Unions produce a low and not a high class of art.

633. You consider that the effect of Art Unions has been to lower the taste for art, and that the Art Unions do not even serve the interests of artists themselves?—I think they produce a class of picture which is not an advantage to art.

634. They foster a low kind of art?—Yes.

635. Tending to induce artists to paint a cheap picture instead of a good one?—Yes; I have been informed by an artist that on one occasion he counted the pictures by one family of artists in the different exhibitions of the year in London, and they had produced 147 works of art which were exhibited under different names. That is a system of slop work.

636. Mr. *F. Leveson Gower.*] Of how many did the family consist?—I do not know; I think five or six.

637. Sir *Wm. Stirling-Maxwell.*] When you say under different names, you mean different Christian names?—No, different surnames.

638. A sort of *nom de guerre*?—Yes.

639. *Chairman.*] Have Art Unions in a pecuniary point of view, been of service to artists?—I think not. Of course they are at the moment. An artist sells a cheap picture, and it is an advantage to him; but I do not think it induces him to strive to be a better artist. There are many men who rush into Art entirely for the purpose of painting for these small prizes. They like it better than art applied to manufacture; they would rather paint these poor works of art and be called an artist, than study hard to improve themselves.

640. Art Unions, I believe, spend a great deal of money on art prizes?—They do; but I conceive they had better not have spent it. I venture to think that they would have been better produced in the usual course of trade. Take the Art Union of London, which I regard as being a high-class Art Union. They have this year produced 100 Psyche vases, 100 porcelain busts of His Royal Highness the Prince of Wales, 75 porcelain statuettes, 200 chromo-lithographs of Young England, 200 chromo-lithographs of Wild Roses, and 150 volumes of etchings. I presume that these would have been quite as well produced, as the last witness said, in the ordinary course of trade. There are a number of tradesmen and publishers producing chromo-lithographs for circulation on their own account, but I do not think an Art Union should do it. It is inherent in the nature of Art Unions that they must be popular, and appeal to a low class of taste; and I cannot conceive that they very much improve that taste. A bust of His Royal Highness

Highness the Prince of Wales is a very good thing to have from a feeling of loyalty; but I would rather see a fine antique bust in the possession of a poor man, or a copy of a fine antique bust, if the object is to cultivate his taste for art.

641. Have you observed the effect upon art teaching?—I should think Art Unions injured art teaching; that is to say that, those who are becoming artists are inclined to rush away from severe study to produce these trifling pictures for exhibitions. In many of the Schools of Art, for instance, and even in academies of higher repute, an academy study is finished up and sent into an exhibition. A good artist would not do that. He does not think that an academy study of a head, for instance, should be sent in as a picture to an exhibition with some Byronic name, Haidee, Medora, &c., I think it is degrading art.

642. Do you think that the schools of the department with which you are connected, have done much to influence a taste for art throughout the country?—I have not the least doubt of it, because the students get a sound healthy training in art from the best examples. We deprecate these practices as much as we can, and tell the students that in studying the human figure, they should do so as a study, and not to make an exhibition picture of the study.

643. You are aware, I suppose, that the Art Union Laws are merely an exemption from the Lottery Laws?—I know very little of the Art Union Laws, I am only speaking of what I see as the operation of Art Unions on art, and not with a knowledge of their laws. I feel that in some cases they have a wide influence. An artist is tempted to send a picture to one of the country exhibitions, which are held now all over England, and very soon afterwards, he receives a packet of shilling tickets for an Art Union, which he is asked to sell, and send the produce of them to the Secretary. This is a degrading effect of the Art Unions; it shows how completely a trade and business the whole thing is made; of course, the Art Union of London is in a very high position, and the works which it distributes must be in proportion purer.

644. Do you think that art requires any such exemption from laws which affect all other matters?—I cannot see why it does; there may have been some reason 30 years ago, when Art Unions were founded; but at present, the artists are all well employed at very high prices, and getting very large sums. I have stated already, that 200*l.* is not a sum that will procure an important picture at the present time.

645. Mr. *Beresford Hope.*] Do you suppose that many of the painters who send in these 20 guinea or 10 guinea pictures to the exhibitions are really relations or partners of secretaries and promoters of these unions?—I have no facts upon which to form an opinion.

646. You have no facts?—It has been so said, but I have not met with any instance.

647. A gentleman who came before us the other day, said positively, that in cheap unions, the pictures were priced in the catalogue at false prices, say at 40*l.*, and so on, whereas in truth, they cost much less between the secretary and the artist?—Such reports have been often afloat in the profession, but I have no evidence of it at all.

648. Do you think the state of the Art Union is generally better than it was when the Art Unions were established?—No, I do not think so; I think it is more level; I think when Art Unions were established there were a few artists who were very much beyond the rest.

649. Do the artists have less prices than formerly?—Infinitely larger.

650. But still there is a class of Art Union artists who paint low-priced pictures?—Yes.

651. I think the idea of Art Unions came from Germany?—I believe so.

652. Have you paid any attention to the history of Art Unions in Germany?—Not at all.

653. You do not know how far they are a development of that taste for gambling which that country otherwise manifests?—I should be against them on the principle of gambling; but I am rather looking to their effect on art.

654. Do you know whether there are Art Unions in any other country besides England and Germany?—In France.

655. What is the effect of them there?—I am not able to give evidence upon that; I would rather confine my evidence to what I know.

656. Are the persons who paint for prizes in the Art Unions established artists, or only students of art, who are just learning to handle the brush?—I think they are persons who have arrived at a certain level of mediocrity, and they continue to paint Art Union pictures. Of course, if a young man occasionally sells a cheap picture, it may help him forward; but I am afraid there are those who regularly paint Art Union pictures.

657. Sir *Michael Beach.*] Your objections apply mainly to the low class of pictures that are painted?—It is not as to the low class of pictures; that is a necessity of Art Unions; they must be popular, and appeal to a great many. They must divide their prizes very largely; and I say I do not see any real benefit to art that low-priced pictures do; they cannot develope the best style of art, or an earnest study of art. The Art Unions could not exist, I conceive, without spreading their prizes very largely. If they were only to have two or three high-priced pictures they would not be popular; because so few would get prizes. If the committees were to select the pictures, I cannot say that they would select better. The committee of an Art Union may not be good selectors, and they would be less likely to please the purchasers of tickets.

658. Might they not select good engravings to a larger extent than they do?—A plate will only transfer a certain number of proofs of an equal share of excellence. It may be said that they do some good in the way of engravings; though I am afraid the art of engraving has almost wholly failed since Art Unions came into existence.

659. Sir *William Stirling-Maxwell.*] Have you ever within your own knowledge known, or heard, of any artist of eminence who first became known to fame through his pictures being sold or circulated by means of Art Unions?—I cannot say that I have. I have known young men who have sold pictures through Art Unions, but I am not aware of their being a means of his obtaining repute.

Monday, 14*th May* 1866.

MEMBERS PRESENT:

Mr. Bazley.	Mr. Beresford Hope.
Sir Michael Beach.	The Hon. F. Leveson Gower.
Mr. Blake.	Sir William Stirling-Maxwell.
Sir Wentworth Dilke.	Mr. Monsell.
General Dunne.	Lord Robert Montagu.
Mr. Graham.	The O'Conor Don.

LORD ROBERT MONTAGU, IN THE CHAIR.

Mr. MICHAEL ANGELO HAYES, called in; and Examined.

Mr. *M. A. Hayes.* 14 May 1866.

660. *Chairman.*] I BELIEVE you are the Secretary of the Hibernian Academy?—I am.

661. Is that the same as the Art Union of Dublin?—There is no connection between the two; they are quite separate.

662. The Art Union of Dublin is another Art Union in Ireland?—There are two in Ireland, the Art Union of Dublin and the Art Union of Ireland.

663. To which of those do you belong?—I am secretary to the Art Union of Dublin.

664. You are secretary to the Hibernian Academy and the Art Union of Dublin?—Yes.

665. Is the Hibernian Academy connected with the Art Union of Dublin?—In no respect as a society, save that the Art Union makes purchases from the academy.

666. You purchase from that academy and from no others?—We are open to purchase at any public exhibition in Dublin besides the academy; but in point of fact, the annual exhibition of the academy is the only one in Dublin; there are occasionally other exhibitions.

667. Do you consider that there is less patronage of art in Ireland than in England and Scotland?—A very great deal less; in fact, there is scarcely any, except what the Art Union afford. I have brought over tabular statements, which will show you the total sales of the academy for the last six years, and the total amount which has been expended by the two Art Unions.

668. Is it your opinion that Art Unions would be more useful in Ireland than in England or Scotland?—I should say that the circumstances are not exactly the same, and that they would be more essential to the progress of art in Ireland than in England.

669. Will you state generally what are those tabular statements which you say you have brought?—The first part shows what are the results during the years that the Dublin Art Union has been established, and the lower portion gives the results during the years that the Art Union of Ireland has been established. This statement begins with the year 1860 in respect of the Art Union of Dublin, and with the year 1859 in relation to the Art Union of Ireland.

670. Will you put that in?—Yes. (*Vide* Appendix.)

671. What is the other statement?—It shows the total sales at the exhibitions in those years.

672. Unconnected with the Art Union?—Including the sales from both Art Unions and private patronage. (*Vide* Appendix.)

673. Do the English and Scotch Art Unions advertise in Ireland?—There are two which advertise in Ireland; that is the Art Union of Great Britain (Manchester), and the Liverpool Art Union, and occasionally the London and Edinburgh ones.

674. Do they compete with the Art Unions in Ireland?—They do; especially the Manchester Art Union.

675. Is there a very strong competition?—I have not the means of knowing exactly what number of tickets they sell.

676. Do they obtain numerous subscribers in Ireland?—I think they do.

677. There is also a Scotch Art Union that competes with you?—Yes; the Association for the Promotion of Fine Arts in Scotland has agents in Dublin, and it is principally supported by the Scotch residents there.

678. Do you think that the competition by the other Art Unions is any injury to yours?—Yes; I think it has militated very much against us, and so have other causes.

679. If Art Unions are any benefit in the way of advancing art in Ireland, do you not think it better to have three than one?—The Scotch Art Union purchases exclusively in Edinburgh; the Manchester Art Union purchases by far the greater part in Manchester; in some years they have bought a few pictures in the Academy. In no year have the purchases exceeded 300 *l.*; the average has been 160 *l.*; and some years they have not bought any at all.

680. Do you mean that the English Art Unions and the Scotch Art Unions, by purchasing pictures in England and Scotland, merely advance art in England and Scotland, and not in Ireland?—Yes.

681. Then the advancement of art, of which you speak as having been promoted by Art Unions, consists merely in buying pictures of artists?—That of course is the point of view from which I look upon it, being by profession an artist, because I am aware that men will not paint pictures of some pretensions unless there is a reasonable hope of their being able to sell them. Private patronage of art is very little. In the year 1839, when the Irish Art Union was established, at a public meeting in Dublin, an old member of the Academy stated that the amount of

of sales in the Exhibition immediately preceding amounted to 30 *s.*, which was for two water-colour drawings. That was the whole amount of patronage expended on the Exhibition. Things are improved a little; and it has been one effect of the Art Unions that private purchases have decidedly increased; but, unfortunately, the increase has not been very much, though there is an increase, and a steady one.

682. You alluded just now to other causes of the decadence of Art Unions in Ireland, to what other causes did you refer besides the competition of English and Scotch Art Unions?—There is the competition of various lotteries, some of them for charitable purposes, and others for private gain. The evil that they have done is not so much in taking away subscribers as in tiring out the public with the Art Union idea.

683. Can you give us any notion of the articles which are distributed as prizes in those charitable lotteries?—Pictures form a very small portion indeed. They give almost every conceivable thing. I hold in my hand several advertisements. There is an annual bazaar in aid of the Magdalen Asylum in Limerick, the annual bazaar for the poor of Dublin; a bazaar, and grand distribution of prizes, in aid of St. Mary's Industrial Training School, Stanhope-street, Dublin; then there is one of a lottery for the Hospital of the Mater Misericordiæ in Dublin.

684. Those lotteries do not differ from any others?—No.

685. Can you tell me what articles are set up to be raffled for?—Every article that you could mention, almost; bracelets, jewellery, carriages, and a Durham cow.

686. The first prize in the lottery for the Hospital of the Mater Misericordiæ was, I think, a landau?—Yes.

687. And horses?—Yes.

688. And a set of drawing-room furniture?—Yes, they have given all those things.

689. An Irish poplin dress?—Yes.

690. A lady's diamond ring?—Yes.

691. A Durham cow, a dinner service, a rich velvet carpet, a gold watch, a Limerick lace shawl, suitable for a bride?—Yes, all those things; I have seen them going about the street, with a carriage and a flag out, stating that for sixpence the public would have a chance of getting those things.

692. Amongst all the prizes, there was only one picture?—They are not at all for the promotion of art. They state that they are on the Art Union principle, but the principle of an Art Union is that, except the expenses, all the money which has been subscribed, goes back to subscribers; and the principle of these lotteries is to obtain a profit beyond the cost of the articles.

693. The Sisters of Charity in Ireland, I believe, have also had a penny lottery for a pony?—There was a penny lottery for a pony, but I do not recollect the particulars.

694. And also one for the benefit of the wives of the Fenian conspirators who had been convicted?—I believe that never went on, but it had no connection with the Sisters of Charity.

695. The Government prevented the drawing of the lottery?—I think it was interfered with in some way; I think that was a bazaar. There is a slight difference between a bazaar and a lottery. In a bazaar people purchase articles, but at a lottery they buy the tickets.

696. Was it not advertised as a lottery?—Perhaps it was.

697. Was not a lottery combined with the bazaar?—It might have been, but my recollection is not very clear.

698. A few years ago, I believe, one of the publishers was cautioned by the Crown solicitor against selling lottery tickets?—I did not hear of it.

699. Do you consider that artists would send pictures to the Royal Hibernian Academy Exhibition, unless they had a chance of selling them?—They would, of course, but not to the same extent.

700. You consider that your Art Union attracts pictures to the exhibition?—That is the chief motive I have in sustaining the Art Union. A similar motive actuates the gentleman who is the Secretary to the Art Union of Ireland, and who is also the treasurer of the Hibernian Academy of which I am the Secretary.

701. I believe that Academy is in a very embarrassed financial condition?—It is; and owing to the limited means at its disposal, it has seldom been otherwise. The Academy is at present much in the position that the Royal Academy of Edinburgh was, not many years ago, as I have heard. They then established an association for the promotion of the Fine Arts in Scotland, and it had a great effect upon art in Edinburgh. If the Royal Irish Art Union, established in 1839, had continued, no doubt the result would have been nearly as good; but, unfortunately, it was checked.

702. Do you consider the exhibitions of that Academy are a source of profit to the Academy?—They are in some years; last year we had a loss of nearly 140 *l.* on the exhibition; for the last four years the average loss has been 100 *l.*

703. Do you consider that your Art Union assists in maintaining the Academy?—Yes; the first year our Art Union was established we got 1,000 *l.* which we spent in pictures. We also offered as the highest prize 100 *l.*, which was a great inducement to the artists, and there were several ambitious pictures painted which would not otherwise have been produced. It acted in fact, much in the nature of a premium, and there were several very clever pictures produced by many of the rising young artists.

704. Can you mention any other causes of injury to your Art Union in Ireland, besides those you have already mentioned, namely, the competition of English and Scotch Art Unions, and the competition of charitable lotteries?—I am not aware that there are any other causes.

705. Do you consider that a shilling subscription is too low?—I do, because the amount of prizes, as compared with the subscriptions must be so few that the public become dissatisfied. We have had repeated complaints of that. Agents have written to me from the country, and have said that they had sold 50 tickets, and there was not a single prize amongst them. Of course, it might happen that there would be 600 or 700 consecutive tickets sold and not a prize amongst them.

706. If you have a high price, naturally the artizan class would not be amongst your subscribers?—The artizan class, we have reason to think, were not ever very great sustainers of the Art Union of Dublin.

707. Not even the Shilling Art Unions?—No.

708. What class does support them?—In Ire-

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land they are very much the class which supports the One Guinea Art Unions, viz., the middle class, and some of the higher class. The idea became prevalent in Ireland latterly that one guinea was too much.

709. That there were not subscribers enough for the One Guinea Art Unions?—There were not. When first the Royal Irish Art Union was established at one guinea, it was very successful; for the first three years it was more successful than either the Scotch or the London Art Union.

710. Do you consider that the benefit, in respect of art, of an Art Union is confined to the artists who sell the pictures, and not to the persons who receive the prizes?—I think it exercises an influence on the public, at least in Ireland. There was a great indifference to art on the part of the public until the Art Unions were established, but they have produced a very different feeling; in fact, the increased amount of private purchases is a proof of that.

711. There are other ways, I suppose, in which the richer class can acquire a taste for art besides dabbling in Art Unions?—The richer classes in Ireland do not support art very much, it is principally the middle classes. With reference to our exhibitions, you do not find on the opening day there are many purchases made. The Lord Lieutenant usually comes to the exhibition on the opening day, and makes purchases to the amount sometimes of 100 *l.*, and sometimes of 60 *l.*, but his example is not followed by many of the nobility and gentry. Alderman M'Swiny, when Lord Mayor of Dublin, attempted to set a precedent by making purchases of pictures; but his successors have not followed the example.

712. Art is supported chiefly by the middle classes in Ireland?—Yes; but not to any great extent; a large portion of the income of young artists has been diminished by the operation of photography; and also teaching as a profession has been very much reduced in its emoluments by the Schools of Design; therefore, if Art Unions are made to cease their operations I do not see how young artists are to get along. Of course, men of standing and reputation as artists are comparatively indifferent to Art Unions.

713. Do you consider that the middle classes have a taste for art?—I think all classes in Ireland have a very great taste for art, but they do not show their taste in the way it is manifested in large towns in Scotland and England, and in Edinburgh and London.

714. You say you consider the shilling subscriptions too low; are you aware that there was a one penny Art Union in Ireland, which is now extinct?—I do not think there was ever a penny Art Union.

715. Do you think both the Art Unions in Ireland are declining?—There is no doubt of it; the return shows that the amount we received in 1860, was 1,367 *l.*; in 1861, 1,302 *l.*; in 1862, 1,017 *l.*; in 1863, 791 *l.*; in 1864, 512 *l.*; in 1865, 366 *l.*; in 1866 there was an improvement, and it was 656 *l.* That was a sort of experimental special drawing, which was got up in order to try and keep the Art Union from being allowed to drop. I would point out that the Art Union of Ireland, with one guinea subscription, has equally declined. In 1859, it received 888 *l.*; in 1860, 1,101 *l.*; in 1861, 707 *l.*; in 1862, 442 *l.*; in 1863, 319 *l.*; in 1864, 305 *l.*; and in 1865, 235 *l.*

716. In the earlier years of the establishment of your Art Unions, I believe the income was much larger?—Yes.

717. With respect to that special drawing which you have just mentioned in the year 1866, you sent me a list of the works which were distributed as prizes, and I observe that all the pictures were painted either by yourself or by the late Mr. Edward Hayes; who was Mr. Edward Hayes?—My father.

718. You say, that every one of the pictures was either painted by yourself, or belonged to you, as heir of your father?—That year's drawing was established because they were my pictures. The committee were much discouraged at the results of 1865, receiving only 366 *l.* At one time they were afraid they would not have had any money at all to give as prizes, and the drawing was postponed for three months, when some additional money was got in. They wished to discontinue the Art Union altogether, but I did my best to induce them to keep it on. There was also a feeling on the part of the committee, shared by myself, that 1 *s.* was too low, and therefore I said, let us try 5 *s.* They were very reluctant to try it, because they said, "How do we know that at 5 *s.* we shall be better off?" I said I would endeavour to get some artists to club their pictures together, and take the chance of there being funds to pay them. That fell through, because it was rather distasteful to the committee, and also, because I could not get the artists to agree to it; and one member said he would leave the committee if that course was persisted in, because he would not put it in the power of any artist to say that we had taken his picture, and had no money to pay for it. I said I had a certain number of pictures which were my property, and as I could not get any of my brother artists to join it, I would put these pictures in, and see what the result of a 5 *s.* subscription would be, and take the chance whether the subscription should prove adequate or the contrary. We had the drawing in the early part of the year, so as not to clash with the annual exhibition in May, and the result was much more successful than the former one, as will be seen, because in 1864 we only received 512 *l.*, and in 1865, 366 *l.*, whereas in 1866 we received 656 *l.* Therefore the 5 *s.* subscription was better, although I individually lost by it.

719. I see in your advertisements of that drawing, that the committee state "the result is to determine whether the committee should continue or abandon the Art Union"?—That was the understanding.

720. In the Report, after the drawing, I see the committee state that "the results were not encouraging"?—No; because they knew very well that the pictures were valued at 1,000 *l.*, and I let them have them for 400 *l.*

721. Is it the intention to continue the Art Union?—I am anxious to try it, and I think we shall.

722. You received by the sale of 2,625 tickets for the special drawing the sum of 656 *l.* 5 *s.*?—Yes.

723. And what was the amount which was given in prizes?—It was 1,015 *l.*

724. That is the value which you put on the prizes?—Yes; the balance, after expenses, was 436 *l.*

725. Your expenses amounted to 219 *l.* 10 *s.* 10 *d.*, did they not?—Yes.

726. That

726. That is 33½ per cent. upon your income?—Yes.

727. The remainder, then 436 *l.* 15 *s.* 2 *d.*, is what was taken for prizes?—Yes.

728. The value of the prizes, you say, was 1,015 *l.*?—Yes; the value we put upon them was the prices they had been exhibited for in former years. The result clearly was not satisfactory. It was not satisfactory to me, and the committee felt sorry that in my effort to sustain the thing I had lost. But, as regards the Art Union, I do not think it is altogether waste, because it shows that 5 *s.* is a fairer figure. There are no prints given by the Art Union of Ireland.

729. Although the result is very unsatisfactory, you wish to continue the Art Union?—I do, for the sake of the Academy.

730. Were you not secretary to Mr. M'Swiney, when he was Lord Mayor of Dublin?—I was.

731. Was not Mr. M'Swiney a great upholder of these charitable lotteries?—Not a great upholder of them; but during his year of office he was told that a charitable institution in Dublin was very much in want of means, it being an institution for the blind, and he gave his carriage and horses as a prize to them; and many other people gave prizes. It became a sort of custom. I observe in one of the late lotteries there is a Durham cow, perhaps that was the gift of somebody, or it may have been purchased.

732. Mr. *Beresford Hope.*] Yours is a 1 *s.* Art Union, I believe?—It was.

733. It is now a 5 *s.* one?—Yes.

734. I believe yours was one of the earliest 1 *s.* Art Unions?—Yes; the Liverpool Art Union, I believe, was the first established.

735. You think the Liverpool Art Union was the first?—The first of all, in fact, I think, was a French Art Union.

736. When was that established?—I think that was the year before, 1859.

737. Is your Art Union in connection with the Hibernian Academy?—No; but I am an officer of both.

738. The Hibernian Academy, I believe, has an annual exhibition of pictures in Dublin?—It has.

739. Is there any other exhibition but that?—Occasionally the Royal Dublin Society has an exhibition, but not exactly similar to that of the Academy. In the Academy the pictures are by professional artists, produced within the year; whereas, in the Royal Dublin Society's exhibition, they take pictures from whatever sources they can get them; old pictures, and pictures many years painted, perhaps, the property of private holders.

740. At your special drawing, on the 30th of January of this year, you put up special pictures. On ordinary occasions do you put up special pictures, or do you give your prizeholders the money's worth in pictures, which they select for themselves?—Our Art Union is on the money-prize system; and, even at 5 *s.*, it would be on the money-prize system. The special drawing was an exceptional one, for the reasons I have stated; if we have another it will be on the money-prize system.

741. Do the drawers of prizes at your Art Union often select their pictures from the English exhibitions?—I do not think there is an instance.

742. In point of fact, they are practically reduced to the one exhibition in Dublin?—Yes.

743. Are there also local exhibitions at Belfast and at Cork?—There was one at Belfast, and we allowed them to make selections from that exhibition during that year.

744. Are you under the obligations which is imposed by the Board of Trade, by which holders of prizes cannot sell them within 12 months?—I believe there is a clause of that description.

745. You are not certain?—I am not.

746. It has never come particularly under your notice?—No; I have a copy of the deed by which the Board of Trade sanctioned us.

747. It does not come particularly under that deed?—No, but I have heard it is in the Act of Parliament.

748. You have never seen it yourself?—No.

749. Has your attention ever been drawn to the anomaly of such a department as the Board of Trade imposing a condition which they have no means legally to carry out?—I thought it was an odd regulation, and it struck me that it would be very likely to be inoperative. I am aware of several cases in which holders have sold their prizes within a very short time, indeed.

750. And the Board of Trade has never, to the best of your knowledge, prosecuted?—No; I am quite sure they have not.

751. The *O'Conor Don.*] Am I to understand that you consider the charitable lotteries as antagonistic to the Art Unions in Ireland?—They are, so far as I have stated, namely, they have rather interfered with the Art Union idea. There is no longer the *furore* there was for Art Unions, the idea has been ridden to death. I think that is where they have done harm. The excessive competition between the Art Unions has also helped to injure us, because I look upon Art Unions as a sort of exceptional thing, not to be governed by the ordinary rules of trade. They are for the purpose of developing the patronage of art, and I would say that as that patronage becomes developed, the necessity for Art Unions would, in a great degree, cease.

752. The necessity for the exemption, in fact, of an Art Union, would cease as art becomes more patronised?—I should say so; my experience is, of course, necessarily drawn from Ireland. I have stated already that originally there was not a great deal of patronage of art in Scotland; but after the establishment of the Association for the Promotion of the Fine Arts, there was a wonderful effect produced in stimulating art.

753. What do you think is the primary motive in the mind of the subscribers to these charitable lotteries; is it a desire to obtain some of these prizes, or a wish to aid the charity?—No doubt a great number of persons who take tickets feel themselves bound to do so to aid the charity; that is persons in the upper classes of life. I believe the *modus operandi* is to send a book of tickets; people do not like to send them back very often, and the tickets are kept, more from a charitable motive than from a desire to gain. But I should say with regard to the vast majority of subscribers, the chance of gaining a prize induces them to take the tickets.

754. Do you speak now of charitable lotteries?—I should say so.

755. Do you think that prevails more with regard to charitable lotteries than with regard to

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Art Unions?—I do not think the thing prevails so much with regard to Art Unions.

756. Is not the whole motive of the persons who subscribe to the Art Unions the chance of gaining a prize?—It has been prominently put forward by every Art Union that the object is the cultivation of public taste and the advancement of art; and I have reason to know that in Ireland a number of persons who subscribe are very indifferent whether they get a prize or not. They subscribe for the sake of a public object more than for the private gain to themselves.

757. Do you think with regard to the Art Unions, that the object of the drawing has so much effect upon the subscribers as in the charitable lotteries?—I should say it was far more with regard to the Art Unions.

758. What was far more?—I should say there was a greater number of subscribers who were actuated by a wish to advance a national object, that is, to advance Art, than there are persons who are actuated by the motive of advancing the charity in charitable lotteries, as numbers subscribe, especially in England, who know nothing about the charitable object, but hope to gain the prizes.

759. You think the subscribers to charitable lotteries look more to the chance of gain than the subscribers to the Art Unions?—I do.

760. The Honourable *Frederick Leveson Gower.*] I suppose the value of the prizes in the charitable lotteries, in proportion to the money subscribed, is very much lower than the value of the prizes in the Art Unions?—Yes, because the Art Union principle is, that except the expenses, all the money goes back to the subscribers in prizes; but the principle of the lotteries is that, after paying the expenses, they devote what remains to the charitable object; and thus the value of their prizes, compared with the total sum subscribed must be less, while the number of blanks to prizes must be very great.

761. As the chance of getting a valuable prize is greater in the Art Unions than in the charitable lotteries, if the object is to get a valuable prize, persons would subscribe rather to the Art Unions?—I do not know that the public view it so. The highest prize we ever gave in Ireland was 100 *l.*, and in the charitable lotteries they have had carriages which they said were worth 500 *l.* and 300 *l.*, and horses valued at 60 *l.* and 70 *l.*; these prizes seem very attractive. The pictures they have distributed have generally been most worthless.

762. In which?—In the charitable lotteries.

763. Therefore, there would be a better chance of getting a good prize in the Art Union than in the charitable lottery?—So far as regards a picture prize, I suppose the picture prizes in the charitable lotteries are about 1 to 100 of the others.

764. Mr. *Blake.*] I believe you were the secretary of the Irish Art Union for some time?—The Art Union of Dublin.

765. Did not the committee for managing that Art Union consist of persons of respectability and taste?—Yes.

766. What proportion of the subscriptions did you return to the subscribers in prizes?—I have handed in a tabular statement.

767. About how much?—The expenses in 1860 were 364 *l.*, and the receipts were 1,367 *l.*

768. What did those expenses consist of?—Clerks, printing, postage, carriage of parcels, and all such items.

769. Do you consider that the Art Union of Dublin was useful in increasing a knowledge of, and taste for, art in Ireland?—Most decidedly, when it was well sustained in the early years; latterly, when the subscriptions fell off so very much, it ceased to be of so great a utility.

770. From your knowledge of lotteries in Ireland, both Art Unions, lotteries, and charitable lotteries, do you not think that a great number of people subscribe who would never give anything either for a charitable purpose or for the encouragement of art, unless they were induced to do so by the chance of gaining something?—Yes, I should say so; more perhaps with regard to Art Unions than with regard to charitable lotteries, because I think the wealthier classes in Ireland were never backward in sustaining charitable objects; but there was very little ever expended in the way of patronage of art, until Art Unions became established; and since then, the purchases of pictures have increased from private sources as a consequence.

771. Do you know of anyone who has distressed himself or his family, by taking tickets either in these charitable lotteries or Art Unions?—I do not.

772. Do you consider that if proper means were adopted by way of Government supervision, so as to compel a fair outlay of the receipts for prizes, as well as supervision in seeing that there was a good selection in point of merit of works of art, the Art Unions in that way would be useful in imparting a knowledge of and taste for art?—I think it might add a little to the efficacy of Art Unions if they had such a supervision, and I should be very glad if, with regard to ours, such a supervision existed.

773. Do you not think that under those circumstances Art Unions would be very useful in imparting a knowledge of, and taste for, art, amongst classes of people, who might not otherwise have the means of purchasing or even selling works of art?—I do.

774. Mr. *Monsell.*] I think you stated that there were some very large prizes given in the charitable lotteries in Dublin; if I mistake not, as much as 300 *l.* and 500 *l.*?—Yes.

775. I suppose that is very rare, is it not?—It was rather exceptional as compared with the others.

776. The greater number of articles at these charitable lotteries, are articles of very little value, worked by ladies?—The great majority.

777. I suppose you would agree that the object of the ladies in working the articles is a charitable one exclusively?—Oh, yes. I have not a doubt in my mind that the object of all parties who present these prizes to the charitable lotteries is one of charity.

778. Do you think these lotteries tend to keep up any valuable institutions in Ireland?—Yes. It is impossible to go about Dublin without seeing that, at all events, charitable lotteries have had a tangible result. In the Donnybrook Road, near Dublin, there is a very beautiful church, which I believe was built entirely with the proceeds of lotteries. It is, perhaps, the handsomest thing of the kind in Ireland, but it is not very large.

779. The circumstances of Ireland are very peculiar with regard to these matters, the church of the great majority of the people being entirely unendowed,

unendowed, and therefore, there being great difficulty in maintaining the religious institutions of the country?—I am not prepared to say very much upon that point. I know that the charitable lotteries have been of rather recent origin; say, within the last three or four years; in fact, the charities were well sustained before the lotteries were ever dreamt of.

780. Do you mean to say there were none of these charitable lotteries until within the last three or four years?—Yes, I do. Mr. Arnott, of Cork, presented 1,000 *l.* to be raffled for some time ago, but I do not know how long, and they got a great deal of money, because people subscribed a pound upon the chance of getting that sum of money; and then we had a great many of those kind of lotteries. Other people followed his example, and I think the Government stepped in and stopped them all.

781. That was a money lottery?—Yes.

782. I am speaking of the bazaars throughout the country?—There are a great many charitable lotteries which I think trench a little upon that, because they offer a sum of money or the articles. They say, you can have your choice of a valuable bracelet or 10 *l.*; or a gold watch or 20 *l.*, or so on. They sometimes give you the option of a sum of money.

783. Could you favour the Committee with an instance of that?—I have no doubt of it.

784. Can you give instances?—I think I could find them if I were to search amongst some old tickets. I have no doubt in the world I could get printed tickets with that upon the face of them.

785. What is the highest sum ever subscribed to the Dublin Art Union in one year?—1,367 *l.*

786. Now, I think you say that has fallen down to about 350 *l.*?—Yes, at 1 *s.*; but the very last drawing of all was 656 *l.*

787. Could you mention the names of the artists whose pictures were engraved in the earlier years of the Dublin Art Union?—I can give you some; there were two of Mr. Bruton's, one of Mr. Rothwills, and one of Mr. Maclise's, Sir Martin A. Shee, and others.

788. I suppose you would consider the circulation of these pictures throughout Ireland really did raise a sort of feeling with regard to art which did not exist before?—At first, I think it did but afterwards they were seen so frequently, there being such a quantity given out of one subject, that they got rather tired in Ireland of the Art Union prints. It was subsequently determined to give up the prints, because it was thought there would be a greater number of prizes in consequence of devoting to other prizes the money that was heretofore devoted to prints.

789. In the latter years there have been no prints?—No, the Art Union of Ireland with a guinea subscription gives no prints. Chromolithography is not at all developed in Ireland, and the Art Union of Dublin tried it to some extent, because few, or no works in the way of chromolithography had been published in Dublin. We agreed to buy a number at a certain price from a publisher to encourage that species of engraving, and we gave some of them as prizes.

790. Sir *Michael Beech.*] Did I understand you to say that many charitable institutions are supported by these lotteries in Ireland?—Yes, a great many charities that are unquestionably meritorious have been supported by the operation of the lotteries, no doubt. I look upon it from an art point of view; and they are unfortunate with regard to Art Unions, but no doubt the objects of the charitable lotteries have been good.

791. Do you not think it would be possible to raise the money in some other way?—I am inclined to think it would be, inasmuch as the charities were sustained before.

792. There are charitable bazaars in England?—I dare say there are, the same as charitable bazaars in Ireland; that is ladies present things that are sold at prices four or five times the value of them.

793. A great deal of money is raised in England by those means sometimes?—And they have those in Ireland also. A bazaar is one thing and a lottery is another. I was endeavouring to explain that distinction a short time ago.

794. Sir *Wentworth Dilke.*] You stated in answer to a question that you allowed them to make purchases one year at Belfast and Cork?—Yes.

795. That implies that under ordinary circumstances the winner of a prize would not be at liberty to purchase otherwise than at Dublin?—We never thought it necessary to extend the privilege to England, it was never sought for, in fact.

796. If persons had applied would you have granted the privilege?—I should say so.

797. About the year, 1840, when the subscriptions were high, is it not a fact, that the Art Union received more money than the pictures on the wall were marked for?—No, it is not the fact.

798. Take 1841, and the Irish Arts Union?—That I do not know of my own knowledge, but I should be inclined to think it was not the case.

799. I do not include the prices of pictures *bonâ fide* sold, but the pictures that were then for sale at the prices fixed in the books, as I suppose, of the society. I am informed that on that occasion, the prizes in the power of the Art Union to give away were more than the value of the pictures hanging on the walls?—I do not think so.

800. Can you give the slightest information how it is that in a local English paper, dated on Friday last, I find an advertisement of a grand bazaar and distribution of prizes, to be drawn on the 15th and 16th, in which there are a carriage and horses, a piano, a casket of jewels, "a really serviceable saddle-horse," and several other things, which are to be had by purchasing tickets, at 6*d.* each?—I have seen that advertisement in Dublin.

801. This has appeared now in an English paper?—I have been told, but I do not know it, that there are more tickets sold in England for the charitable lotteries than in Ireland; and I can well believe it, because, as I have said before, the public in Ireland are really tired out of the Art Union idea; and that I look upon as being caused by the excessive competition with the other Art Unions and these lotteries.

802. I understand you to say, that by way of promoting the art of engraving or chromo-lithographs, you thought it advisable to buy a picture ready worked off from a dealer for the purpose of distribution?—We bought it from the publisher; we took a certain number of copies from him as an inducement to publish on his own account.

803. Was it not prepared before you bought it?

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it?—No; and it would not have been prepared if we had not offered to take a certain number.

804. Had not the publisher, as a trader, prepared these chromo-lithographs before you purchased any?—No; they were prepared entirely for us; that is, the publisher would not have taken the risk of publishing them unless there had been a certainty that the Art Union Committee would have taken a certain number of copies.

805. At what price were they sold afterwards by the trader?—Some of them were published at 1 *l.* 5 *s.*

806. After you had taken your number?—Yes.

GEORGE GODWIN, Esq., F.R.S. called in; and Examined:

G. Godwin, Esq.

807. The *Chairman.*] YOU are the Secretary of the Art Union of London?—I am the Honorary Secretary.

808. When was it established?—The first distribution was in 1837.

809. Since when have you been honorary secretary?—I have been so for 28 years; since the 1839 distribution.

810. I believe you are the editor of a journal of considerable influence and ability?—I am the editor of the "Builder," and have been so for the last 22 years.

811. When was the London Art Union incorporated by Royal Charter?—In 1846.

812. What was the object with which it was established?—To promote the knowledge and love of the Fine Arts, and their general advancement in the British Empire, by a wide diffusion of the works of British artists, and to elevate art and encourage its professors by creating an increased demand for their works, and an improved taste on the part of the public.

813. What means do you use for accomplishing that end?—Each member subscribes a guinea, and the indispensable condition is that every member shall receive for that guinea a work of art fully worth it. These works being obtained by the united payments of a large number of members, there is still a considerable surplus remaining from the amount subscribed. This is appropriated in certain sums to the purchase of pictures or other works of art from certain public exhibitions specified, and further for the production of statuettes in Parian, bronze, and so forth, which are then distributed by lot amongst the whole of the members.

814. Are members who win prizes allowed to choose their own pictures from the different exhibitions?—Yes; but we have a certain number of prizes in the shape of bronzes and statuettes which are appropriated under their own names. If we prepare a certain number of bronzes they are distributed by lot to the subscribers themselves.

815. Do you allow the winners of prizes to choose their pictures at any exhibition they like?—Only named exhibitions.

816. From specified exhibitions?—Yes; the Royal Academy, the Society of British Artists, the Water Colour Society, the Institute of Water Colours; and more recently we have added, at their request, the General Exhibition of Water Colours in the Dudley Gallery, the Scottish Academy, and the Irish Academy.

817. Mr. *Beresford Hope.*] You did not mention the British Institution at Pall Mall?—That also.

818. *Chairman.*] You say that, besides the prizes which you give, every subscriber receives a print, I think?—He does, or a book of engravings.

819. Is the worth of that print equal to his subscription of one guinea?—Very often more; that is, in ordinary commerce he would not obtain it for a guinea.

820. How is your society constituted?—It is managed by a council, with a president and vice-president: the president is Lord Houghton, and the vice presidents are the Marquis of Northampton and the very Rev. the Dean of St. Paul's.

821. Does that council watch the proceedings regularly and constantly all the year round?—Yes; they are the managers of the society entirely.

822. How many subscribers have you?—In the present year 13,388, contributing altogether 13,684 *l.*

823. Has the number of subscribers fallen off or increased of late?—It has increased this year over last year. We vacillate a little according to circumstances.

824. Upon the average, has the number of subscribers diminished?—No; though we have had in one or two years a larger number of subscribers than we have now; for three years we had a very large number of subscribers, but we now range from 11,000 to 13,000 a year.

825. What would you say was the effect your Art Union had produced upon the public?—It has led a very great number to take an interest in art, who were before wholly indifferent to it.

826. Is it because of the chance they have of gaining a prize?—They look more to the engraving or the work which they obtain with certainty (that I am perfectly satisfied of, from a long observation) rather than to the possible chance of a prize; many of our subscribers have gone on for years without ever obtaining a prize, and still continue to do so.

827. It is the receipt of the engraving to which the effect is chiefly to be ascribed?—I think a great deal is also to be ascribed to the opportunity which is afforded to many of them every year, of selecting, as prizeholders, works of art from the different galleries; it leads them to exercise their judgment and to inquire. By our means many get a good picture which it would be otherwise out of their power to obtain.

828. Do you think it would be any injury to the public taste, if instead of expending a portion of your receipts in furnishing prizes for lotteries, all your receipts were devoted to the production of engravings and other works of art, which should be distributed without any lottery whatsoever to your different subscribers?—One of our main objects is to aid British painters, and of course, that object would then disappear. We propose to aid British artists in two ways, not merely by the number of paintings which are selected every year by the prize gainers, but by implanting a taste for art which is to make buyers, and that has been the case to a very great extent.

829. With the exception of the assistance which

which you might give to Brtish artists, do you think that the public taste would suffer in any way if they were merely to receive, say two engravings instead of one as a present, or an engraving and a statuette, and were not to receive any prize by means of a lottery?—I think it very likely we should not have so many subscribers; they all know there is a chance of getting a picture, and that influences them to a certain extent in subscribing.

830. Then the number of your subscribers is kept up to that amount, partly by a sort of love of gambling or a desire to take "a chance"?—It is by a desire to have a picture; I do not think there is much love of gambling concerned in it; so many pictures are to be distributed amongst the subscribers, and they hope one may fall to their chance.

831. It has been said by some witnesses who have appeared before us, that the improvement in the public taste is due to the effect of the School of Design, and the various Art Schools throughout the country; and in a very slight degree, if at all, to Art Unions, do you concur in that opinion?—Our operations commenced long before Schools of Design got into work at all. We furnished the public with a free exhibition of pictures at a time when there were no such things.

832. Do you concur with those other witnesses in thinking that the improvements of public taste is due rather to Schools of Art, and Schools of Design, than to the operations of Art Unions?—Our prints at this time go into quarters where the Schools of Design do not reach or touch. We send our prints in hundreds of thousands to all parts of the world; to villages and hamlets in the country, and to many places where they have never heard of a School of Design. I have not the least doubt that they are now sending teachers from the School of Design who will have considerable influence soon on the public taste.

833. You consider, in effect, that you reach to places where Schools of Art and Schools of Design would not go?—Unquestionably.

834. From what class do you consider that your subscribers are chiefly drawn?—The middle classes. There was a time when they were very indifferent to art, but the change in the opinion of the middle classes, as manifested at the present time with respect to art is, I think, undeniable and unquestionable.

835. Is not the improvement in the public taste which you have described true of the artisan class or the higher class, and not merely of the middle class?—I believe we have many of the artizan class who take an interest in our exhibitions, at any rate. A few years ago we had 100,000 visitors, during the five weeks the pictures were open to public inspection, and I believe we were principally instrumental in proving that the ordinary public of England might be admitted without limitation to see works of art in galleries without doing any damage.

836. Do you mean that the artisan class would subscribe a guinea?—I know, in some instances, they do so.

837. Some of the artisans would subscribe a guinea each?—Yes. I know, too, a gardener who gained a prize.

838. There are not many artisans who would pay a guinea, are there?—I have not examined the list with a view to discover the exact number.

839. The artisan class, whose taste you think you have promoted, have been benefited rather by seeing your exhibitions of pictures than by subscribing to the Art Unions?—We have promoted a very large distribution of statuettes which have now taken the place, in very small houses, of those nodding cats and green parrots which were formerly seen upon the mantel pieces. I am enabled to say that the first impulse in the production of those parian statuettes that are now so largely distributed is due so the Art Unions. In conjunction with Mr. Gibson, the sculptor, we issued his Narcissus, which was the first thing that gave impulse to the trade.

840. Those statuettes are given to your subscribers?—They are given as prizes.

841. Then unless the artisan paid a guinea he would not receive one of these statuettes?—No; but I may take the liberty of saying that our operations have led to the production of them for the public at a less cost by manufacturers.

842. But unless the artisans subscribe a guinea they would not get one of your statuettes?—No.

843. And unless they subscribe a guinea their taste would not be improved by your statuettes?—I say they are able through what we have done in that way to buy statuettes of a common kind, and the ornaments on their chimney pieces have been superseded by Parian statuettes and small models in consequence.

844. Then those statuettes to ornament their chimney-pieces would cost less than a guinea?—Yes.

845. Then, by the cheaper statuettes their taste has been promoted?—To a certain extent. I simply wish to show that to our operations is owing the possibility of their getting those.

846. In a secondary manner it may be so. Do you think that you promote the taste of the artisan class directly in any manner?—I think by scattering abroad in the way we have done, hundreds of thousands of engravings, we have put a better class of ornament in cottages in all parts. I recollect Lord Carlisle, shortly before his death, said that he had recognised them in log huts in Canada; and other friends have seen them in China.

847. They would only reach the cabins and huts of subscribers?—They do get distributed in other ways; a man having two or three pictures may give one away.

848. Except in those cases, you do not suppose you benefit the artisan class?—I do not know that they subscribe very largely. I thoroughly believe we do benefit them.

849. You cannot exactly explain to us the means by which you affect them directly; but it is in an indirect manner?—Exactly, unless they choose to subscribe.

850. Tell us the effect you consider your Art Union has had in benefiting the artists of England?—In the first place, we considered when we started, that by creating a taste for art we should make picture buyers, and that we know has been the case. I know a man who has now a considerable collection of pictures, who had never bought one until he gained a prize in the Art Union. Moreover, providing a number of thousands of pounds every year to be expended in paintings and other works of art, gives a sort of assurance to painters that their works will be likely to find purchasers; and it therefore should lead them to give more time and thought to their works.

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851. Then, so far as your institution or any other promotes a taste for art, you benefit artists, but in no other way?—We benefit them directly by sums of money spent upon them. The prices now obtained for pictures are much greater than they were formerly.

852. You benefit them by the amount received by them for pictures which go as prizes?—Yes.

853. Suppose a man gains a 100*l.* prize, does the whole of that go to the artist?—The whole of it, and to no other person will we pay it; and from no other person will we take a receipt.

854. No commission is subtracted?—Not any.

855. Are there any original pictures that you give in prizes?—Only the pictures exhibited each year at the established exhibitions; and, therefore, the directors of those exhibitions have the control over what pictures shall be selected.

856. It has been stated in evidence that the number of works of a low class has greatly increased of late years, and that increase has been attributed to the action of Art Unions; do you concur in that opinion?—No, I do not.

857. Has the number of works of a low class been increased?—There are only the same number of exhibitions open now that there were when we began

858. Mr. *Beresford Hope.*] There is the Dudley Gallery?—There used to be the Portland. In fact, there is one less now for oil paintings.

859. *Chairman.*] Do you think that artists have been encouraged to paint pictures of a low character of art?—I see no reason why they should have been.

860. You do not think pictures of a low class have been produced more of late in order to serve as Art-Union prizes?—If they have been, the Royal Academy and the British Institution are to blame for admitting them. We have nothing to do with it; we only allow our subscribers to select pictures that have passed the ordeal of those different artistic bodies.

861. The pictures they get in prizes are the pictures of artists of eminence?—The artists of eminence at this time usually sell their pictures before they go into the exhibition.

862. Then those do not reach your subscribers in the form of prizes?—No; but we have the following amongst those whose works the prize-holders have selected: Creswick, Copley Fielding, Dyce, Maclise, Uwins, Ward, O'Neil, Cole, David Cox, Callow, Lee, Jutsum, Frith, Sidney Cooper, Cooke, Frank Tayler, Corbould, Haghe, and, many others.

863. They have been selected by the prize-holders?—Yes.

864. Did the original works of those artists whom you have named reach your subscribers in the form of prizes?—They were purchased by themselves.

865. I think you said that the best pictures are sold before the exhibition is open?—I said the works of the most eminent artists; Landseer, for example, sends in no pictures that you could buy.

866. From those pictures your subscribers cannot choose?—No, they merely choose from those that remain to be sold.

867. Is it not the fact, that some of the dealers, such as Colnaghi, go round to the different artists, and make offers to artists of eminence, saying, "I will give you 200*l.* for that picture, but if you can sell it for more do so, and we will divide the difference"?—I am not aware of it; our subscribers always deal with the artist direct. If we thought there was any dealing between the artist and the picture dealer, we should decline to have anything to do with it.

868. Have you not heard of pictures being sold to dealers before they reach the exhibition?—Oh, yes. Pictures at the private view are often bought by dealers, and in that case they are not for sale in the room of the Academy.

869. Is it not the fact that most good pictures are "sold off the easel," as it is called?—A large number of them are. I may say that our operations are directed to encourage recruits rather than the veterans.

870. Perhaps there are other dealers who go round to artists and secure all their best pictures in that way, or secure the refusal of them at least in that way?—I really do not know of it myself. I know that picture dealers do buy a large number of pictures at this time.

871. If it is the custom to sell all the best pictures off the easel, that restricts the choice of your subscribers?—Yes; but the number so sold is very small in proportion to the whole number exhibited every year. I take the liberty of adding, that several artists now eminent in their profession have not hesitated to say that the greatest service was done to them by the sale of their pictures in early life. I know one holding a Government appointment at this time, who said, "But for the sale of my picture last week, to one of your subscribers, I must have been ruined."

872. Will you give the name?—I would rather not do so.

873. Has not the number of pictures exhibited increased very much within the last 20 or 30 years?—If it has, it must be either from the committee hanging them higher on the walls, or the pictures being smaller, because there is only the same amount of wall space.

874. Are there not more exhibitions?—There are not more than when we first began with the exception of the Dudley Gallery.

875. I do not know whether you consider a lottery an immoral proceeding or not, but supposing that to be so, do you think it necessary to promote art by such immoral means?—I consider there is not the slighest immorality in the means we use; not a shadow of it.

876. Do you think it necessary to use a lottery in order to promote art?—I think it would have been impossible to have reached the thousands of persons whom we reach by any other means than those we adopt.

877. You take advantage of their love of gambling, in fact, to raise their taste?—I have said before, I do not think there is much love of gambling in the case; there is just a spice of chance about it; but they subscribe for the print or the book, and the Committee may see the prints round the room which have been given to the subscribers in different years, some of them could not have been produced for less than a guinea and a half or two guineas each, and when a man gets that for a guinea, he takes the chance very calmly of having a prize in addition. To talk of immorality in a case of that sort, in a country where hundreds of thousands are staked upon horse-racing every year seems to me perfectly absurd.

878. I suppose you consider that the prints of an Art Union, must be of a popular character?—The names of artists whose works have been

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at different times selected, are Hilton, Turner, Maclise, Leich, O'Neil, Callcott, Lee, Frith, Mulready, Webster, Stanfield, Landseer, and other painters of eminence.

879. You do not consider that their paintings are of a popular character, but that they are not of the highest style of art?—They are the highest style to be obtained in England. If a higher style is desired, it must be sought from artists other than those now painting in England.

880. Would you say that the Art Unions of England had degraded art?—I am quite sure that the Art Union of London, has had nothing to do with degrading art.

881. Would you class those artists to whom you have referred with Raphael, Titian, or Michael Angelo?—I am afraid we have no Raphael, and no Titian. We have recently engraved Mr. Maclise's Hamlet.

882. It is not the fashion of the country to appreciate that style?—It is not produced.

883. And perhaps if it were produced, it would not be appreciated?—I think it would be; I think anything that is fine, soon would be appreciated; it is first pointed out by those who can appreciate it, and then the multitude follows.

884. Would it obtain as ready a sale?—It would obtain it ultimately.

885. Not at first?—No.

886. Explain your mode of drawing, if you please?—A book is produced containing the name of every one of the subscribers after they have been sent in by the different agents, and numbers are put against them. They range from number 1 to, say, 12,000 odd. Tallies, which are small pieces of bone, are prepared with the corresponding numbers, and those tallies, having been checked and examined by four members of the council who report formally at the general meeting that they have done so, are put into a wheel. Upon a number of corresponding tallies is marked 20*l*., 40 *l*., 60 *l*., and 200 *l*., as it may be, according to the prizes, and those are put into a second wheel. We have thus in one wheel the numbers representing the whole of the subscribers, and, in the other wheel, tallies representing the whole of the prizes. A number is drawn from the first wheel and declared publicly; then the book is turned to; and we find the name the number stands against. Another person, usually a young lady, draws from the second wheel the other tally, from which is read—prize, say, 100 *l*.

887. Is this drawing public?—Yes, before a theatre full of people.

888. At what time of year?—It has been the last Tuesday in April every year. We generally have it in the Adelphi Theatre, with 1,000 people looking on. So soon as the whole of the prizes have been drawn from the second wheel the drawing stops. We do not draw every number.

889. You draw till the prizes are exhausted?—Yes.

890. Are your accounts audited?—Yes, by two members of the Society and three members of the Council.

891. Do they really go through the accounts?—Rigorously, and every year checks itself.

892. Do you know anything of any other Art Unions?—I have seen them advertised.

893. You are not prepared to speak very highly of them?—They vulgarise the notion when they are not under proper control.

894. In fact they have got a bad name for Art Unions generally?—Most certainly.

895. Have you heard anything of abuses existing amongst the 1*s*. Art Unions, such as their being carried on for the benefit of the secretary?—Only general reports. I know nothing of them myself.

896. You are not in a position to suggest any remedy for these abuses?—I think all Art Unions should be bound to give a work of art to each subscriber, so as to take it out of the lottery category.

897. That would be better, you think, than to stop such associations altogether?—If you were to stop such associations as the Art Union of London I think it would do considerable damage. You would injure hundreds and take away pleasure from thousands.

898. Provided it did not touch your society, do you think it well to put a stop to others?—If they are not properly conducted.

899. Have you many subscribers out of England?—A considerable number. From 1,700 to 2,000 usually.

900. I suppose you have got several agents, both in England and abroad?—We have nearly 700 agents in every part of the world.

901. Are they paid agents?—The majority of them are local honorary secretaries and are paid nothing. They simply receive a bust occasionally as a present; there are a few agents who receive 5 per cent.

902. That is the commission you allow?—Yes.

903. Do you give tickets to the honorary agents by way of remunerating them for their trouble?—No. Every member of the committee and each honorary secretary pays his subscription as a matter of course. The labours of the council and of the honorary secretaries are wholly gratuitous.

904. I see from the "Builder," that your subscriptions last year were 13,684 *l*. 2 *s*. 6 *d*.?—Yes.

905. The expenses of advertising, agents, and printing, amounts to 2,650 *l*. 1 *s*. 9 *d*.?—If it is so stated in the report, it is true.

906. That amounts to 20 per cent.?—That is about it. But it includes what I always venture to say ought not to be charged as expenses such as the cost of the exhibition, which is a great pleasure to the subscribers, the reserve required by the charter, and the report with the list of the names which they all look for. It is a book as it were. It also includes an almanac, to which each subscriber is entitled; so that, in truth, the actual working expenses of the society, as I have taken them out, this year, are not above 16½ per cent.

907. Besides those expenses, there is the "Cost of plates and printing and engraving the 'Norman Conquest,'" which you gave your subscribers this year, amounting to 3,769 *l*. 10 *s*. 9 *d*.; is not that so?—I would rather if you please, put in the actual balance-sheet of the year. The amount reserved was 3,567 *l*.

908. I find it here stated as 3,769 *l*. 10 *s*. 9 *d*.?—That was an abstract given at the time. I think it was only 3,567 *l*.

909. Is not this correct?—It would seem not to be so. It includes some other work.

910. The amount left to be allotted as prizes, you state in the report to be 7,264 *l*. 10 *s*.?—Yes.

911. Now, adding up the value of the pictures which you give as prizes, I see they amount to 5,465 *l*.?—Quite right.

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912. Then the remainder, namely, 1,799 *l.*, is the amount which covers the bronzes, medallions, statuettes, photographs, chromo-lithographs, silver medals, and so forth?—Yes, I should like to say that amongst the works we have issued there is a series of medals commemorative of British artists, and of great consequence. We are keeping alive the art of medal die engraving in England, which had nearly ceased.

913. Do you wish to put in your balance sheet?—Yes. (*Vide* Appendix.) I also wish to put in an abstract of the amount subscribed each year, and the amount expended in prizes; the cost of work given to each subscriber, and the title of additional work whenever given. We sometimes present a book of engravings besides the mere engraving. I also desire to put in a list of premiums awarded to artists by the Society in the department of historical art, sculpture, design in outline, cameo cutting, designs for ceramic ware, drawing from nature, making a total of 2524 *l.* 1 *s.* (*Vide* Appendix.)

914. Have you any other papers?—Yes; a list of works which have been produced exclusively for the Society, and given as prizes. (*Vide* Appendix.) They include bronzes in which the Prince Consort took a great interest, and he desired the council to have a set of them prepared at his expense. I may be permitted to say that, when we began to produce these bronzes, it was with great difficulty we found anybody in England who could cast them; but since then they have become very general. Then, I beg to put in a very important paper, setting forth the liabilities chargeable on the revenue of future years, incurred upon the faith of our charter, and showing that we require at least 10 years to meet them. They amount to 16,700 *l.*

915. Is there any other document?—I have also a return showing that the sum of 15,110 *l.* has been added by prizeholders to the amount allotted to them for the purchase of works of art. A man having got a 50 *l.* prize will pay 100 *l.* more, perhaps, for the picture he wants; so artists have been benefitted to this extent. (*Vide* Appendix.)

916. Mr. *Beresford Hope.*] I gather from the evidence you have given us that you conceive you give the money's worth for the money you receive in statuettes and prints which you distribute?—Exactly so; the work goes to each subscriber as the full guinea's worth.

917. Do you mean by that that you literally give to each subscriber a work of art that he would have to give a guinea for in a retail shop?—Precisely so.

918. You try to make the guinea square?——No, we give as much as we can. Permit me to show you the Norman Conquest. (*Here witness produced a book.*) Every subscriber of the present year has received one of these.

919. This is the gift of the year?—Yes.

920. They have not got a statuette or a print, but this in lieu of either?—Yes.

921. This is the return for their guinea?—Yes; and a publisher could not issue that under a guinea and a half.

922. Has this been issued exclusively to your subscribers, or have a certain number been printed for the public?—Exclusively to our subscribers; every work prepared for the society is prepared exclusively for it.

923. And the public will not get it until copies get into the market?—In no other way can they get it; and it is one of the finest things ever produced in England.

924. Is it fair to ask you what you gave Mr. Maclise, as his honorarium, for producing these designs?—In this case, they did not come to us direct from Mr. Maclise, they came to us from Mr. Grüner.

925. Had Mr. Grüner already negociated with Mr. Maclise for that work, and did you take it from Mr. Grüner?—I think it very likely that he had obtained it already from Mr. Maclise.

926. It was Mr. Grüner who inspired you with the idea of making that the year's gift?—He offered to engrave it for us, to be used as we might determine.

927. Does the council decide, *à priori*, what the year's gift shall be, or does it wait for a hint from somebody?—We have always a number of propositions before us from which we select.

928. From artists, and engravers, and bronze-casters, potters, and so on?—The bronzes we usually select ourselves, and give orders for, but such things as the Norman Conquest require preparation so long before hand that we have a number of propositions always before us.

929. The money which you have in hand for the larger prizes is the difference, after the expense, between the wholesale and retail cost of these articles?—The money we have in hand is the difference between the cost of working the society and producing that book and the amount subscribed.

930. It is the difference between the retail price and your gifts, put at one guinea each?—We do not take any account of the retail price; we merely inquired, in the case before us, if we could produce that book for an amount something like the ordinary proportion we have devoted to the engraving for the year.

931. You told the Chairman, in the beginning, that you believed you gave them their guinea's worth for their guinea?—It turns out so. I do not think the cost of that book was 7 *s.* each copy, in consequence of the large number we produce in the year; a guinea-and-a-half would be charged for it if a publisher produced it, and sold it in a shop.

932. That is to say, the publisher and the retailer, between them, would have to divide 24 *s.* 6 *d.* on each copy?—He would not be secure of the large sale; a few copies would cost more in proportion. We have 13,000 subscribers.

933. When you say that it would be sold for a guinea and-a-half, you mean that, without the fostering aid of the Art Union, it could not have been produced for less than that sum?—I doubt whether it would have been issued at all, because I do not think any publisher would have had the courage to produce it.

934. You do not think that any publisher would trust to the public sufficiently to bring it out, even at a guinea and-a-half?—I have a strong impression that he would not.

935. Having come so far as that, and understanding that the foundation of your Art Union is not a lottery so much as a general distribution and assuming that you have this sum of money in hand for prizes, do you consider that you have done so much justice to your subscribers in these gifts, that your prizes are incommensurable by the number of your subscribers and the amount of their subscriptions?—Exactly so.

936. An ordinary lottery may be arithmetically honest if 100 men go in for a pony, or a bride cake

cake, but it may be dishonest if you induce 200 to do so. In your case you consider that you are removed out of those considerations by the fact that you give a guinea's worth for the guinea before you come to the chances?—We devote the whole of the money subscribed by the members to themselves; and having had this large amount of money to deal with, we are able to produce for them works which, individually, they could not obtain for their subscription.

937. And, therefore, they should not complain of their chances being comparatively small?—They never do complain.

938. They have no right to do so?—No, certainly not.

939. Is your annual exhibition gratuitous?—For three weeks it is open simply to members, and their friends, by tickets.

940. That is part of the advantage belonging to the Art Union?—Yes. One week it is open by advertisement, to everybody without limitation, and no one is turned back.

941. Gratuitously?—Gratuitously; and, as I have said, in early times we had 100,000 persons visit it in the five weeks.

942. You look upon that as a collateral benefit to art which your society confers?—The artists who sell their pictures think so.

943. No doubt, Mr. Godwin, you have heard of the old adage, *Corruptio optimi est pessima*?—Yes.

944. You consider that your Art Union is "*optimum*"?—Yes.

945. You would therefore consider that an Art Union whose proceedings brought contempt on the institution would be "*pessimum*"?—I hear of a great many things which have nothing to do with the Art Union laws. The Act for legalizing Art Unions only refers to societies which allow money to be expended solely and entirely in the purchase of paintings, drawings, or works of art, and it is only to operate so long as the proceedings of the society are carried on in good faith for the encouragement of the fine arts. Some things I have heard to-day in evidence surely can have nothing to do with Art Unions.

946. Do you consider it is good faith for a society to advertise that it will give a prize of 40*l.* at an exhibition, whereas, in fact, that prize has been bought from the painter at much less?—I do not know of any such transaction.

947. I do not assume you do; but suppose you were to know of such a transaction, how would you describe it?—I should think that that society was not carried on in good faith, and for the encouragement of the arts.

948. You think that such a society would be a great detriment to the Art Union cause?—Yes, if carried on to any extent whatever; I do not see how the observation can apply to our own society.

949. What would you say of an Art Union which was conducted by a secretary without any committee to control him?—I should think the Board of Trade would be very much to blame to allow such a thing.

950. What would you say of an Art Union that sold tickets in so very lax a way that they had a supplementary raffle for a quantity of undrawn prizes?—That it was merely a swindle.

951. What do you think of that condition which the Board of Trade imposes upon you that none of your prizeholders are to sell their prizes within 12 months?—I know of no such condition whatever.

952. Is it not part of the obligation existing between the Art Union and the Board of Trade?—Not with us, at any rate; we have no such stipulation whatever.

953. Your prizeholders could sell their prizes the day after the drawing, if they liked?—If they chose.

954. Suppose such a regulation did exist, do you think it would be compatible with the dignity of a State Department to make a bargain of that sort, which it knew very well it had not the least chance of enforcing?—I do not think it is at all necessary myself.

955. Do you think it would be more than not necessary?—I think it would be rather foolish. and could not be enforced.

956. You were asked whether the Art Union system tended to the production of *médiocre* art; and you answered that you did not see how it could, because there was no more wall space now in London, covered with pictures than there used to be?—Just so.

957. What would you say to the same question, not in reference to London, but to all England; do you not suppose that the number of exhibitions all over England has greatly increased, and that it is very probable that pictures must have increased *pari passu*?—Why should giving an artist a further certainty of selling his picture lead him to paint a worse picture than if he had not that certainty? I think the provincial exhibitions are better now than they were 15 years ago.

958. Is not the thing summed up in this, that an eight guinea or ten guinea picture can only be an eight guinea or ten guinea picture, and, therefore, it is the question whether a multiplication of works worth eight guineas, or 10 guineas, or 12 guineas, is or is not a good thing for art in general?—A 10-guinea picture is not necessarily a low class picture. We bought one, for example, by Mr. Copley Fielding, for 10 guineas, which recently has been sold for 40. It was a good picture, although it was small.

959. I suppose artists of Mr. Copley Fielding's character would put a sketch into an exhibition on which they had expended only 10 guineas' worth of intellect and ability?—Yes, and he did so; and it enabled a person to get a specimen of his art who would not otherwise have had it.

960. Do you find, generally speaking, that your prizeholders add to the money value of the picture you gave them so as to buy a dearer and more elaborate work?—I have given in a statement to show that the sum of 15,000*l.* and odd has been paid by prizeholders in that very way.

961. You consider, therefore, that in that way you encourage a person to buy a higher priced work?—Yes.

962. And you look upon that as an important element of your organization?—Yes.

963. Does your Art Union stand in that respect alone, or have you any amicable relations of any sort with other Art Unions?—We sometimes receive their engravings as presents.

964. You hold yourselves only responsible to yourselves and your own constitution simply and entirely?—We have nothing to do with other Art Unions.

965. Sir *William Stirling-Maxwell.*] Do you know any case of your publications coming for sale, and have they fetched more or less than the guinea which you value them at to the subscribers?—I have known "The Tired Huntsman" sell for two guineas.

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966. Are they frequently sold?—No, very seldom, compared with the great numbers we issue.

967. The *O'Connor Don.*] You said something about a liability of 16,000*l.*?—Liabilities incurred by the Council in preparing engravings for future years. For example, we have given Mr. Maclise 2,000*l.* for his "Death of Nelson." That will not come out of subscriptions which we now have; but it was upon the faith of the charter which we now hold; and in the belief that the public will continue to subscribe that that liability was incurred. For the "Wellington and Blucher" we have incurred a liability of nearly 4,000*l.* We have done that upon the faith of our charter, which we believe to be irrevocable so long as we act in good faith. The only power the Queen reserves to revoke this charter is in the event of our Art Union being perverted from its original purposes. Therefore we feel that, so long as we continue in the path which we originally started in, we are safe.

968. Will you read the section?—"And we do expressly declare, that whenever it shall appear to any such Committee of our Privy Council, that the said society is perverted from the purposes of the said in part recited Act of Parliament, to certify the fact to us, and thereupon it shall be lawful for us to revoke or annul this our charter."

969. You read that thus: that unless the society departs from its original purpose, the charter will not be revoked?—We believe so.

970. It is merely the retention of a power to revoke under a certain condition without any reference to Parliament or otherwise?—Precisely so. Unless the Privy Council advise that we have departed from our purpose, we believe that we shall maintain our charter, and we are doing exactly as we did on the first day we started.

971. Have you any particular charter which the other Art Unions have not?—Yes. This special charter granted by the Queen after the Public Act to the Duke of Cambridge, our first president, and the members of the Council. I wish to add that we have nothing to conceal and no pecuniary interest in the Art Union of London. We simply work for the love of the thing, and a belief in its goodness.

972. The Hon. *F. Leveson Gower.*] Are you the only Art Union which has got a charter?—I do not know of any other.

973. Do you consider yourselves in an entirely different position from the other Art Unions?—Yes.

974. Has the quality of the pictures that you have given as prizes been sustained since the establishment of your Art Union?—They are selected by the prizeholders themselves.

975. Is the amount given for the first prize the same sum as was given when the Art Union was established?—It has varied at different times. Sometimes it has been 400*l.*; sometimes 300*l.*; sometimes 200; and three years ago we gave 600*l.* in the shape of a statue.

976. The prices of works of art must have increased enormously since the establishment of your Art Union?—Yes, still I believe our exhibition of prizes at the annual general collection has been better recently than at first.

977. Do you believe the prizes are often sold by those who obtain them?—I think not.

978. I understood you to make a suggestion that Art Unions should be bound to distribute works of art to those who subscribed?—That every member should have a certain work given to him as in ours.

979. You suggested that it should be enforced upon all Art Unions?—Yes.

980. Would you make it incumbent upon Art Unions that they give an equivalent in value to the price paid for the tickets?—You could scarcely do that, because the possibility of doing it would depend upon the number of subscribers. In the small Art Unions they could not do it. It is only because of the numbers which we produce that we can do so.

981. If there was no obligation as to the value of what they got, there would hardly be any security?—Getting anything for certain removes it from the mere matter of chance.

982. Sir *Michael Beach.*] I understood you to say that you were acquainted with one case where a rising painter had been helped in his difficulties by the fact of an Art Union purchasing his picture?—Not only one, but many.

983. You know of several cases?—Yes.

984. You stated that as much as 15,000*l.* had been added by persons who had won prizes to the value of them?—That is the case.

985. Can you at all tell me whether much of that amount has been added by the winners of the small prizes?—Yes, in several instances. A few years ago there was a gentleman in the Edgware-road who won a prize of 20*l.*, and he added 240*l.* to it.

986. Can you give an instance of a 10*l.* prize being added to?—Not in the present year.

987. In former years?—I am not able to do so at the instant, although I have not the slightest doubt it has been done.

988. I understood you to state that the public drawing of the prizes took place in the Adelphi Theatre?—Formerly in Drury Lane Theatre; lately in the Adelphi.

989. That is not the case with the drawing for all the smaller prizes. In page 8 of your report, you state, "On the plan followed previously, the smaller prizes will be allotted by numbers drawn from the wheel, in the same manner as the picture prizes; but as the drawing of these prizes would occupy more time than the proper business of the theatre would allow, the drawing will take place at the office?—It does so. We give a large number of chromo-lithographs. The business of the theatre requires that we should turn out by a certain hour in the day, and, therefore, the award of the smaller prizes is delayed until the next morning, when any member is at liberty to attend at the office; and they are drawn from the wheel precisely in the same way as the main prizes. The prints and chromo-lithographs are in hundreds, and it is merely to shorten the proceedings at the theatre.

990. The drawing of the smaller prizes is scarcely so public as the other?—It is public to this extent; that in the theatre the members are informed that they will be drawn at 10 o'clock the next morning, and all who wish can come.

991. Sir *Wentworth Dilke.*] Have you not rather decreased the value of your prizes; did you not originally always have a prize of 400*l.*?—We did on two or three occasions.

992. Did you ever give a 500*l.* prize?—I think not.

993. Several of 400*l.*?—Yes.

994. You have latterly reduced them down to 250*l.* as the highest?—This last year.

995. And

995. And the year before, 200 *l.*?—But then we gave a statue that was worth 600 *l.*

996. You have done that, although pictures have materially increased in value since the establishment of your Art Union?—Yes.

997. Can you give any explanation of what has led you to adopt that course?—It was difficult to obtain good pictures of very high price, for this reason, that the demand for pictures was so much greater than it was formerly, that the more eminent masters had already sold their works. In consequence, it was difficult to find a fine 400 *l.* picture unsold in the academy.

998. I am not aware whether it is in your charter, but I believe you agreed to invest a certain portion of your funds in the purchase of works of art, or in the establishment of some gallery of art, but more especially, I think, in the purchase of works of art, to be given to public institutions?—We have never entered into such an arrangement. It was one of our suggestions in a report issued by a committee some years ago, but has not been carried out, the charter requires us to put by 2½ per cent. of our income, for the purpose of establishing a gallery; that we have done, and now it amounts to 12,800 *l.*

G. Godwin, Esq.

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999. But I believe you have not taken any steps either to purchase pictures for a public gallery, or to establish a gallery of art?—We have taken many steps to obtain a proper site for a gallery, but have never succeeded. The money is invested, and bears interest at the present day.

1000. You seemed to lay particular stress upon statuettes; what is the number of your average issue?—We issue a considerable number; there is one rule of our society that bears upon it. Every subscriber who has not gained a prize for 10 years, is entitled to a bust or statuette; he becomes entitled to a prize of that kind by right of having subscribed for 10 years, without gaining any other prize; that involves a considerable distribution of busts and statuettes every year.

PROFESSOR THOMAS L. DONALDSON, called in; and Examined.

Professor *T. L. Donaldson.*

1001. *Chairman.*] I BELIEVE you are an architect?—I am.

1002. Are you a member of the Institute of France?—Yes; I am a full member.

1003. And of various foreign Academies of Fine Arts?—Yes.

1004. I believe you have been frequently engaged in rendering works of art accessible to the public?—I have.

1005. Did you take any steps to get public buildings opened to the public?—I was engaged many years with the late Joseph Hume, M.P., as president of a society, to throw open the public buildings; Mr. Foggo was the secretary, and I was the treasurer; we made representations both to the Government and to various public institutions, and in consequence, St. Paul's, Westminster Abbey, the Tower, and various other institutions were made more accessible to the public.

1006. Are you a member of the Art Union of London?—I am, and have been so from its formation.

1007. Do you consider that the Art Union of London has promoted a taste for art and is beneficial to the public?—I am of opinion that Art Unions, if legitimately carried out, are beneficial to art.

1008. What do you mean by legitimately carried out?—If they are honestly carried out, and their purposes are such as we have stated publicly in our prospectuses.

1009. Do you consider that there are many Art Unions that are not legitimately or honestly carried out?—I am not competent to judge of other Art Unions, for I know nothing of them.

1010. You speak merely of the Art Union of London?—Yes.

1011. In what manner should you say they should be carried out in order to be beneficial to the public?—I think an Art Union should be established for the purpose of diffusing a certain degree of knowledge of good art, and creating a feeling for objects of art among the masses; that is, the middle classes.

1012. What means would you use for obtaining those objects?—By the distribution among 12,000 or 15,000 of the masses annually of prints well engraved and designed by artists of reputation, and some hundreds of prizes of pictures, sculptures, statuettes, medals, and other works.

1013. You are just enumerating what the Art Union of London does?—Yes.

1014. Do you consider that, in order that Art Unions should attain their objects, the works which they distribute should be of a popular character?—I think they should be of a popular character, and also of a good character. I feel that we should fail if they were of a bad character, for the public would soon be conscious that as we professed to give each subscriber an engraving or book, equivalent in value to his or her subscription, if we did not do so we should be unworthy of the confidence of the public in distributing an inferior production; and I believe the public have the utmost reliance on the honour and good faith of the Art Union of London, which have never been impeached.

1015. Does the Council select the subject of the engravings for the prizes?—For the engravings, but not for the prizes.

1016. The statuettes?—Yes; and we take every means to secure good works. In some instances we buy the original picture or the copyright of the productions of an eminent artist—as Leslie, Howard, Goodall, Pickersgill, M'Clive, Haghe, and others, already named by Mr. Godwin. When the great competition of cartoons and models of the Houses of Parliament occurred we appointed a committee to select from the premiated designs the following:—"Cœur de Lion," by Cross; "Death of Harold," by Pickersgill, "St. Cecilia," by Tenniel (those are pictures); "Eagle-slayer," by Bell; "Youth at the Stream," by Foley (sculpture). More recently we went to the House of Lords, and have arranged with Mr. M'Clise for engraving his two large national subjects. So that we have taken the utmost pains to get the very best subjects.

1017. Does the Council select the pictures given for prizes?—No, we do not profess to do so. We are invited to do so frequently by our prizeholders who reside abroad, in the colonies or in America.

1018. It is not a principle of your Art Union, that the Council should select?—No.

1019. Do you consider it objectionable for the Council to select pictures, or do you think it preferable

Professor *T. L. Donaldson.*

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ferable that the prizeholder should do so?—I think there is a great objection to the Council buying the pictures in the first instance, certainly. We have fully considered the question under all its aspects, and we think that the selection by the Committee would diminish the interest of the contributors in the Art Union. It would give rise to favouritism in the selection of artists, whose works would have to be published. It would give great control to the Committee over every artist by the patronage to be exercised. The selection might be subordinate to the peculiar pre-elections of this or that class of treatment or subject, or capacity to judge in the committee. In localities, such as Dublin and Edinburgh, the selection would be liable to be restricted to Irish or Scotch artists. We confine it to British art generally in cases where we have a selection.

1020. Do you consider that you, as an Art Union, have a different sphere from schools of art and design which have been established?—Certainly, there are three principal institutions in London; the Arundel Society, the School of Art and Design at Kensington, and the Art Union. The Arundel Society is addressed principally to the educated and accomplished class of society; it has about 1,500 members, chiefly to induce a love for the productions of the great masters of the revival of Italian art, which may perhaps be called the pre-Raphaelite or cinque-centiti period. They employ only foreign artists, and copy the drawings and execute the engravings, which are printed principally at Berlin. Hardly one English artist or production is employed for that purpose. The School of Art and Design is chiefly for the professional education of the class of artists employed for manufactures; and it is confined practically to that purpose in the provinces. The local museums in the provinces are used chiefly by the manufacturers and producers, and not by the general masses of the public. In the metropolis alone there is a permanent exhibition at South Kensington, which is most precious and interesting; but it is placed where perhaps least required for the general education of the masses, from the great opportunities for instruction in art already existing in London. Now, the object of the Art Union of London is to create a love for art among the masses, and to convey a certain degree of instruction gradually by the diffusion among our 12,000 or 15,000 subscribers of objects of art, rendering good art cheap, and cheap art good, thus superseding the miserable engravings of past periods, miserable in design, in subject, and execution, and replacing the paltry and bad plaster ornaments to the objects of domestic use of former times by artistically designed statuettes, busts, tazze, and other light productions, executed in metal or in parian by the firms of Minton, Copeland, Brown, Westead, &c., whose articles have become improved, stimulated by the impulse we have given them. I beg leave to add that these three institutions have one common purpose, but addressed to different classes, and carried on by distinct means, in which there is no antagonism of interests, but the contrary.

1021. Do you approve of lotteries?—Generally speaking, I do not; of money lotteries not at all.

1022. Supposing that every Art Union, except the London Art Union, were to be abolished, do you think any harm would accrue?—I think the result of the Art Union of London being suppressed would be disastrous to the masses of the middling class. We have not, as in the continental provincial towns, museums and galleries of art and science, where the masses may freely enter, and be delighted and instructed by the contemplation of works of art. In Bordeaux, Caen, Dijon, Lyons, and other cities of France, they have collections, not only of fine works of art in general, but frequently of pictures and statuettes by the townsmen, who have risen to great fame. Devonshire is celebrated for the many eminent artists it has produced, as Reynolds, Northcote, Eastlake, Brockedon, and others of note; but there is no gallery at Exeter or Plymouth containing their works, recalling their worth to their fellow towns and countrymen.

1023. My question was not whether all Art Unions should be abolished; but we have it in evidence that there are a great number of Art Unions which are very little better than swindles; now, supposing the model Art Union, as it has been called, namely, the Art Union of London, were to remain, and every other Art Union were to be abolished, do you think that any detriment would accrue to the public?—I am not able to give any judgment upon other Art Unions; but if they are ill conducted, I should say they ought to be abolished.

1024. Mr. *Beresford Hope.*] I think you say you know nothing but of the London Art Union?—Yes.

1025. You are inclined to confirm Mr. Godwin?—I should confirm everything he said.

1026. Sir *Wentworth Dilke.*] Would you consider an Art Union properly managed that offered to give a prize of 5,000 *l.*?—Not at all; I should consider that that would be a mere gambling lottery.

Horatio Waddington, Esq., called in; and Examined.

H. Waddington, Esq.

1027. You are, I believe, permanent Secretary to the Home Office, are you not?—I am.

1028. Since when have you been at the Home Office?—Since the year 1848.

1029. I believe you are conversant with the Lottery laws?—Yes, I think I am pretty well acquainted with them.

1030. I believe they were originally introduced into England as a State engine, in order to raise money for State purposes?—I should rather think they must originally have been used by the Crown as a means of raising money for the private purposes of the Crown; and, probably, some public purposes; because, in the first statute made against lotteries, the 10 & 11 Will. 3, the recital is directed against the lotteries made under colour of certain grants from the Crown, which are described to be contrary to the common good; and it proceeds to enact that those grants shall be considered void and all lotteries held under those grants, and all other lotteries shall be deemed public nuisances. It then proceeds with other penal enactments against lotteries in general.

1031. Can you state when lotteries were first introduced into England?—I am afraid I could not state that with perfect accuracy. I find in "Knight's Political Dictionary," that the first lottery was in 1569.

1032. Are

1032. Are you sure it was not 1539?—It is not so in the book.

1033. In the reign of Henry the Eighth was there not a lottery established to raise money for the service of the State, which was managed by the Lords of the Treasury?—I am not able to answer that question. I have not found any trace of it.

1034. Was there not a lottery also in the reign of James the First?—I cannot speak to any of those. My knowledge is confined to the time when they became what are usually called State lotteries; that is, lotteries under the sanction of Parliament, to raise money for State purposes; and those seem to have been fully established in the reign of Queen Anne. In the 8th of Anne we find an Act of Parliament, and in the 9th of Anne another Act of Parliament, establishing lotteries.

1035. You cannot state anything about a lottery in King Charles the Second's time?—No.

1036. I believe the first Act passed against lotteries was in the year 1699?—Yes.

1037. The 10 & 11 Will. 3, c. 17?—Yes.

1038. That was passed, I believe, in consequence of fraudulent practices which had been engendered by the State lotteries?—That was passed, as I have said, against lotteries held by colour of grants from the Crown under the Great Seal of England, and it declares them to be void, but makes exception in favour of two lotteries named in the Act of Parliament, one called the Royal Oak Lottery under letters patent under the Great Seal, and also a lottery in connection with the Greenwich Hospital. It then declares, not only those lotteries, but all lotteries, to be public nuisances, and proposes to punish them very severely. It renders the holders of them liable to indictment, and imposes a penalty of 500 *l.*, one-third to go to the Crown, one-third to the poor of the parish, and one-third to the person who sues for it, which was a common mode in those days. It also declares the parties undertaking them to be rogues and vagabonds.

1039. I believe that was even extended to playing at dice, and games of chance?—Yes.

1040. I believe there was a State lottery in 1709?—Yes, that is, a Parliamentary lottery, and is, strictly speaking, a State lottery.

1041. Can you state anything about the number of tickets, and the price of them, and so forth?—I have not made myself familiar with the details; it would have taken a great deal of time.

1042. That was to procure money for the wars against the French?—No doubt.

1043. Another lottery in the following year was established by the 9th of Anne, c. 6?—There was.

1044. Do you know the effect of that; did it produce many fraudulent practices?—I should think by the provisions contained in the statute of the 9th of Anne, the lottery of the year before must have produced a great many rivals and imitators, because there is an express recital that it is necessary to provide against persons imitating the Government lotteries, and then the Act of Parliament proceeds to renew the provisions of the statute of William 3, and to apply them to all such persons, and calls upon all magistrates to enforce the law.

1045. To enforce the law rigorously against all offenders?—Yes.

1046. There was an Act passed, I believe, in the succeeding year, the 10th of Anne, c. 26?—Yes, there was. That recites again the same evils, and goes a little further. That supposes that these lotteries encourage gambling of various sorts, for it proceeds to recite several other new sorts of lotteries, insurance on marriages, besides a number of others under the denomination of sales of gloves and fans and Queen's pictures, and it is curious to observe that it is said all these are established for the improvement of small sums of money.

1047. Does that Act impose a very heavy penalty on those who conduct anything in the nature of lotteries?—It continued all the penalties of the Act of William 3, and provided new ones.

1048. There is a penalty of 500 *l.*?—Yes, and an additional penalty to be recovered in the Exchequer at the suit of the Attorney General.

1049. The penalty was to go to the Crown?—Yes.

1050. There was also a penalty imposed on any person who advertised such lotteries or sales?—Yes.

1051. A penalty of 100 *l.*?—Yes.

1052. I believe there were several State lotteries in the time of George 1 also, were there not?—I think I might state generally that these lotteries continued from the time of Queen Anne till the time they were eventually discontinued, namely, the time of George 4; and that they were used generally as a mode of raising money for State purposes.

1053. And the same fraudulent practices were always engendered, and in fact grew worse and worse at each time of trial?—Fresh statutes were continually passed for the purpose, if possible, of putting them down. The noble Chairman was kind enough to give me a list of them, and I find them collected in Deacon's work on Criminal Law.

1054. In 1718, I believe the 5th of George 1, c. 3, was passed to raise money by lottery for the payment of Exchequer Bills?—Yes.

1055. And I believe false tickets were then manufactured?—Yes; false tickets were repeatedly manufactured; apparently in all these cases.

1056. I believe the Act states that persons were defrauded by the pretended sale of tickets?—Yes.

1057. There was another species of lottery to defraud the public, namely, the insurance of lottery tickets; prizes were insured to the tickets?—Yes; it was a practice that very soon rose up.

1058. So much so that I believe in the same year, the 5th George 1, c. 9, was passed to impose heavy penalties on all such practices?—Yes; any lottery or undertaking on the footing of a public lottery is declared by the Act to be within the intent and meaning of the statute against private lotteries, and persons concerned therein are liable to the penalties inflicted by the former statutes.

1059. In the year 1721, the 8th Geo. 1, c. 2, was directed against lotteries?—Yes.

1060. It imposes a still further penalty of 500 *l.*?—Yes; over and above any former penalty inflicted by any former Act.

1061. And also a year's imprisonment?—For non-payment.

1062. And the same was to be recovered by distress, was it not?—Yes, before magistrates, by a very summary proceeding. It was a far more penal Act than the former.

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1063. In the next year, 1722, I think the 9th Geo. 1, c. 19, was passed against lotteries, was it not?—Yes; it was more particularly directed against foreign lotteries being carried on in England; for instance, by the authority of any foreign prince. It was very penal.

1064. In the year 1723, I believe a Committee of the House of Commons was appointed to inquire into lotteries?—Yes, into foreign lotteries principally.

1065. Can you tell us anything of the Report of that Committee?—They reported very strongly against them as very great public nuisances, and, of course, as an interference with our domestic State lotteries.

1066. In the year 1739, the 12th Geo. 2, c. 28, was passed; can you give us any account of that Act?—Under that "any person who shall keep any office or place under the denomination of a sale of houses, lands, goods, or other things, by way of lottery, or by lots, tickets, numbers or figures, cards or dice, or shall expose to sale any houses, &c., by any game, method, or device whatsoever, depending upon or to be determined by any lot or drawing, whether out of a box or wheel, or by cards or dice, or by any machine, engine, or device of chance of any kind whatsoever, the offender, upon conviction, shall forfeit 200 *l.*"

1067. That was an Act directed against all gaming?—Yes; and the second section mentions a great many games, such as Ace of Hearts, Pharaoh, Basset, and Hazard, and they are declared to be games of lotteries by cards or dice, within the intent and meaning of the former Acts.

1068. In the next year, 1740, it was found that these were insufficient; the 13th Geo. 2, c. 19, was passed to extend the penalties, was it not?—Yes; it has reference to "the game of passage, and all and every other game invented or to be invented with one or more die or dice, or with any other instrument, engine, or device in the nature of dice, having one or more figures or numbers thereon (backgammon and the other games played within the backgammon tables only excepted), and declared to be games or lotteries by dice within the extent and meaning" of the former Act, and subject to the penalties.

1069. In 1745, the 18th Geo. 2, c. 34, was another Act, I believe, to extend the penalties as to lotteries?—I think that only inflicted the same penalties as the 12th of George 2, but extended it to the game of roulet or roly poly, or any other game with cards or dice; and the provisions for the recovery of the penalties are very stringent.

1070. In 1766, I believe they tried to extend the evils of lotteries to the working classes by subdividing tickets, and selling as small an amount as 1-64th part of a ticket?—There was a change made at that time.

1071. I believe a half ticket cost about six guineas, and 1-64th part cost 4 *s.*?—Yes.

1072. Can you tell us what happened with regard to lotteries in the year 1775. I believe they established insurance offices to a very great extent to insure the lottery tickets which were sold?—Yes, I think it was so.

1073. In 1782, the 22d of Geo. 3, c. 47, tried to stop lotteries, by forcing the conductors to take out a license for a lottery?—Yes, that was so.

1074. What was the annual duty a lottery keeper had to pay under that Act?—I forget; it was for licensing offices, and for regulating the sale of tickets; I have not got a note of the amounts paid.

1075. There were also very severe regulations imposed under that Act, to which they had to conform?—Yes.

1076. Can you tell us the effect of that Act; did it not reduce the number of lotteries in London?—Yes.

1077. From 400 to 50?—I think so.

1078. This Act was also directed against the sub-division and sale of fractional parts of tickets?—Yes.

1079. There was another Act in 1802, the 42d Geo. 3, c. 119?—Yes; that is the Act which regulates the law as it is at present; it also made an important change by taking away the penalty from the informer and giving it to the Crown. I should call the attention of the Committee to that Act, it is the Act upon which we proceed at the present day; by it, lotteries are declared to be common nuisances, and the 2d section says, that "no person shall publicly or privately keep any office or place to exercise, keep open, show, or expose to be played, drawn, or thrown at, or in, either by dice, lots, cards, balls, or by numbers, or by figures, or any other way, contrivance, or device whatsoever, any game or lottery, called a little go, or any other lottery whatsoever not authorised by Parliament, nor shall knowingly suffer the same to be done in his house, room, or place, upon pain of forfeiting 500 *l.*, to be recovered in the Court of Exchequer, at the suit of the Attorney General to the use of His Majesty." That had the effect of repealing all the provisions of the former Acts, because they were to be recovered in a totally different way, and the penalties were to be applied in a different way.

1080. What was the effect of the Act 46 Geo. the 3d, c. 148, which was passed in the year 1806?—I do not know why it was passed, but I suppose that the notion was that there might be some penalties under the former Acts, which were not included in the description given in the 42d of George 3; and the 46th George 3, c. 148, says, that "all pecuniary penalties for any offence against any law concerning lotteries shall be applied to the use of His Majesty;" and it goes a little further, and says, "It shall not be lawful for any person to commence any action for the recovery of such penalty, unless the same be commenced in the name of the Attorney General in the Court of Exchequer." I suppose the first Act only stating that the Attorney General was to sue for them, it was contended it did not prevent other persons suing on the old Acts; and therefore, the 46th of George 3, absolutely prohibits any person except the Attorney General from suing. The 42d of George 3 also re-enacts the provision of the statute of William; that any person so offending shall be deemed a rogue and a vagabond, and shall be punishable as such. It substantially re-enacts that of William 3, except, instead of the penalties being divided into three portions, they are all confined to the use of the Crown only, and can only be sued for by the Attorney General.

1081. The penalty is 500 *l.* still?—Yes; that is the present law.

1082. I believe a Committee on Lotteries was appointed by the House of Commons in 1808?—Yes.

1083. Can

1083. Can you tell us what was the nature of their report?—It was strongly opposed to lotteries generally, and spoke of them as highly demoralising to the public. They also said that much misery and ruin was the result of lotteries; that the poor rates were increased by the impoverishment of families through speculation in lotteries; that they were pernicious as being a species of adventure where the chances were so great against the adventurer; and that many had been tempted to engage in them to their ruin.

1084. What is the Act of the 6 & 7 Will. 4, c. 66, passed in the year 1836?—That is a later Act against advertising any foreign lotteries in the newspapers, or in any other way, which was not sufficiently guarded against. Therefore, that Act is directed first, against the advertising and publishing of foreign lotteries, and afterwards it is extended to all other lotteries not established by Act of Parliament; and a new penalty is imposed, of 50*l.*, which, by the Act of the 6 & 7 Will. 4, is to be divided between the Crown and the informer. But that again was altered by the Act of the 8 & 9 Vict. c. 74, by which that penalty of 50*l.* can only be recovered by the Attorney General.

1085. It all goes to the Crown?—Yes, even that last penalty; therefore, no private person can now sue for penalties.

1086. That is directed against all lotteries and games of chance, and even against advertising lotteries?—Yes. I suppose they thought the setting up of lotteries was an evil, and that the advertising of them should be prohibited; therefore they made it an offence.

1087. Any newspaper advertising them would be punishable?—Yes.

1088. Can you tell us anything of a case which was reported in "The Daily Telegraph" on the 19th of November 1865?—I do not remember that case; but there can be no question as to the law upon the subject. No action could be maintained arising out of any contract as regards lotteries.

1089. I believe the case was this: that a prize-holder did not receive his prize, and he summoned the lottery-keeper before the magistrate; the lottery-keeper pleaded "an illegal contract," and escaped giving the prize, although he had received the subscription?—No doubt that was the case, and it is unquestionable law.

1090. Would you give us your opinion, after having given us that summary of the whole, whether you consider it to be or not to be expedient to have lottery laws?—I confess that, in my opinion, it is highly expedient to have them; indeed it is absolutely impossible to get on without them. You must not look merely to the present state of society, when lotteries are kept in check, but what it would be if there were no lottery laws at all, and lotteries were perfectly legal. No doubt in that case you would have many lotteries established on a very large scale indeed by Joint Stock Companies, and the spirit of gambling would be tremendous.

1091. You consider that that would be very detrimental to the public?—Nothing could be possibly worse.

1092. Even more so than the speculations which have led to the last panic?—I will not answer for that.

1093. I suppose that, as we have lottery laws in force, you consider it would be highly inexpedient to repeal them?—That is my opinion, certainly, not speaking now of the particular form of the laws. There should be laws which, if put in force, would have the effect of checking any lotteries on a large scale which were really dangerous to the public.

1094. Do you consider the Lottery Laws are operative, or do you think there are any means by which they could be made more effective?—I consider that they would be operative in putting down any large speculations, but I do not think they are very operative in putting down, if that were thought desirable, a great many very trifling lotteries, some of which are merely matters of amusement, and in those respects, they are not strictly enforced.

1095. It is left to the judgment of the Attorney General, whether he will put the law in force, and enforce the penalties?—The mode of proceeding is left entirely to the Attorney General, whether he will sue them for penalties, indict them for a nuisance, or proceed under the Vagrant Act. Any private individual may indict the lottery if he thinks proper; the consent of the Crown is not required.

1096. Any person may put the law in force against an individual who carries on a lottery?—Certainly.

1097. And also against any person who advertizes a lottery?—No; that is with the Attorney General alone, unless it should be held that the advertising comes within the words of the 42d George 3, declaring lotteries a nuisance. I do not think that point has ever been decided. There has been a prosecution very lately against a lottery-keeper for a nuisance; I should mention, that it was taken before the Court of Criminal Appeal, where the party accused maintained that the Lottery Statutes did not give this remedy, but the Court of Criminal Appeal held that they did. One of the counts was framed on the old Statute of William; the Court thought the indictment was good, and dismissed the appeal. That was the case of the Queen *v.* Crawshaw, reported in Bell's Crown Cases Reserved, p. 303.

1098. I believe the Art Union Act of 1846, constituting Art Unions, exempts them from the Lottery Laws?—Yes, under certain conditions.

1099. That applies only to Art Unions which are established for the furtherance of Art?—Yes, and not for any other purpose.

1100. The *O'Conor Don.*] I understand you are opposed on principle to the abrogation of the laws against lotteries?—Yes.

1101. Would you make any exception with respect to those laws?—There has been one exception already made by the Legislature.

1102. Do you approve of the exception?—I am not master of the subject, and I do not know how it has worked. The Committee have heard a great deal of evidence on the matter, and therefore I should not like to give an opinion upon that point. Certainly, unless there is some special evil produced by it I should be inclined to approve of it.

1103. You are aware, of course, that in other countries, on the continent of Europe, and elsewhere, there are general laws against lotteries?—Yes.

1104. You are also aware that in those countries certain exceptions are made?—I am aware of the law of France, which excepts lotteries for the encouragement of art, and lotteries *de bienfaisance*, under certain restrictions.

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1105. Special exception is made in Belgium?—Yes.

1106. Do you think such an exception might be made in this country as well?—I have not very much considered the question; if you ask my private opinion, I may say I see no great harm in doing that; but I think it should be under very strict regulations. The lotteries should be sanctioned by the local authorities. I think the lotteries for charitable purposes in towns should be sanctioned by the mayor of the town, and by the quarter sessions in the county, upon such conditions as they thought proper to impose, with penalties in case of a violation of those conditions.

1107. Are you aware that many of these lotteries are at present carried on?—Yes.

1108. Do you not think it better, as they are carried on, that they should be under some regulations?—It would seem so certainly; for a wide spread violation of law should not be allowed. It would be rather invidious to prosecute them as nuisances or under the Vagrant Act, and the Attorney General probably would not exercise his discretion, and sue for penalties in the Exchequer. It has occurred to me, that if small lotteries, such as are held in publichouses at Christmas time, and many others of that description, were to be put down, it would be much better to give the magistrates summary jurisdiction to impose, not the penalties contained in the present Act; but say 5 *l.*, or something of that sort, with distress or short imprisonment for non-payment. No doubt, the threat of that would at once have the effect of putting down all that are really injurious to the public.

1109. The Honourable *F. Leveson Gower.*] Is it illegal to advertise a foreign lottery?—Yes, by the statute of 6 & 7 Will. 4.

1110. That statute is not enforced?—It is curious, that at this moment we are getting up a prosecution under it, but there is extreme difficulty in getting evidence. The mode of advertising foreign lotteries is by sending circulars and prospectuses round by the post, and we find it very difficult to trace those to individuals.

1111. You have not had your attention called to the question of how far gambling goes on under the exemption in favour of Art Unions?—No.

1112. Mr. *Bazley.*] In sanctioning lotteries for works of art and works of charity, I presume you would put a certain limit upon the investment to be made in them?—Yes, I would have very strict regulations. I should enact that they should not be money lotteries at all, but merely for some sort of goods.

1113. And the money value should be named and limited?—Yes.

1114. Sir *Wentworth Dilke.*] Should the Attorney General take his instructions from the Home Office?—No doubt he would prosecute if required to do so by the Home Office; but, the theory is, that it should be done on the Attorney General's own *motus.*

1115. Would this be a case in which you think his attention should be called to the subject. Six hundred thousand tickets are issued, but of some of them no return is made, though they have been paid for. We have had evidence that 7,000 *l.* was received for tickets in one year; and the evidence further proved that the pictures asserted to be distributed among the prizeholders at a certain value were only fictitiously of that value; that the secretary purchased them at a large discount, and put them up for distribution at the full value which had been originally asked for them. We have no clear evidence as to what became of the difference between the 25 *l.* which he gave, and the 40 *l.* which he charged; is not that a case in which the Home Office might feel itself justified in taking steps?—If it was not covered by the Art Union Acts.

1116. I believe it is not licensed?—Perhaps it would rather be the subject of an indictment for fraud. But I have no hesitation in saying, generally, that is the case of any lottery on a large scale, in which there was fraudulent conduct, no doubt the Attorney General would prosecute.

1117. In the case I allude to, there is no committee of management and no audit; and we were told an audit was impossible, because it was not known what number of tickets were unsold. What should you say to an advertisement announcing a prize of a picture of 5,000 *l.*, and another of 1,000 *l.*; with no committee men, a secretary only, and tickets to be had at half a guinea each? Do you not consider that an evasion of the law?—Certainly, if it was not licensed, it ought to be prosecuted; and I should think the Board of Trade would bring such a case under the notice of the Attorney General; upon the face of it, it is of a very equivocal character.

1118. Mr. *Bazley.*] Do you put bazaars in the same category with lotteries?—Bazaars where raffles are held.

1119. Where ladies are holding bazaars, they often raffle for a prize?—I am afraid you could not make a distinction.

1120. Mr. *Beresford Hope.*] Did the Committee on Lotteries, in the beginning of the last century, publish its report?—That was against foreign lotteries.

1121. Is that report published?—I am not quite sure; I may say that I asked Sir Richard Mayne, for the purpose of this examination, to prepare a report, which I produce (*Vide* Appendix).

Thursday, 17*th May* 1866.

MEMBERS PRESENT:

Mr. Bazley.	Mr. Beresford Hope.
Sir Michael Beach.	Honourable F. Leveson Gower.
Mr. Blake.	Sir William Stirling-Maxwell.
Sir Wentworth Dilke.	Lord Robert Montagu.
General Dunne.	The O'Conor Don.

LORD ROBERT MONTAGU, IN THE CHAIR.

Mr. WILLIAM AGNEW, called in; and Examined.

Mr. *W. Agnew.*

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1122. *Chairman.*] I BELIEVE you deal in works of art generally?—I do.

1123. You have got an establishment in Manchester, and also in London?—Yes; and in Liverpool.

1124. Mr. *Bazley.*] I think you are engaged in the regular sale of works of art?—Yes.

1125. Not only English art, but foreign art?—Yes; the latter, to a limited extent only.

1126. You have had great experience, and are practically acquainted with works of the highest art in the country?—Yes.

1127. Have you any knowledge of Art Unions?—I know nothing of their administration; I have my own opinion as to their effect.

1128. Are you favourably impressed as to the effect of Art Unions?—Quite the contrary.

1129. In what way do you deem them to be injurious to art?—I think, as a rule, they do not subserve the objects for which they were established. I have an impression, that so far as the Art Union of London is concerned, it was established with a *bonâ fide* intention to do service to the progress of fine art in this country; but that, although to a certain extent it has succeeded, its operation is wrong in principle.

1130. Do Art Unions generally buy works of a high or an inferior class?—That is a question I can scarcely answer; I believe the subscribers to the London Art Union, who happen to win prizes, have the power of making their own selection from certain galleries in town.

1131. No doubt you have watched the progress of art in this country?—I have.

1132. And do you think that upon the whole, art is taking a higher stand amongst us?—There is no question of that whatever.

1133. Have Art Unions contributed at all to an improvement in fine art amongst us?—To a limited extent, perhaps they have; but I think there are other causes which have contributed to that improvement to a much greater extent.

1134. To what do you attribute the improvement in art?—I should say mainly to the increased facilities the public enjoy at the present time of seeing public and private collections; to the establishment of Schools of Design; to the different industrial exhibitions; the exhibitions of 1851, and 1862; to the Paris Exhibition, and to the Art Treasures Exhibition held in Manchester, and to such exhibitions generally.

1135. Do you think the exhibition of 1857, which was held in Manchester, was useful in improving the taste of the public in art throughout the country?—If I were asked what particular exhibition has had the most beneficial result in the advancement of a proper appreciation of, and taste for modern art, I should say the Art Treasures Exhibition in Manchester.

1136. May I ask whether you have had an increased demand for superior works of art since that exhibition took place?—Not only myself, but generally throughout Europe, an increased demand for works of art has existed.

1137. You recollect the Exhibition of 1862 in this country?—Yes.

1138. Did you observe any marked improvement between the Exhibition of 1851 and 1862?—In the Exhibition of 1851 there were no pictures exhibited, I think.

1139. I think some sculpture was exhibited?—Yes.

1140. And works of art, as applied to useful purposes, were prevalent?—Yes.

1141. Do you think there were superior works exhibited in 1862 as compared with 1851?—I am not qualified to give an opinion upon matters which have not come under my particular observation; but, as far as I can judge, I should say so, certainly.

1142. You are aware that lotteries have been very prevalent in this country, in which works of art with some articles of trade have been mixed together. Do you think that that combination has been in any manner beneficial?—Decidedly not.

1143. Is there any beneficial moral effect produced?—I can only speak as to my own opinion; and, as I feel the gambling element to be that which is most attractive to the public, I object on that simple broad principle to the establishment of Art Unions.

1144. When persons have won prizes which have been paintings or engravings, have they been offered to you, as engaged in business?—Very frequently pictures which have been prizes have been offered to me, and at prices very much below the prices at which they have been arbitrarily fixed in the list of prizes.

1145. May I ask whether you have ever been a buyer under any circumstances of those works?—On one occasion many years ago, and only one.

1146. Can you state any advantage which, in your opinion, has resulted from Art Unions?—I do not know that I can; but I doubt not that advantages have arisen from Art Unions. Although the principle is evil, yet I think good comes

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comes from evil sometimes, and in the case of Art Unions I think it has.

1147. Would you be favourable to the continuance of Art Unions in the country?—Inasmuch as one Art Union, namely, the Art Union of London, has been, so far as I know, and, so far as I have heard, conducted well, and, I believe, been faithful to the public, I do not suppose that I should be inclined, if I had power, to do away with the London Art Union; but every other throughout the country I should unhesitatingly abolish.

1148. Is it your opinion that the other Art Unions in the country could be moulded to the standard of the London Art Union?—I do not think it is possible, in fact, I think it practically impossible.

1149. In what respect do you think Art Unions have had a disadvantageous effect on the country at large?—I have heard of many breaches of good faith on the part of other Art Unions that have been established in different towns, and of the engravings which they have issued to their subscribers, being of very small value. In fact, I know much that I could scarcely feel at liberty to state with regard to the operation of Art Unions in the country.

1150. Do you think it possible that in some districts in the country there have been rather personal interests promoted than the interests of art?—Of that I have no manner of doubt whatever.

1151. Are you aware that there have been private Photographic Unions?—Not of my own knowledge; I have heard of them generally.

1152. Can you state to the Committee the operation of those coteries?—A publisher buys a copyright, he has an engraving produced, this engraving is bought by a member of a little Photographic Union; it is photographed; photographic copies are distributed amongst the members of the Union, thereby decidedly injuring the publisher of the engraving, and committing, in point of fact, that which is, as I think, nothing better than theft.

1153. Are you aware of those copies having been sold?—I am not aware of that.

1154. Are those Photographic Unions injurious to art?—They are a gross wrong; because, suppose you have a little coterie of 20 or 30 ladies and gentlemen, who subscribe a few shillings for this purpose, they are satisfied with a photographic copy of the print, whereas, some of them might be inclined to buy the engraving, if they had not got a copy of the subject by those means.

1155. Supposing a photographer were disposed to give a similar production in his art from precisely the same point of view, that some eminent artist has produced, in the form of a painting, and afterwards another artist, an engraver, has produced in the form of an engraving, you have no objection to the photographer beginning *de novo*, just as the painter has?—I have no objection to Mr. Creswick painting a landscape, and I have no objection to the photographer becoming his rival, if he can; but I object to the photographer photographing Mr. Creswick's picture without his sanction, and distributing copies over the country.

1156. You think that photograph piracy immoral?—Certainly.

1157. *Chairman.*] Do you consider that Art Unions have an injurious effect upon the public?—I think they have.

1158. Have they been beneficial, even, in respect of the cultivation of a taste for art?—In a very minor degree they have; but I think the good effect to be derived from Art Unions is not to be put into the scale in comparison with that which I feel to be the immoral principle they start with.

1159. Directing your attention, for a moment, to the Art Union which we have had proved in evidence to be the best of all, namely, the Art Union of London, do you think, for instance, that Mr. Maclise's drawings would have been published if the Art Union of London had not done it?—I am not prepared to say; but this I happen to know, that arrangements were made for the engraving of those drawings before the Art Union of London purchased the copyright.

1160. So that the Art Union of London purchased the copyright while the engraving was proceeding?—I have heard so.

1161. Then, even if the Art Union of London had not purchased that copyright, the engraving would have been published?—I think it is possible, but I do not know.

1162. Supposing that an Art Union was beneficial in consequence of the engravings and statuettes which it published, do you think there is any benefit to be derived from the lottery element of that Art Union?—I apprehend Art Unions would not receive subscribers but for the lottery part of their scheme.

1163. It is the spirit of gambling; in fact, that draws subscribers to the Art Unions?—I should be sorry to judge any man; but I think it does in many cases induce people to subscribe.

1164. Supposing the number of subscribers to remain the same, do you think it would be more beneficial, instead of expending a portion of the funds in giving prizes which should be distributed by lottery, that the whole amount should be devoted to the production of engravings and other works of art; so that each person, instead of receiving one engraving, might perhaps receive two?—I doubt whether the Art Unions could exist upon that principle.

1165. In fact, it is merely the love of chance which keeps up the Art Unions?—It is unquestionably a very important element in their success.

1166. I think you said that the prices of the prizes were arbitrarily fixed; but the real value of the prizes was lower?—I think I have been misunderstood: what I said was, that I have frequently in the course of my business career had Art Union prizes, which have been supposed to be worth 50 *l.*, offered to me for 25 *l.* or less immediately after the prizes have been drawn.

1167. Was that because the picture was really not worth more than 25 *l.*?—I am not prepared to say that.

1168. In your opinion, what was the value of that picture?—If a man, quite uneducated in art, wins a 20 *l.* or a 50 *l.* prize, and he makes a selection from the different exhibitions in London, the chances are ten to one that he may choose something at 50 *l.*, which is really not of standard or sterling value at that price. It may be the picture is not worth 10 *l.*, although the artist may demand 50 *l.*, and has a right to get what he can.

1169. That results from allowing the winners of the prizes to choose the pictures themselves, they not being aware of the real value?—Which I have

I have always thought to be a very bad principle indeed.

1170. In fact, those who are not acquainted with art could not very well estimate the value of a picture?—Of course not; nor its quality.

1171. I believe that the Art Union of London is very exceptional in its character, because it rests on a charter, and no other Art Union does?—I believe it does.

1172. Then, even if the Art Union laws were abolished, and all other Art Unions were stopped, the Art Union of London would still continue, unless the charter were withdrawn by the Queen?—I should say so.

1173. Do you think it would be beneficial to the public generally that Art Unions should be put down?—That is a matter that I should wish to take time to consider, because many interests are involved; I can only repeat what I said at the outset, that I think they are wrong in principle, and do not subserve the objects for which they were originally established. Further, my impression is that it is not now necessary that art or artists should be supported by such adventitious means.

1174. Mr. *Beresford Hope.*] You were explaining to us the injurious operation of photographic unions. I gathered that what you meant was this; that they were photographic literal *fac similes* of prints?—Yes, so far as a photograph can be a copy of an engraving.

1175. What an unlearned person might buy as an original print?—Possibly so; but the colour of a photograph is so dissimilar to the colour of a print that a tyro could tell the difference.

1176. Are they on the same scale as the original print?—Larger or smaller.

1177. Practically, what is the case?—Smaller, as a rule, because they are made for ladies' albums.

1178. You mean *cartes de visite*?—Yes.

1179. I suppose you are aware that dog eats dog in the photographic trade; there are photographers who pirate other people's *cartes de visite*?—Yes.

1180. And it has become a very extensive trade?—Yes.

1181. You stated that, in your opinion, a regulation which allows a winner to select his own picture was likely to work detrimentally?—I have always had that opinion, and have it now.

1182. Have you ever fairly considered what might result from a contrary plan?—Yes, I have.

1183. Has it ever occurred to you that there might be collusion between the painter and the officers of an Art Union, so that a prize, say of 40 *l.*, might really cost much less?—I must answer that generally. I believe if people choose to be dishonest, no laws can make them honest.

1184. If you should hear that in evidence before us, it had transpired that in the city in which you reside, that was the case with regard to one Art Union, what should you say to it?—I do not suppose it is a penal offence, but I should like to make it so.

1185–6. You have heard of a Manchester Art Union, which I think is called the United Kingdom Art Union?—I have heard about it.

1187. Do you know their exhibition?—I have never seen it.

1188. What character does it bear?—A very bad one.

1189. I mean artistically; are the pictures mere daubs?—Yes.

1190. No painter, then, of credit, would like to have his paintings exhibited there?—I should think not.

1191. A great many people buy its tickets?—A great number, I believe.

1192. Would you be surprised to hear that several thousands a-year passed through the hands of its officers?—Not at all surprised.

1193. What class of people should you say the purchasers of those tickets are?—Clerks and small shopkeepers, betting men, and all sorts of shifty people.

1194. Not customers of your own?—No.

1195. You believe such an Art Union as that occupies a much lower *stratum* of society than the London Art Union?—Yes.

1196. Then all the evils which you predicate of Art Unions you mean to apply to the smaller ones?—Not exactly so.

1197. I mean the detriment to art caused by sending in works of an inferior description?—I would except the London Art Union.

1198. We all know that the London Art Union is conducted by most honourable men, and on most unobjectionable principles; but, in a mere art point of view, do you think it keeps up or lowers the level of art?—I do not know that it does either the one or the other. I will say this of the London Art Union, that the engravings which it issues to its subscribers now are at least equal, if not superior to those that were issued many years ago when it was started.

1199. Do you consider that the engravings and other works which it issues to its subscribers fairly represent their subscriptions; and that the gambling element is eliminated out of it?—It is very hard to fix the value of works of art; and still harder to fix the value of a good print. If you send a guinea print to a sale, it may fetch two guineas, or two shillings.

1200. Do you know the book called the "Norman Conquest," distributed by the Art Union of London?—Very well.

1201. Would that be a fair guinea's worth in a retail shop?—A very good guinea's worth.

1202. Then the subscribers to the Art Union of that year went in and bought a good article quite independent of the amount of chance?—No doubt.

1203. In that respect you draw a broad line of demarcation?—Certainly.

1204. Has your attention ever been called to a regulation which the Board of Trade professes to impose on Art Unions; so that a prizeholder must keep his prize and not sell it for 12 months?—Certainly not. I cannot conceive such a thing possible.

1205. Are you not much surprised that a public body should stultify itself by so ridiculous a regulation?—I am much surprised that the Board of Trade should.

1206. And that it should have gone on for a great many years?—I could scarcely have believed such a regulation possible.

1207. Do the productions of the Art Union of London, as a matter of business, come freely and quickly into the market?—They do not.

1208. Suppose I wanted to buy the "Norman Conquest," or any other prize book, should I have any difficulty in obtaining it?—The Art Union of London prints are not by any means common in the market.

1209. People prize them and keep them?—I fancy they prize them.

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1210. As far as your experience goes, do you believe that the people who win prizes in the Art Unions frequently add to their value, so as to become possessors of superior works?—I have frequently been asked to assist winners of prizes with my advice.

1211. I suppose that is their most healthy operation in promoting high art?—I cannot quite admit that.

1212. Sir *Michael Beach.*] I believe you have a general acquaintance with the different works of art produced by the Art Union of London?—I have.

1213. Do you think there may be some special branches of art very much fostered by the Art Union of London?—I think, of late years, that has been the case with respect to the production of parian statuettes and medals.

1214. We have had evidence from the secretary to the Art Union of London, that the medal die engraving was specially fostered by them?—I believe it is.

1215. Do you not think it would be a great disadvantage if that were suffered to die out?—Yes, it would; but I should like to see the same result brought about by other means. If there are no other means, then I should sanction it being done by the Art Union of London.

1216. From its having been kept alive, as we have heard, by the Art Union of London, it would seem as though it would have died out without it?—Perhaps so.

William Powell Frith, Esq., called in; and Examined.

W. P. Frith, Esq.

1217, *Chairman.*] I believe you are the eminent Artist with whose name we are all acquainted?—I may say so.

1218. Have you at all observed the progress of Art Unions?—Yes; I have noticed them for many years. The London Art Union, I should say, chiefly. I know little or nothing of any others. Perhaps I should say the London and the Glasgow.

1219. Will your evidence be directed chiefly to the Art Union of London?—It must be chiefly.

1220. What do you consider the object of that Art Union?—The object, in the first instance, was to spread a taste for art amongst the people, and especially to encourage young and rising artists.

1221. Do you consider it fulfils the latter object?—I think it has done so. There are many instances of men, whose names are now well known, who owe their first encouragement and success to the London Art Union and the Scotch Art Union.

1222. Artists who owe their first rise to the fact of their picture having been selected by an Art Union prize holder?—I think that first brought several into notice.

1223. Is there a great sale for pictures in these days?—A very great sale.

1224. Then a young artist producing a picture of great merit, I suppose would be pretty certain to sell it?—I think that is very doubtful. When I said there was a great sale, I alluded more particularly to men whose names are well known. I think works produced by young men, though of great merit, would not sell, because their names are not known; and there the Art Union steps in and does good.

1225. Do you think there is a general taste for art diffused among the people?—There is now.

1226. But still you think they do not buy a picture because it is a good picture, but because it is painted by an artist whose name they know?—I think that is very much the case with the general public. I should rather say there is a great desire to possess works of art.

1227. More of a desire to possess pictures, arising from the pleasure which pictures give, than from any knowledge whether a picture is a good one or not?—I do not think the public generally know much about it; it is only a few isolated people here and there who have any knowledge of it.

1228. Do you consider that Art Unions have succeeded in the other object you mentioned, namely, promoting a taste for art?—I think they have succeeded in promoting a great desire to possess pictures. I should separate taste from knowledge. I think knowledge grows gradually. There are instances of collections commencing with an Art Union prize; and the possessor of that prize eventually getting great knowledge as well as taste, and doing a great deal of good in the encouragement of art.

1229. Speaking of taste among the people generally, do you consider that a desire to possess pictures has been promoted, but not a knowledge of art?—Not a knowledge of art, certainly.

1230. And you say that, in a few instances, persons have been led, after winning a picture as a prize, to collect pictures?—There are many men who collected pictures ignorantly in the first instance from a great love of art, without any connection with an Art Union. I do not mean to say it always happens that collections are born in that way.

1231. Turning to the case of the young artists; we will suppose a young artist, of considerable merit, to paint a good picture, and to send it to an exhibition: how do you think the Art Union promotes the sale of that picture?—The Art Union prizeholder buys it, particularly now when there is such a great demand for good things by established men, and there is no possibility of an Art Union getting them. To my mind, in that way, the Art Union has done a great deal of good. Last year the chief prize in the Art Union was by young Mr. Leslie, the son of the Academician; and I think the value was 200 *l.* This year he has done a very beautiful picture; and probably his success last year may have conduced very much to that. But, from his not being known as an artist, his picture was not sold before it went to the exhibition.

1232. There is such an eagerness to obtain pictures which have been painted by artists of note, that all the pictures by those artists are sold before the exhibition is open; so that, when the prizeholders of the Art Union of London come in, they are constrained to fall back upon pictures painted by unknown artists?—That is generally the case. There are exceptions, of course. There are very clever pictures that do not hit the people's taste sometimes for sale in the exhibition; and sometimes they fall to the prizeholders. I am speaking of the present time. If you put me back some years, I can give you the names of men whose pictures were not selected before they went

went in; such as Maclise's "Sleeping Beauty," and O'Neill's "Jephtha's Daughter," and others.

1233. The pictures of these young men are not bought because of any taste which the Art Union has promoted, nor of any knowledge in the prizeholders, but merely because they are restricted by the rules of the Art Union from going to other exhibitions, and are obliged to select their prizes from certain exhibitions, from which all the pictures by eminent artists have already been sold; and thus they are obliged to fall back upon pictures by young artists?—They are obliged to buy what there is for sale. They are not confined to any particular exhibition; they have a choice of all the exhibitions in London; and in the water colour galleries, I believe there are works by well known men. I should not like it to be understood that they are merely young men's works that they buy. I pointed to young men, because I feel that so much good is done to them. The encouragement that they get in youth is very valuable to them; it was to me, for I sold one of my first pictures to the Art Union. I felt great encouragement from that, and probably some of my successes afterwards may be attributed to it.

1234. Now, suppose that some rich contractor or manufacturer wished to adorn the walls of his house, and went to the exhibition, would he not be in exactly the same position as a prizeholder in the London Art Union; he would have his money in his pocket, and would desire to purchase a picture, but he would have to fall back upon the pictures of young artists?—Precisely, unless he commissioned men of eminence.

1235. Then the effect is the same, whether the person has subscribed to the Art Union or not?—There is no difference.

1236. Then should you ascribe such a result to the Art Union at all?—Yes; the purchaser now has the fear of the Art Union before his eyes; and he has had for the last 25 years. He cannot dilly-dally, and hesitate now; he must either buy the picture, or the Art Union will.

1237. Do you not think the benefit to art results merely from an increased demand for pictures?—Which the Art Union has very much been the cause of.

1238. In fact, it has forced the sale of pictures which would not otherwise have been bought?—Yes, and many good ones.

1239. The increased demand being measured exactly by the number of prizeholders?—Yes; but it should not be forgotten that the prizeholders frequently become collectors, as I said before, from the fact of their having got a prize in the Art Union a taste is fostered, and knowledge comes in time; so that there is great good done in that way.

1240. That may have been the case in former years, but do you think that benefit results from Art Unions now; do you think collections are now being formed by means of Art Unions, or do you think the eagerness to possess pictures in these days is sufficient to ensure the sale of them without the action of Art Unions?—I think if the Art Union of London were done away with, we should find a very great falling off in that respect, I think it does create buyers now, but not to the same extent it has already done; a great good was done in the first instance.

1241. Would not the fashion of covering walls with pictures be sufficient now, to cause a rapid sale of them?—I should think it would.

1242. Do you not consider that Art Union works must be popular, and therefore, of a lower class of Art, seeing that the public have not any art taste, or knowledge of art?—The most popular painters in this country have been Hogarth, Wilkie, Landseer, and Faed; and I do not think they are either vulgar or common; I think it a great mistake to say a popular thing is a common thing.

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1243. Are their pictures often chosen as prizes in Art Unions?—If Art Unions had existed in Wilkie's early days, his "Village Politicians" would never have sold for 15 *l.*

1244. How do you connect them with Art Unions?—I say that these men were popular, and I refer to them to prove that a popular work is not necessarily a common or vulgar work.

1245. You would not call that a low class of art?—I should call it a very high class of art.

1246. Do you call Hogarth's pictures a very high class?—Yes.

1247. And also animal painting?—Yes, if it is the best of its class.

1248. You do not consider that Art Unions encourage the production of a low class of picture?—I think they buy low class pictures occasionally.

1249. With what object do they buy them?—Because they cannot get better.

1250. Because the good ones have all been sold?—Yes; the Art Union Exhibitions have greatly improved of late years; but it is impossible to deny that in going through them, there are some low and bad works amongst them.

1251. The production of them being encouraged by the action of Art Unions?—Yes; but I do not know when you are to say this low element is to give place to a better. I have known instances of men beginning by painting in a low and vulgar manner, and improving to a most remarkable extent.

1252. You are now talking about the painters; but would you not say, with regard to the public, that for a painter to paint a picture of a low character tended rather to debase the level of taste?—Certainly.

1253. Then, so far as this is the effect of the Art Unions, it is injurious and not beneficial?—So far as that is concerned there are exceptional cases, no doubt, of vulgar people buying bad works, and they always would.

1254. So far the action of Art Unions is injurious?—So far.

1255. You have said that the pictures of all renowned artists are always bought before they go to the exhibition?—Almost always; I do not know of an instance to the contrary.

1256. Are they bought off the easel?—Generally bought before they are begun, from sketches.

1257. By dealers?—Sometimes by dealers; chiefly so.

1258. Is it true that the dealers go round to the eminent artists, and say: "I will take that picture from you for 200 *l.*; if you can sell it to a private individual for 250 *l.*, do so; and we will divide the 50 *l.*"?—Such a thing never happened to me; I never heard of such a thing as that.

1259. If the best pictures are bought before they go to the exhibition, that restricts the choice very much?—Yes.

1260. It restricts the choice of the prizeholders entirely to the lower class of works?—When I speak of the best pictures, I mean pictures by men whose names are thoroughly known.

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There are many excellent pictures by young and unknown men, which do not sell to picture-dealers or to collectors. These men have no name as yet; and neither the picture-dealer nor the collector, perhaps, has sufficient knowledge to see the real merit of the work. The Art Union prize-holder may be advised by artists; or in some way or other he may have a sort of intuitive perception of what is good; and the result is that he buys it. Many such cases occur.

1261. What is the reason of the pictures by well-known artists being bought before they go to the Exhibition?—I suppose the reason is the merit of the works or the names of the men.

1262. A desire to possess a picture by a man who is known?—Yes.

1263. Do you think the effect on the artist is good?—Sometimes it is not.

1264. He hurries over his picture and paints carelessly; because he knows it is certain to sell?—No doubt.

1265. What is the effect on the public of all the best pictures being sold before they go to the Exhibition?—I think the principal painters sell their pictures now to picture-dealers, who are a sort of go-between for the public and the painter. The picture-dealers sell the pictures to the public, and save the artists all the trouble and annoyance of the variety of tastes that exist amongst collectors.

1266. In fact, it is a desire to purchase pictures of renowned artists before they reach the Exhibition?—Chiefly among the dealers.

1267. Do you consider there is any immorality, and, therefore, any evil influence arising from lotteries and gambling of that kind?—I really cannot speak to that. I do not think my opinion is worth much upon the point. It does not appear to me that a man subscribing a guinea with the certainty of getting the value for his money, in the shape of a print, or a book full of outlines, or a statuette, can do him any great harm.

1268. You are rather taking all the elements of an Art Union together—I allude merely to the gambling for the pictures. Take it abstractedly; consider the gambling element separate from the rest. Do you consider there is any harm in gambling or games of chance?—I do not think so.

1269. Then I need not ask you if you think the good of an Art Union is outweighed by the evil of it?—I think great good arises from a man possessing a picture which is the foundation of a collection, even if he get it through gambling.

1270. Do you consider that these lotteries, which, I suppose, you will allow Art Unions are, are necessary for the encouragement of art?—I allude particularly to the Art Union of London and the Scotch Art Union; and I think if they were done away it would do artists a great deal of mischief.

1271. Because they would not have such a good sale for their pictures?—I am sure they would not; and I am sure many very clever painters who now sell their pictures to the Art Unions would not sell them at all; and they are men who may afterwards become eminent artists.

1272. Do you agree with some witnesses who have told us that the taste of the public is more cultivated by Schools of Design and Schools of Art throughout the country than by Art Unions?—I cannot see how the Schools of Design affect the taste of the public.

1273. Do they not teach a great number of persons?—If you allude to the students of course they do. A boy who goes and learns to draw, and passes through all the routine, must get a greater knowledge of art than can be obtained from buying or looking at pictures. I understood you to allude to the general public.

1274. And will not each of those students, when he returns to his house, become a sort of centre for the cultivation of the taste of the public?—I think it is very likely; they must do a great deal of good indeed; but I understand these students become draughtsmen for manufacturers, and that a good arises from the example of their work; that I can see very well.

1275. The example of that work would tend to cultivate public taste?—Certainly.

1276. Mr. *Beresford Hope.*] In illustration of your evidence, you quoted as most popular painters, Hogarth, Wilkie, Landseer, and Faed; do I gather from that that you conceive the operation of Art Unions would be to foster a taste for *genre* painting, in place of historical, devotional, or landscape painting?—Certainly to the exclusion of others, but I except landscapes.

1277. You lay it down that an Art Union fosters landscape painting, and *genre* painting, to the exclusion of historical and devotional painting?—I think it does in this country; because there is no historical or devotional painting so good as *genre* painting, but I am not prepared to admit that Art Unions would not cultivate good historical art if it existed.

1278. In England now, the Art Union encourages *genre* painting: do you consider it advantageous to the universality of art, that one branch of art should be in that way fostered to the exclusion of others?—I do not admit it is fostered to the exclusion of others; I say the others do not exist.

1279. That is a matter of opinion?—It is my opinion.

1280. We will take one of Mr. Herbert's or Leighton's paintings; do you think paintings of that sort are of a class which would be most likely to go off in an Art Union as readily as *genre* paintings?—I think Herbert's and Leighton's might go off as readily.

1281. You do not then altogether adhere to what you led us to suppose was your opinion, that Art Unions chiefly fostered *genre* painting?—I do not know what Mr. Leighton's are, I should almost call them *genre* paintings; I do not see anything much above it in that Procession he has this year.

1282. Have you noticed any particular class of paintings go off more easily than others?—Yes, I think pictures in which there is story, pictures of familiar life and so on, will go off more readily because they are generally better done and better understood than the others.

1283. Do you think the effect of Art Unions is to discourage painters taking up what may be called the grand style, rather than the familiar style?—No, I do not think so; for instance, the two pictures of Mr. Maclise's in this House are being engraved by the Art Union, and they are in the grand historic style, I suppose. There are many other instances which I cannot remember.

1284. Do you conceive that the Art Union has the power to correct any undue tendency on the part of its purchasers by the style of art it adopts in the engravings which it distributes?—Yes, I think it has; and I think it is trying to do it.

1285. The Norman Conquest, you would say, was

was a protest against merely familiar subjects?—Yes, exactly so.

1286. Have you ever studied the character of the pictures that are bought by the lower prizeholders who gain, we will say, 10 guinea prizes?—I do not think you can expect much for 10 guineas; I have not looked at the Art Union exhibitions for the last two or three years; but before that, I have seen tolerable things at that price.

1287. Do you think it is an advantage to art, to produce a forced sale of cheap pictures?—I think that is a great advantage to artists; of course it cannot produce an advantage to art, unless amongst its cheap men, there is the germ of something better, which I have seen over and over again.

1288. Do you suppose there is a class of inferior artists who prepare showy, taking, 10-guinea pictures, for the chance of their being bought by the Art Union prizeholders?—I think there may be such men, and that is the evil that arises out of a good.

1289. Men who want to make their own livelihood, which they do, by going into the market with cheap and showy articles?—I think there are such men.

1290. That has come under your notice?—I have noticed things that looked very like it indeed; but I do not think much of that. I think the good is so great that we may very well put up with that.

1291. In your opinion, the good counterbalances?—Yes.

1292. You have not noticed whether those bunches of roses, and primroses which are hung below the sight line in secondary exhibitions go off readily as prizes?—I have not seen the prizes for a year or two. There are many instances of Art Union prizeholders adding large sums to their prizes. Mr. Ward's picture of the Landing of James the Second, which came to the Vernon Gallery, was bought by Mr. Jacob Bell, who had a very small prize, but he added, I think, 300 *l.* or 400 *l.*

1293. We should be glad to have instances of that sort?—There are plenty of instances of it which it would be easy for the secretary to furnish, I am sure.

1294. In your evidence in chief, I observe you spoke of exceptional cases of bad works being bought; do you adhere to the word "exceptional"?—Yes, I do; I think it is rare that anything very trashy is bought.

1295. There are many *médiocre* 10 or 8-guinea pictures?—I do not know whether there are any prizes as low as eight guineas; I think 10 guineas too low.

1296. Do you think it would be an improvement to the Art Unions if the prizes which were left to the option of the winners should be limited to the exceptionally high ones, and that the lower prizes should be gifts of prints, or statuettes, or something of the sort?—When you speak of the lower prizes, what do you mean?

1297. I will suggest under 20 *l.*?—I think it would be a good thing to do away with prizes under 20 *l.*

1298. Do you not think you would have a great outcry against that from those meritorious people who have been making money by lower priced pictures?—They must paint them a little better.

1299. You think they may be able?—I think it is possible; I think it would act as a stimulus.

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1300. And would not that be a direct benefit to the public?—Yes, a small benefit, perhaps.

1301. I observed, you stated in your evidence, that the picture dealers were becoming more and more the middle men between the painter and the public?—Yes.

1302. Do I understand from that that there are fewer paintings now painted to order by direct commission between the painter and the patron?—Much fewer.

1302* Do you think this for the advantage of art?—Yes.

1303. Do you consider it would be a very bad thing for art, if some intelligent and highly educated gentleman, the chairman, for instance, were to request you to paint him a certain picture upon a subject selected by himself, and towards the *motif* of which he would contribute the results of his reading and thought. Would there not be two minds brought upon it, the painter being the executive of the idea of a clever and intelligent man; would there not be mutual co-operation between the painter and the patron in the production of the picture?—I think that would be a very bad thing indeed.

1304. I perceive you have the usual professional objection to the "lay element" which crops out in so many professions?—Yes, I have indeed.

1305. Upon the whole, you do not think that art ever flourishes where laymen contribute their ideas towards the invention of pictures?—That is a very wide question. I think that every artist worthy of the name has ideas of his own, which ought not to be interfered with by anybody.

1306. I must give you an instance, though it is personal to myself; Mr. Dyce would never have painted those *frescos* in the church in Margaret-street, if the subject and general treatment had not been suggested to him by myself. This was an instance of a work of art elicited by the layman?—There are exceptional cases, no doubt, where a suggestion may be of great service. I am speaking broadly. Hogarth would never have admitted of any interference or dictation.

1307. I spoke of "suggestion"?—Or suggestion; suggestion from a patron would be very awkward, because if he were to pay as well as suggest, he might assert a very inconvenient right.

1308. It was a train of thought that came from your statement, that the dealer, in fact, was the real patron, as you consider, and not the collector?—The collectors make the dealers; I think artists prefer the dealer, because the dealer has a large *clientèle*, and he can find amongst them all sorts of tastes for all sorts of subjects; but if you were to come to me, for instance, you would require a particular class of subject to suit your own taste. I should prefer to paint what suits mine, for the person the dealer finds amongst the public to buy the picture.

1309. If I wanted a picture in one particular class of art, I should probably go to you, and if I wanted a picture in another class, I should go to some other equally eminent artist?—There is such a variety of taste in each class.

1310. Surely a painter is all the better for being brought into contact with the highest educated intellect of the day, instead of with a dealer who, whatever his ability and refinement may be, must have an eye to business, and who probably

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probably "suggests" while he pays just as much as the amateur would do?—Of course.

1311. In that respect, you think art might be damaged by the dealer having gone up to his present position?—So far as that is concerned, I should say yes.

1312. You have had no practical opportunity of seeing the gross abuses which have characterised the management of cheap Art Unions in different parts of the country?—I know nothing whatever about them.

1313. The Honourable *F. Leveson Gower.*] I suppose works of merit have frequently been sold for a very low price, before the reputation of the artist was established?—Yes, particularly before the Art Union was established. The chances are much less now against such a thing occurring. As I said before, Wilkie's "Village Politicians," or his "Blind Fiddler," would have sold for more than they fetched if an Art Union had been existing.

1314. Mr. *Bazley.*] You are aware that in the London Art Union the successful prizemen select their own subjects?—Yes.

1315. Would better specimens of art be selected if a tasteful committee existed on the part of the Art Union?—I think so; but I think there is a great difficulty about that. If the selection of his own prize was not one of the advantages offered to a subscriber he would not subscribe. If you took away the competition for the prizes, I think you would sign the death warrant of the Art Union.

1316. And prevent those auxiliary additions to prizes which certain persons make when they want a better class of painting than that apportioned to them?—Yes.

1317. Are you acquainted with any eminent merchants and manufacturers who are patrons of art?—Oh yes, many.

1318. Do they generally combine sound taste and knowledge?—No, I do not think so.

1319. Did you know the late Mr. Miller, of Preston?—Yes.

1320. Perhaps you would except him?—Yes, and some others.

1321. In fact, among all collectors of art, you find taste and knowledge but rarely prevail in the same individual?—I would not say very rarely. There are instances where both exist; but I think the respectable and clever dealer is of immense service, because he has taste and knowledge.

1322. Do you think there is any better selection of modern painters than that left by Mr. Miller, of Preston?—No.

1323. What do you think would be the value of that collection, if disposed of?—I have no idea.

1324. Not less than 50,000*l.*—I should think not; but I have no idea without going into the thing. I know all the pictures very well; but I think if Mr. Miller were here, he would admit that a great deal of his own love of art sprang originally from the diffusion of taste by the Art Union of London.

1325. I dare say you have heard of that precept which is sometimes given to young collectors of art, that the first painting should be a good one?—Yes, but the first painting is always a bad one. Mr. Miller began by buying a very inferior work indeed.

1326. He improved his taste?—Yes, until he got thorough knowledge.

1327. Had Mr. Sheepshanks an original knowledge, or was his a cultivated taste?—Quite a cultivated taste, and I do not think he had much knowledge at last.

1328. But, nevertheless, he had the credit of selecting good works?—He had the discretion to take advice. He always had a great number of artists about him, and they advised him.

1329. Are you aware of surreptitious copies of good works of art being made sometimes by very inferior artists, and sold as originals?—Yes.

1330. You are aware of forgeries to a great extent being committed?—Yes.

1331. Perhaps you have been subjected to it yourself?—Not much.

1332. That, of course, you would think derogatory and injurious to art?—Very, indeed; but now, owing to the copyright law, it is very difficult and almost impossible to do those things. It is a forgery and a criminal offence.

1333. Do you concur in the prevalent opinion that an appreciation of art is rapidly increasing?—Yes, and I attribute a great deal of it to the Art Union of London.

1334. Perhaps you also think there is an increased taste for, and knowledge of, art in the country?—Certainly. A great deal has, of course, arisen from the different exhibitions of art treasures.

1335. A great contrast between good and inferior art tends to improve the taste of persons who have an eye to discriminate?—Yes.

1336. Exhibitions, generally, you think advantageous to art?—Yes.

1337. Schooling institutions, in fact?—Yes; when I say exhibitions are good for art, I think if there are six good works in an exhibition it is a good thing, if all the rest are indifferent.

1338. If there are only six good works in a great exhibition, you think those six will stand prominently forward in contradistinction from the inferior?—Of course I do.

1339. Mr. *Blake.*] From your answers I glean that, in your opinion, upon the whole, Art Unions have been beneficial, so far as the middle classes are concerned, in imparting a knowledge of, and improving their taste for art?—Yes.

1340. Are you of opinion that some legislative enactments might be introduced with advantage with a view to the better government of Art Unions; so as to compel them to give a fair proportion of the receipts back to the public in the way of prizes; and some control being reserved as to the works of art themselves?—I only speak of the Art Union of London, which I have known from the commencement. I believe that the amount given back to the public is exactly what it should be; and, therefore, I should not propose any legislative interference with that or the Glasgow one, but I would do away with all the rest.

1341. On what ground do you say that?—I have heard that the shilling ones distribute stuffs, and cattle, and all kinds of things, which I consider demoralizing; but I do not admit that the Art Union of London is a demoralizing institution at all.

1342. Do you not think some legislative enactment might be introduced in the case of what you would call low class Art Unions, so that they might be made useful?—I do not think my opinion is worth anything upon that.

1343. Sir *Wentworth Dilke.*] Do you consider the 1*s.* Art Unions which exist in various parts of

of the country, where the prizes are under 10*l.*, are likely to do any good to art?—I think not.

1344. Do you consider that any Art Union offering prizes of 5,000*l.* value can be *bonâ fide*?—I should think not.

1345. Are you aware that there is an institution, called the "Imperial," the first prize in which is 5,000*l.*?—That would be quite enough to condemn it in my eyes.

1346. Do you not consider that art has been greatly improved by the Arundel Society as well as by the Art Union of London?—I should think it had been.

1347. Is not the Arundel Society, in truth, an Art Union, *minus* the lottery?—As I understand the Arundel Society, it does not buy pictures; it only engraves from the old masters. It does not encourage modern art. I approve of the Art Union, because it encourages modern art and modern artists.

1348. Sir *Michael Beach.*] You spoke of a class of painters who only produced a low style of work, of the value of ten guineas, or thereabouts?—Yes.

1349. Do you think that that class would become extinct, supposing the London Art Union were abolished?—As I said before, there are amongst that class young men, who are just beginning, who may do much better. Next year a ten guinea picture may be a fifty guinea one, and then the ten guineas which the Art Union has given may be of an immense service.

1350. Putting those young men out of the question, I understand there was a class of painters who continually painted those pictures?—I said I had seen pictures exhibited which looked very like it; that is, men who manufacture a cheap article, in fact. I do not mean to say that there is necessarily any good to come out of those men; and if the Art Union were done away with, I do not know what they would do with their pictures; I suppose they would find purchasers at a much less sum.

1351. Do you consider there is any demand, among the general public, for that class of picture?—No, I think not.

1352. In fact, they are fostered by the Art Unions?—Certainly.

1353. Mr. *Bazley.*] We know that Art Unions buy paintings at low prices?—Sometimes; they buy at all sorts of prices.

1354. Generally at rather low prices. Supposing that an artist of merit had been selling his early paintings at a very low price, would he not be desirous of emerging from that comparative obscurity that low price inflicts on a man, and continually struggling to improve his works?—Certainly; and the Art Union having bought his first or second picture, would give him great encouragement to struggle to do better.

1355. Though the prevalent price of Art Unions may be low, an artist generally will strive to do better, and not degrade his profession?—The better men will certainly try to do that.

1356. The London Art Union bought Maclise's "Sleeping Beauty," not many years ago; and that I think was 400*l.*, or something like it; there are also prizes of 60*l.*, 70*l.*, 80*l.*, and 100*l.*, and so on?—Yes.

1357. Those have ceased to be high prices?—Yes, they have now, certainly.

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Appendix, No. 1.

PAPER handed in by Mr. *W. M. Bucknall.* App. No. 1.

MEMORANDUM ON LOTTERIES.

After a most attentive examination of the various economical and other writers on the subject of Lotteries, I am led to the conclusion that the writers have either failed to investigate the fundamental principles to which such institutions owe their existence, or have else analysed the question only in the restricted form of State Lotteries. In addition to these two conclusions, it is hardly possible not to imagine, having regard to the well recognised ability of the writers, that their convictions have been formed in some degree on the conventional views of past times and the accepted doctrines on the subject, which appear to have hitherto prevailed.

Adam Smith, McCulloch, J. B. Say, and Block, the most noted economists who have devoted their attention to the subject, confine their views almost entirely to State Lotteries, or lotteries which a State may establish for the creation of an additional revenue.

The first of these writers takes a wider view of the subject than his successors, but confines his objections to the non-productive character of such undertakings, and demonstrates, with his usual force and clearness, that in the end, subscribers to such lotteries must necessarily be losers; but he does not anywhere condemn them on purely moral grounds, which is the position mainly assumed by the others, who object to the spirit of gambling which it is alleged they tend to diffuse.

It is undoubtedly impossible not to regard as an evil the resort by a State to such a means of improving its financial condition, or to view it as otherwise than a measure productive only of temporary benefit to the National Exchequer, at the cost of permanent injury and exhaustion, consequent on the withdrawal of a portion of the national capital from materially profitable enterprises.

Instances are quoted of the injury resulting to individuals and to societies from the gain, as well as the loss, of money in such speculations.

The gain of prizes is recorded as having in stated instances demoralised the winners, who are reported in one instance to have suppressed a benefit club in order to establish a lottery club, in consequence of a member having gained a prize in a lottery.*

Everyone's experience must, however, convince him that in certain cases the sudden acquisition of ordinary property has been attended with like results.—"Set a beggar on horseback," &c. &c.

J. B. Say alleges that the government which authorises such lotteries encourages theft and suicide, and Block† denounces even private lotteries as instruments for the development of evil passions, and therefore properly the subject of State repression, and considers that interference with the liberty of the individual is justified by the immorality of the proceeding.

The preceding observations embody the whole treatment of the subject by the writers in question.

Their conclusions may therefore be regarded generally as follow:—

1. That lotteries are unproductive.
2. That they are also demoralising, and should therefore be suppressed.

It may be, however, worth while to consider whether the whole subject may not be well investigated from a wider base.

Admitting, in the first instance, that the promotion of lotteries for the temporary benefit of a State Exchequer is pernicious and altogether indefensible, as encouraging a spirit of immoderate speculation, and provocative of gambling, we may well consider how far it is possible for legislation to deal with the question of private lotteries on any general principle; and to what extent any restrictive statutes which may be enacted, must be in practice arbitrary and exceptional, as well as practically inoperative in action.

In the first case, it must be admitted that it is a matter for grave reflection whether an enlightened Government is justified in interfering with the mental or with the material speculations of the nation. It is clear that the extent of the latter form of speculation is closely allied with, if not altogether dependent upon the condition of mental development, and that the limit of material speculation will be in the main controlled or not by the general degree of intelligence of the community, which alone can really govern and decide in such matters.

Lotteries are unquestionably the offspring of the "passion" for speculation which is more or less inherent in the human race. Like every other so-called passion it is more or less beneficial in

* *See* M'Culloch, "Taxation and Funding," 1852 page 322.

† *See* "Dictionnaire de la Politique Art Loteries."

App. No 1.

in its results, according to the amount of proper subjection to which it is submitted; but the control should be of a personal and not of a legislative character. The functions of a legislature unquestionably are legitimately employed in protecting an individual against the fraud or violence of another, or, in other words, in the administration of justice; but there is a wide difference between such functions and the attempt to protect an individual against the consequences of his own voluntary actions; which, affecting himself, or else those who have voluntarily entered into contracts with him, are questionable subjects for legislative responsibility, and doubtful matters for Government interference. Such enactments partake greatly of the character of sumptuary laws, a kind of legislation which has long since been abandoned by most governments. Unjustifiable expenditure is morally and materially as bad as unjustifiable speculation; in fact, may perhaps, be regarded as worse; as, in the one instance, present personal enjoyment may be the only object, whilst, in the other, the venture may be risked with the purest motives.

Yet long since, the economists who have urged restrictive measures against lotteries, have claimed the fullest personal liberty in regard to other forms of luxury.

To the "passion" for speculation, we owe the greatest benefits which humanity can be thankful for the possession of, and it may not be rash to assert that the speculative thought which has generally preceded speculative action, has been the foremost origin of civilisation.

All is more or less speculative where the element of absolute certainty does not exist.

The alchemists of the middle ages were eminently speculators in the widest possible sense, still expectations of success, rarely realised, led them on to some accidental discoveries of enormous benefit to mankind. Yet in the main the discoveries brought no profit to the speculators themselves. One of the commonest proverbs in the English language, "nothing venture, nothing have," implies the universal acceptance of the necessity of speculation.

Commercial enterprise owes its existence to the "passion" for speculation. The risk incurred in such undertakings may be large or small, may or may not involve questions of material profit. In the latter case, such, for example, as Stock Exchange risks, single insurance risks, and other cases, precisely the same element of "passion" is at work as is brought into play in the case of lotteries.

It is, in fact, impossible to draw a line of demarcation between a permitted commercial enterprise and a lottery; both partake more or less of the same speculative character, according to the amount of risk and the probability of gaining. For instance, an insurance effected on a single life is simply speculative, whilst the risk is diminished according to the number of lives upon which policies are taken.

It is but few years since that the employment of associated capitals in joint stock undertakings was condemned in Parliament as tending to encourage undue speculation, in other words, to promote gambling. At the same time, undertakings of large magnitude were allowed to be established upon that base for the public benefit. This was a recognition that a principle capable of being employed for evil purposes, could also be employed to obtain benefits; in other words, that, whilst the principle was regarded as an evil one, it might be made use of in order to procure public advantage.

Wiser and more recent legislation has, however, determined that the principle, though capable of a bad application, was not necessarily wrong in itself; and, in face of great opposition, the law giving to joint stock companies limited liability was passed.

The result has been unquestionably to introduce many doubtful undertakings, but such enterprises can only be rightly regarded as the blunders which are inseparable from the first application of every general principle.*

Whilst lotteries may, under given circumstances, be productive of the creation of a certain form of material wealth, that is, that they may stimulate under certain conditions the exercise of labour which would not have otherwise been employed, there is another and worse form of gambling, which, whilst altogether unproductive of any recognised material advantage, is yet openly suffered to exist. This form of gambling is the betting on horse races, which is probably the widest in its extension that any form of gambling has yet reached.

It is useless to attempt to ignore the extent to which this kind of gambling exists, in spite of all legislative attempts at repression.

The newspaper press throughout the year teems with the quotation of odds or bets, and with advertisements of commission agents to effect bets on agency.

It has been stated by the late editor of one of the most respectable of the London daily papers, a paper altogether unconnected with the turf, that if such announcements were prohibited, the circulation of that paper would probably diminish by one-half. In the face of such an assertion, comment on the prevalence of this form of gambling (which exists probably to an extent undreamt of in the worst times of legal State lotteries) is unnecessary.

After all, the great and only real counteragent to unbridled speculation is the enjoyment freely to introduce capital into enterprises of a more profitable character, and although this may to a great extent reduce the limits of speculation of a more reckless sort, it cannot be expected entirely to suppress it, as the better enterprises must be still dependent on the existence of the spirit.

That the spirit of speculation, like various other of the most healthy of human attributes, may not be abused, it is impossible to deny, but experience has long since shown that legislative attempts to suppress such abuses are altogether useless, however excellent may be the motive in which they originate.

17 May 1866. *W. M. Bucknall.*

* *See* J. S. Mill. "Philosophy of Blunders," in Mill's "Logic."

App. No. 2.

Appendix, No. 2.

STATEMENT by Mr. *Bucknall*, as to BOARD of TRADE REGULATIONS.

FROM the evidence of several of the witnesses who were examined before the Select Committee on Art Unions, it appears that an impression exists, an impression which seems also to have been conveyed to the minds of some of the Honourable Members of the Committee, that the Board of Trade is accustomed to insist that the regulations of the various Art Unions shall contain a provision to the effect that no subscriber shall be allowed to dispose of any prize which he may obtain, until after the expiration of 12 months from the period of his obtaining such prize.

Such, however, has never been the practice of the Board of Trade, and in one or two cases in which such provisions are incorporated with the regulations of Art Unions, they appear to have been voluntarily inserted by the promoters, and not adopted in compliance with any requirements insisted upon by the Board of Trade previously to according its sanction to an Art Union.

All the requirements of the Board of Trade in respect to Art Unions, are distinctly specified in the paper handed by Mr. Bucknall to the Committee at the conclusion of his evidence.

Appendix, No. 3.

PAPER handed in by Mr. *W. M. Bucknall.*

App. No. 3.

FRENCH LOTTERY LAWS.

PAR une loi du 22 Brumaire an 11 (12 Novembre 1793), la Convention abolit la Loterie de France, "comme une invention du despotisme, destinée à faire taire le peuple sur sa misère, en le leurrant d'une espérance qui aggravait sa dètresse," mais cette suppression fût de courte durée. Quatre mois après, une loi du 29 Germinal an 11 (18 Avril 1774) institua la Loterie des Biens Nationaux, et enfin par un décret du 9 Vendémiare an VI (1er Octobre 1797), le Directoire rétablit la Loterie sur ses anciennes bases. Les gouvernements sont comme les individus; le besoin d'argent les démoralise. La loterie donnait un revenu si sûr et si commode que les républicains de la Convention, à bout de ressources fiscales, ne tardèrent pas à se repentir du bon mouvement qui les avait portés à y renoncer, et on la vit de nouveau reprendre dans les budgets une place qui ne lui fut enlevée définitivement que par la loi du 21 Avril 1832, promulguée sous le gouvernement de Juillet. En vertu de cette loi, la Loterie royale fut supprimée à partir du 1er Janvier 1836, et la même année (1836) une seconde loi, en date du 21 Mai, prohiba les loteries particulières, qui commençaient déjà à recueillir l'héritage laissé vacant par la suppression récente de la Loterie royale et qui auraient continué, avec plus d'âpreté sans doute, l'œuvre de demoralisation dont l'état ne voulait plus acceptér la responsabilité ni les profits. On ne maintint par exception, et moyennant l'accomplissement de différentes conditions énumérées plus tard dans l'ordonnance du 29 Mai 1844, que les loteries d'objets mobiliers, dont le produit était destiné à des œuvres de bienfaisance ou à l'encouragement des arts.

Extracted from Maurice Block. Dictionnaire Général de la Politique.

App. No. 3.

Belgian Lottery Laws.

Loi sur les Loteries.—31 Décembre 1851.

Leopold, etc. Les chambres ont adopté et nous sanctionnons ce qui suit.

Art. 1. Les loteries sont prohibées.

Art. 2. Sont réputées loteries toutes opérations sous quelque forme que ce soit, destinées à procurer un gain par la voie du sort.

Art. 3. Les peines portées en l'art. 410 du Code pénal seront appliquées aux auteurs, entrepreneurs, administrateurs, préposés ou agents des loteries Belges ou étrangères.

Néanmoins, s'il s'agit de loteries d'immeubles, la confiscation prononcée par ledit article sera remplacée à l'égard du propriétaire de l'immeuble mis en loterie, par une amende, qui pourra s'élever jusqu'à la valeur estimative de cet immeuble.

Art. 4. Ceux qui auront placé, colporté ou distribué des billets de loteries prohibées, ceux qui, par des avis, annonces, affiches, ou par tout autre moyen de publication, auront fait connaître l'existence de ces loteries ou facilité l'émission de leurs billets, seront punis d'un emprisonnement de quinze jours à trois mois et d'une amende de 100 à 2,000 fr.

Dans tous les cas, lesdits billets ainsi que lesdits écrits imprimés ou non, contenant lesdits avis ou annonces, ou formant lesdits affiches, seront saisis, confisqués et anéantis.

Art. 5. Après une premiere condamnation, les peines d'emprisonnement et d'amende établies par les articles précédents pourront étre élevées jusqu' au double du maximum.

Art. 6. Dans tous les cas où la présente loi prononcé la peine d'emprisonnement ou l'amende, les tribunaux de police correctionnelle, si les circonstances paraissent atténuantes, sont autorisés à réduire l'emprisonnement au-dessous de six jours et l'amende au-dessous de 16 francs, et même à substituer l'amende à l'emprisonnement. Ils pourront aussi prononcer séparément l'une ou l'autre de ces peines, sans qu'en aucun cas, elles puissent être au-dessous des peines de simple police.

Art. 7. Sont exceptés des dispositions de la présente loi, les loteries exclusivement destinées à des actes de piété ou de bienfaisance, à l'encouragement de l'industrie ou des arts, ou à tout autre but d'utilité publique, lorsqu'elles auront été autorisées.

Par le collége des bourgmestre et échevins si l'emission des billets n'est faite et annoncée que dans la commune, et n'est publiée que dans les journaux qui s'y impriment.

Par la deputation permanente du conseil provincial, si l'emission des billets est faite et annoncée dans différentes communes de la province ou publiée dans les journaux qui s'y impriment.

Par le gouvernement, si l'émission des billets est faite et annoncée ou publiée dans plus d'une province.

Art. 8. Sont égelement exceptées :

1°. Les opérations financières des puissances étrangères, faites avec primes ou remboursables par la voie du sort, lorsque la cote officielle en aura été autorisée par le gouvernement.

2°. Les opérations financières de même nature, faites par les provinces et communes du royaume, ainsi que les opérations des sociétés anonymes ou tontinières faisant accessoirement des remboursements avec primes par la voie du sort, lorsqu'elles auront été autorisées par le gouvernement.

Art. 9. Les exceptions prévues par les articles précédents cessent d'avoir leurs effets, si les loteries s'etendent au delà des limites dans lesquelles elles ont été autorisées.

Les contrevenants seront punis, selon le cas, des peines prévues par la présente loi.

Extracted from "Pasinomie Belge." Tome 32, Année 1851.

Lottery Laws of United States.

California.—Statue to prohibit Lotteries, 10th April 1855.

Rhode Island.—Lotteries prohibited by constitution of State; purchasers of tickets may at any time recover the value of them. Cap. 218, sec. 4, of Revised Statutes of Rhode Island.

Mississippi.—Sec. 78, cap. 49, of the Statutes, prohibits Lotteries.

Pennsylvania.—Lotteries prohibited by law of 1833.

Ohio.—Lotteries prohibited by cap. 33, sec. 43, of revised Statutes, but no provisions of Act to affect any State lotteries which may be allowed.

New Hampshire.—Lotteries prohibited; cap. 234, sec. 1. Persons convicted of winning to be fined.

Massachusetts.—Cap. 167 prohibits Lotteries. Prizes to be forfeited to State. Horse racing prohibited by same statute.

Maryland.—Lotteries prohibited. Art. 30, sections 107–119.

Maine.—Lotteries prohibited. Cap. 163, sec. 4.

Kentucky.—Lotteries prohibited. Cap. 28, sec. 1.

Connecticut.—Lotteries prohibited. Cap. 8, sec. 96.

Appendix, No. 4.

PAPER handed in by The *O'Conor Don.*

BELGIAN LOTTERY LAW.

TRANSLATION.

152.—31 December 1861.—Lottery Law—(7 January 1852).

LEOPOLD, &c.

Article I.—Lotteries are prohibited.

Article II.—All operations of every description by which profit is sought through the instrumentality of chance, are esteemed lotteries.

Article III.—The penalties set forth in Art. 410 of the penal code will be incurred by the authors, undertakers, administrators, overseers or agents of lotteries, whether Belgian or foreign.

Nevertheless, in the case of lotteries of real estate, the confiscation decreed by the said article will be replaced, as far as the proprietor of the said real estate is concerned, by a fine, which may be raised to the estimated value of the estate.

Article IV.—Those who shall have offered for sale, sold, or distributed tickets of prohibited lotteries, or who by notices, advertisements, placards, or by any other means of publication, shall have made known the existence of these lotteries, or facilitated the issue of their tickets, shall be punished with imprisonment for a term of from 15 days to three months, and a fine of from 100 to 2,000 francs.

In all cases the said tickets, as well as the said writings, whether printed or not, containing the said notices, or advertisements, or forming the said placards, will be seized, confiscated, and destroyed.

Article V.—After a first conviction, the penalties of imprisonment and fine, established by the preceding articles, may be increased to a maximum of double the amount.

Article VI.—In every case where the present law adjudges imprisonment or fine, the police tribunals, should the circumstances appear extenuating, are authorised to reduce imprisonment below six days, and the fine below 16 francs, and even to substitute fines for imprisonment; they can also adjudge separately either the one or the other of these punishments, provided that in no case they fall below the punishment of simple police offences. App. No. 4.

Article VII.—Lotteries destined exclusively for religious and charitable purposes, or for the encouragement of industry or the arts, or for any other purpose of public utility, are excepted from the provisions of the present law, whenever they have been authorised:

By the department of the mayor and aldermen, if the issue of the tickets is made and announced only in the commune, and notice of the lottery published only in the journals therein printed;

By the permanent board of the provincial council, if the issue of the tickets is made and announced in different communes of the province, or published in the journals therein printed;

By the Government, if the issue of the tickets is made and announced, or published in more than one province.

Article VIII.—The following likewise are excepted:

1st. The financial operations of foreign powers, carried on by premiums or repayments by lot, when the official shares have been authorised by Government.

2d. Financial operations of the same nature, carried on by the provinces or communes of the kingdom, as well as the operations of Anonyme, or Tontine societies, making repayments with premium by lot, whenever they shall be authorised by the Government.

Article IX.—The exceptions made by the preceding articles cease to have effect if the lotteries be extended beyond the limits within which they have been authorised.

Aggressors will be punished according to the circumstances, with the penalties provided by the present law.

We promulgate, &c.

Appendix, No. 5.

PAPER handed in by Mr. *H. Waddington*, 14 May 1866.

REPORT of Inspector *Tanner* with respect to LOTTERIES, &c.

App. No. 5.

Metropolitan Police Office,
Scotland Yard, 11 May 1866.

I BEG to report, as desired by Sir R. Mayne, in reference to lotteries, &c., that I have made inquiry, but cannot find that any lotteries of any extent are carried on in Metropolitan Police District; but generally at this time of the year, just previous to the Derby, sweeps are got up (as in advertisements attached), at Torquay, Hull, &c. No doubt they are not fairly carried out. I do not know of any such sweeps in Metropolitan Police District, at all events not to any extent; I believe many small sweeps are got up privately between friends on the Derby. Dr. Shorthouse, the editor of the "Sportsman" newspaper, draws a sweep on the coming race for the Derby, in this manner: Every annual subscriber to the paper receives certain numbers with their papers; these are returned to the editor, and the subscribers are entitled to a chance in the sweep; no other payment is made.

Richd. Tanner, Inspector.

(*Advertisements.*)

£. 500. FOR 5 *s.*; 250 *l.* FOR 2 *s.* 6 *d.*

Mr. CROSBY'S GRAND DERBY SWEEP, by 5,000 Subscribers, at 5 *s.* each, and OAKS by 5,000 Subscribers, at 2 *s.* 6 *d.* each. To be drawn May 14 and 16.

DERBY.		OAKS.	
First Horse	£. 500	First Horse	£. 250
Second Horse	300	Second Horse	150
Third Horse	100	Third Horse	50
Starters	200	Starters	100
Non-starters	150	Non-starters	75

The winning numbers will be published in the "Sporting Life," and the winnings paid May 19, less 10 per cent. for expenses.

Post-office orders payable to W. Crosby, Torquay. Postage stamps taken.

Address Mr. W. Crosby, 3, Market-street, Torquay, Devon, enclosing two stamped directed envelopes for answer.

DRAWN EVERY MONDAY THROUGHOUT THE YEAR.

HARRY WILSON'S SHILLING SWEEPS, of not less than 3,000 members. THE GREAT NORTHERN HANDICAP, drawn Monday, May 7, 1866.

	£.	*s.*	*d.*
First Horse	25	–	–
Second Horse	12	–	–
Third Horse	7	–	–
Amongst starters	20	–	–
Amongst non-starters	20	–	–
Fifty Prizes of	–	10	–
One Hundred Prizes of	–	5	–

Address, with two stamped directed envelopes, to Harry Wilson, "Turf Herald" Office, Hull. Stamps taken.

Commissions executed by Messrs. Wilson & Dixon from 2 *s* 6 *d*. Price-list published daily. Stamps and Scotch and Irish notes taken as cash.

I beg to add that sometimes lotteries or sweeps are got up by persons who, after getting the deposits, abscond with them; also, men who profess to bet on a certain horse-race; they get all the deposits they can, and decamp. These men in sporting phraseology are called *Welshers*.

R. Tanner, Inspector.

Appendix, No. 6.

PAPERS put in by Mr. *W. M. Bucknall.*

App. No. 6.

Grants of Supplies for Purposes connected with the Fine Arts, 1866-67.

	£.
National Gallery	15,890
National Gallery Enlargement	50,000
South Kensington	75,000
Historical Portrait Gallery	1,600
Houses of Parliament	4,800
National Gallery, Ireland	2,000
	149,290
Mem.—Add, Estimate of value of ground to be devoted to Royal Academy, Burlington Gardens (say)	50,000
£.	199,290

Amended Estimate in Reply to Question No. 37.

Estimates, 1865-66.

	£.
Houses of Parliament	6,550
National Gallery, Dublin	813
South Kensington Schools, &c., of Art	25,000
Ditto - Management and Purchase of Objects	41,945
Ditto - New Buildings	20,000
Ditto - Furniture and Fittings (say)	5,000
National Gallery, Ireland	3,400
Total £.	102,708
National Gallery	23,336
£.	126,044

Art Union of London.

Return of Sums Annually Distributed in Prizes, specifying Number and Amount of such Prizes.

Years.	Picture Prizes.																	All other Prizes.
	£. 10.	£. 15.	£. 20.	£. 25.	£. 30.	£. 35.	£. 40.	£. 45.	£. 50.	£. 60.	£. 70.	£. 75.	£. 80.	£. 100	£. 150	£. 200	£. 250	
	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.
1849 -	16	15	12	12	–	–	12	–	7	5	4	–	4	2	1	1	–	644
1850 -	20	16	14	12	–	–	–	–	10	6	6	–	6	3	2	2	–	912
1851 -	24	20	13	12	–	–	15	–	8	5	4	–	5	2	2	1	–	547
1852 -	24	20	20	20	–	–	–	–	12	10	4	–	8	3	2	1	–	588
1853 -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1854 -	25	20	30	30	–	–	30	–	14	20	–	–	12	6	2	1	1	722
1855 -	25	26	30	30	–	30	–	–	12	17	–	8	–	5	2	1	1	813
1856 -	27	30	24	30	–	20	–	–	10	10	–	4	–	3	1	1	–	970
1857 -	26	30	24	24	16	14	–	–	6	5	–	3	–	2	1	1	–	1,098
1858 -	25	20	18	14	10	6	–	–	6	4	–	4	–	1	1	1	–	870
1859 -	26	20	20	12	12	–	6	–	–	4	–	2	–	1	1	1	–	896
1860 -	36	26	26	20	18	–	8	–	–	6	–	5	–	3	1	2	–	860
1861 -	34	28	26	20	16	–	7	–	–	4	–	5	–	3	2	1	–	670
1862 -	30	22	17	12	–	6	6	–	4	–	–	–	–	2	–	1	–	609
1863 -	35	30	25	20	–	12	12	–	10	–	–	3	–	3	–	2	–	957
1864 -	32	32	20	20	–	12	12	–	10	–	–	6	–	3	2	1	–	1,054
1865 -	20	20	16	18	8	–	10	–	50	5	–	5	–	3	2	1	–	825
1866 -	20	20	20	20	12	10	10	5	10	8	–	6	–	4	3	1	1	893
	445	395	355	326	92	110	128	5	169	109	18	51	35	49	25	20	3	

The average value of these Prizes may be estimated at 2 *l.* 10 *s.* each.

App. No. 6.

Art Union of London.

Year.	Sum Allotted for Purchase of Works.	Amount added by Prizeholders.
	£. s. d.	£. s. d.
1861 - - - - -	3,955 - -	306 5 -
1862 - - - - -	2,320 - -	118 18 6
1863 - - - - -	4,125 - -	360 9 -

The subjoined Table, which has been extracted from the last Report of the London Art Union, exhibits the Operations of that Body since its first institution in 1837. From this Table it will be seen that during the period involved (a period of 29 years), the value of the Aggregate Subscriptions has been 326,100 *l.*, the Disbursements for Prizes of all kinds 165,697 *l.*, and the Amount of the Total Cost of Prints, &c., 86,260 *l.*

—	Year.	Amount Subscribed.	Amount of Prizes.	Total Cost of Prints.	Cost of Management.
		£. s. d.	£.	£. s. d.	£. s. d.
1	1837 - - - -	489 6 -	390	- -	99 - -
2	1838 - - - -	757 1 -	490	150 - -	217 - -
3	1839 - - - -	1,295 14 -	700	292 15 5	303 - -
4	1840 - - - -	2,244 18 -	1,400	576 15 5	268 - -
5	1841 - - - -	5,562 18 -	3,650	1,325 12 5	587 - -
6	1842 - - - -	12,905 11 -	9,300	2,333 1 2	1,272 - -
7	1843 - - - -	12,334 7 -	8,400	2,000 12 -	1,934 - -
8	1844 - - - -	14,848 1 -	8,990	3,694 7 9	2,164 - -
9	1845 - - - -	15,440 5 -	10,300	3,343 14 2	1,797 - -
10	1846 - - - -	16,979 11 -	10,730	4,060 8 -	2,189 - -
11	1847 - - - -	17,871 - -	11,820	3,113 2 11	2,938 - -
12	1848 - - - -	12,857 5 -	6,090	3,899 1 8	2,868 - -
13	1849 - - - -	10,391 17 -	4,158	3,372 9 2	2,861 - -
14	1850 - - - -	11,180 8 -	5,073	3,253 4 3	2,854 - -
15	1851 - - - -	11,470 4 -	4,658	3,957 9 5	2,855 - -
16	1852 - - - -	12,903 9 -	6,449	3,640 19 4	2,914 - -
17	1853 - - - -	13,348 13 -	8,001	2,548 8 1	2,799 - -
18	1854 - - - -	12,910 16 -	8,248	1,822 15 3	2,840 - -
19	1855 - - - -	14,304 3 -	7,416	3,816 13 2	3,072 - -
20	1856 - - - -	13,960 16 -	6,031	4,694 7 5	3,235 - -
21	1857 - - - -	13,218 9 -	6,423	3,547 15 1	3,248 - -
22	1858 - - - -	11,658 3 -	5,309	2,998 17 5	3,351 - -
23	1859 - - - -	15,210 6 -	4,706	6,980 18 9	3,524 - -
24	1860 - - - -	14,138 15 6	6,255	4,489 19 6	3,394 - -
25	1861 - - - -	10,882 4 -	5,540	2,101 14 7	3,241 - -
26	1862 - - - -	9,864 15 -	3,266	3,757 6 -	2,841 - -
27	1863 - - - -	12,858 6 -	6,487	3,340 9 2	3,031 - -
28	1864 - - - -	12,469 16 -	6,221	3,453 17 2	2,785 - -
29	1865 - - - -	11,743 4 -	5,266	3,693 14 5	2,784 - -
30	1866 - - - -	—	—	—	—
	Total - - - £.	326,100 1 6	165,697	86,260 9 1	—

Appendix, No. 7.

PAPERS handed in by Mr. *George Godwin*, 14 May 1866.

App. No. 7

BALANCE SHEET of the Art Union of *London* for the Year 1866.

Cr. *Dr.*

RECEIPTS.	£. s. d.	DISBURSEMENTS.	£. s. d.	£. s. d.
April 1866:		April 1866:		
To amount of subscriptions for the year 1866, 13,388, viz.:		By Printing and Stationery:		
£. s. d.		Messrs. Harrison & Thompson, report - - - - - -	135 4 6	
12,677 at 21*s.* = 13,310 17 –		Ditto - ditto - prospectus -	60 18 9	
711 at 10*s.* 6*d.* = 373 5 6		Messrs. Tirebuck, &c., receipts, &c.	108 6 2	
	13,684 2 6			304 9 5
		By Advertisements - - - - - - -		147 12 7
		„ Postage - - - - - - - - -		112 15 6
		„ Rent, office, furniture, fuel, gas, &c. - -		431 13 4
		„ Assistant secretary, clerks, and messenger -		637 3 –
		„ Collectors' commission - - - - -		45 1 8
		„ Allotted for disbursements and advertisements by local secretaries and agents - - -		500 – –
		„ Ditto for commission and presentation statuettes for ditto - - - - - -		100 – –
		„ Insurance of works and exhibition expenses -		78 5 9
		„ Freight and carriage of parcels, packing cases, &c. - - - - - - - - -		141 1 8
		„ Expenses incidental to general meeting - -		11 11 4
		„ Reserve of 2½ per cent. on 11,743 *l.* 4 *s.* - -		342 2 –
		„ Sum allotted for purchase of works to be selected - - - - - - - -		5,465 – –
		„ Sum allotted for statuettes, busts, &c. - -		1,799 10 –
		„ Balance reserved for the volume of the year 1866 - - - - - - - - -		3,567 16 3
£.	13,684 2 6	£.		13,684 2 6

The above Balance Sheet has been examined by us, compared with the accounts, and found to be correct.

Charles J. Dimond, *Jno. Martin*, } Finance Committee.

Chas. J. Atkinson, *A. W. R. Hampson*, } Auditors.

24 April 1866.

Art Union of London.

List of Premiums to Artists awarded by the Society, in the Departments of— Historical Art; Sculpture; Designs in Outline; Cameo-cutting; Designs for Ceramic Ware; Drawing from Nature.

	£. s. d.
To F. R. Pickersgill, R.A., for a device for the Society - - - - - -	10 – –
To H. C. Selous, for a series of designs in outline, illustrating "Pilgrim's Progress"	60 – –
To J. N. Paton, J. Tenniel, jun., and F. R. Pickersgill, R.A., for designs in outline, each 20 *l.* - - - - - - - - - - - - - -	60 – –
To W. Rimer, for a series of designs in outline, illustrating "The Castle of Indolence" - - - - - - - - - - - - - - -	60 – –
To G. E. Hicks, for a series of designs in outline, illustrating "The Revelation of St. John" - - - - - - - - - - - - - - -	60 – –
To G. E. Sintzenick, W. C. Thomas, and G. Scharf, jun., for designs in outline, each 20 *l.* - - - - - - - - - - - - - - -	60 – –
To H. C. Selous, for an historical picture, "Queen Philippa interceding for the Burgesses of Calais" - - - - - - - - - - - - -	500 – –
To Miss Pistrucci and H. Weigall, for a cameo of the Head of Minerva, respectively 60 *l.* and 30 *l.* - - - - - - - - - - - - -	90 – –
To W. C Marshall, R.A., for a piece of sculpture, "The Dancing-Girl Reposing" -	500 – –
To J. Hancock, for a bas-relief, "The Entry into Jerusalem" - - - - -	100 – –
To H. H. Armstead, for a bas-relief, "The Death of Boadicea" - - - -	21 – –
To H. H. Armstead, for a statuette, "Satan dismayed" - - - - -	150 – –
To J. Lawlor, for a statuette, "Solitude" - - - - - - - - -	50 – –
To P. Priolo, 105 *l.*; E. H. Corbould, 21 *l.*; A. Rowan, 21 *l.*, for outlines illustrating "The Idylls of the King" - - - - - - - - - - - -	147 – –
To T. Duckett, for a group of "Alfred in the Danish Camp" - - - - -	31 10 –
To M. R. Elden, 10 *l.* and to F. Jenks, 5 *l.*, for designs for a plateau - - -	15 – –
To A. J. Elwes and Miss C. Phillott, for drawings of animals from life, each 5 *l.* -	10 – –
To C. B. Birch, for a piece of sculpture, "A Wood-Nymph" - - - - -	600 – –
Total - - - £.	2,524 10 –

App No. 7.

Art Union of London.

List of Works produced exclusively for the Society, and given as Prizes, &c.

Bronze.

Michael and Satan, by E. W. Wyon, after Flaxman.
Nymph and Child, by W. F. Woodington, after Westmacott.
Hebe, by Hatfield, after Gatley.
The Eagle Slayer, by E. W. Wyon, after Bell.
A Youth at a Stream, by Foley, R.A.
Iris Ascending, by Hatfield, after W. B. Kirk.
Death of Boadicea, by Elkington, after Armstead.
Her Majesty, by T. Thorneycroft, after Chantrey.
Satarn Dismayed, by J. A. Hatfield, after Armstead.
The Duke of Wellington entering Madrid, by Jefferson.
Her Majesty on Horseback, by Thorneycroft.
Mercy on the Battle Field, by Stephens.
Ajax, reduced from the antique bust, by Delpech.
Caractacus, after Foley, R.A.

Parian.

Narcissus, Venus, and Cupid. Gibson.
Stepping Stones. E. Wyon.
Dancing Girl Reposing. Marshall.
Innocence. Foley.
Solitude. Lawlor
Go to Sleep. Durham.
Prince of Wales. M. Edwards.
Princess of Wales. Mrs. Thorneycroft.
Clytie and Apollo. Antique.

Cast Iron.

Thalia, statuette, after a Model reduced by S. Nixon from the original in the British Museum.
Vase and Tazze, modelled by E. W. Wyon, and E. O. Hale, from Greek designs in the British Museum.

Medals.

Reynolds, by A. J. Stothard.
Hogarth, by L. C. Wyon.
Gainsborough, by E. Ortner.
Lawrence, by G. G. Adams.
Wilkie, by L. C. Wyon.
Chantrey, by W. Wyon, R.A.
Flaxman, by H. Weigall.
W. Wyon, by L. C. Wyon.
Banks, by L. C. Wyon.
Bacon, by J. Wyon.
Wren, by B. Wyon & W. Wilson.
Chambers, by B. Wyon.
Inigo Jones, by C. F. Carter.
Vanbrugh, by B. Wyon.
Barry, by J. Wiener.

Line Engraving.

The Crucifixion, by W. Finden, after W. Hilton, R.A.

Mezzotint.

Tyndale Translating the Bible, by G. R. Ward, after A. Johnston.

Lithographs.

La Fleur's Departure, by J. S. Templeton, after E. M. Ward, R.A.
Saint Cecilia, by T. H. Maguire, after J. Tenniel, jun.
The Three Bows, & The Supper Scene, by T. H. Maguire, after W. P. Frith, R.A.

Two bas-reliefs in fictile ivory.
1 vol. Etchings, by the Etching Club.
,, ,, after David Cox.
,, ,, by R. Brandard.
Chromolithographs { Boulogne, 1857. / Young England, Wild Roses.
Two volumes of Twelve Photographs.
Three Photographs of Rome.

Art Union of London.

Liabilities chargeable on the Revenue of future Years incurred on the faith of the immunity secured by the Royal Charter, requiring at least 10 Years to carry out.

	£.	s.	d.
Steel plate, paper and printing, of engraving *Pity*, after Le Jeune	1,170	–	–
Steel plate, paper and printing, of engraving *Hamlet*, after Maclise	2,950	–	–
Copyright and engraving plate, *Meeting of Wellington and Blucher*, after Maclise	3,675	–	–
Copyright and engraving plate, *Death of Nelson*, after Maclise	5,160	–	–
Chromolithograph of Mulready's *Choosing the Wedding Gown*	3,300	–	–
Medal dies, Dyce – £. 105 – –			
,, Wesmacott – £. 105 – –			
,, Leslie – £. 105 – –			
,, Gibson – £. 105 – –			
	420	–	–
Reduced copy *Wood Nymph*, by Birch	57	15	–
Total £.	16,732	15	–

Art Union of London.

Abstract of Amount Subscribed each Year; Amount expended in Prizes; Cost of Work given to every Subscriber; Title of ditto; Size of ditto; and Title of additional Work when such has been given.

Abstract of Annual Returns.

	Year.	Amount Subscribed.	Amount of Prizes.	Total Cost of Prints, &c.	Print of the Year.	Dimensions of Engraved Part of Plate.	Extra Work.
		£. s. d.	£.	£. s. d.		in. in.	
1	1837	489 6 –	390	—	—		
2	1838	757 1 –	420	150 – –	A Camaldolese Monk* -	14 × 18	—
3	1839	1,295 14 –	700	292 15 5	River Scene in Devonshire*	20 × 15	—
4	1840	2,244 18 –	1,400	576 15 5	The Tired Huntsman* -	16 × 13	—
5	1841	5,562 18 –	3,650	1,325 12 5	The Saint's Day* - -	24 × 18	—
6	1842	12,905 11 –	9,300	2,333 1 2	Una* - - - -	22 × 18	—
7	1843	12,334 7 –	8,400	2,000 12 0	Raffaelle and Fornarina -	15 × 21	—
8	1844	14,848 1 –	8,990	3,694 7 9	The Castle of Ischia* -	22 × 14	Pilgrim's Progress (in outline).
9	1845	15,440 5 –	10,300	3,343 14 2	The Convalescent* - -	19 × 15	The Castle of Indolence (in outline).
10	1846	16,979 11 –	10,730	4,060 8 –	Jephtha's Daughter* -	24 × 18	Gertrude of Wyoming (in outline).*
11	1847	17,871 – –	11,820	3,113 2 11	The Last Embrace* and Neapolitan Wedding.*	10 × 8	Outlines from English History.
12	1848	12,857 5 –	6,090	3,899 1 8	Prisoner of Gisors - -	18 × 14	L'Allegro and Il Penseroso (illustrated).
13	1849	10,391 17 –	4,158	3,372 9 2	Sabrina* - - - -	24 × 15	The Entry into Jerusalem.
14	1850	11,180 8 –	5,073	3,253 4 3	The Smile and The Frown -	20 × 10	The Seven Ages (Etchings).
15	1851	11,470 4 –	4,658	3,957 9 5	Villa of Lucullus; or, Burial of Harold.	20 × 13 18 × 15	The Traveller (illustrated).
16	1852	12,903 9 –	6,449	3,640 19 4	English Merrymaking in the olden time	34 × 21	—
17	1853	13,348 13 –	8,001	2,548 8 1	Surrender of Calais - -	24 × 18	Christ led to Crucifixion.
18	1854	12,910 16 –	8,248	1,822 15 3	Tilbury Fort - - - -	25 × 21	—
19	1855	14,304 3 –	7,416	3,816 13 2	A Water Party - -	22 × 12	Illustrations of Childe Harold.
20	1856	13,960 16 –	6,031	4,694 7 5	Harvest in the Highlands -	38 × 14	—
21	1857	13,218 9 –	6,423	3,547 15 1	Clemency of Cœur-de-Lion, and The Piper - -	18 × 13 18 × 13	—
22	1858	11,658 3 –	5,309	2,998 17 5	Venice - - - -	24 × 16	—
23	1859	15,210 6 –	4,706	6,980 18 9	Life at the Seaside* -	42 × 21	—
24	1860	14,138 15 6	6,255	4,489 19 6	Come Along - - -	20 × 15	Thirty Wood Engravings.
25	1861	10,882 4 –	5,540	2,101 14 7	Italy - - - -	26 × 16	—
26	1862	9,864 15 –	3,266	3,757 6 –	Raising the May-Pole -	35 × 21	—
27	1863	12,858 6 –	6,487	3,340 9 2	A Labour of Love - -	16 × 21½	Idylls of the King (outline).
28	1864	12,469 16 –	6,221	3,453 17 2	The Ancient Mariner -	12 × 9½	
29	1865	11,743 4 –	5,266	3,693 14 5	Claude Duval - - -	27 × 19	
30	1866	13,684 2 6	7,264	3,769 10 9	The Norman Conquest -	15 × 5	
	Total -	339,784 4 –	172,961	90,029 19 10			

Of the plates marked * a few proof impressions only can be had.

ABSTRACT of AMOUNTS gained for PRIZES, and SUMS added, in each Year from 1837 to 1865.

	1837.	1838.	1839.	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.
ROYAL ACADEMY:	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.
Amount of prizes	170 –	175 –	390 –	643 15	1,235 13	3,572 –	3,124 5	2,348 –	4,610 –	4,145 –	3,855 –	2,205 –
„ added	35 –	171 10	95 –	77 15	349 17	358 16	207 8	462 16	535 15	277 5	472 11	77 5
TOTAL £.	205 –	346 10	485 –	721 10	1,585 10	3,930 16	3,331 13	2,810 16	5,145 15	4,422 5	4,327 11	2,282 5
SOCIETY OF BRITISH ARTISTS:												
Amount of prizes	171 –	95 –	110 –	302 12	1,203 –	2,823 15	2,410 –	2,510 –	2,495 –	2,585 –	4,085 –	1,120 –
„ added	14 2	30 –	35 –	95 5	100 3	371 18	495 7	646 9	615 11	477 5	738 –	95 5
TOTAL £.	185 2	125 –	145 –	397 17	1,303 3	2,695 13	2,905 7	3,156 9	3,110 11	3,062 5	4,823 –	1,215 5
BRITISH INSTITUTION:												
Amount of prizes	–	75 –	94 10	235 –	272 15	1,085 –	1,095 7	1,005 –	1,105 –	1,300 –	1,200 –	420 –
„ added	–	10 –	–	26 15	91 5	367 4	112 13	118 10	183 –	188 –	92 5	37 17
TOTAL £.	–	85 –	94 10	261 15	364 –	1,452 4	1,208 –	1,123 10	1,288 –	1,488 –	1,292 5	457 17
WATER COLOUR SOCIETY:												
Amount of prizes	9 9	25 –	10 –	167 12	344 16	1,021 18	679 17	890 –	755 –	480 –	585 –	360 –
„ added	–	–	–	37 3	101 9	140 14	125 12	47 1	170 1	76 16	65 18	78 15
TOTAL £.	9 9	25 –	10 –	204 15	446 5	1,162 12	805 9	937 1	925 1	556 16	650 18	438 15
NEW WATER COLOUR SOCIETY:												
Amount of prizes	35 –	50 –	85 15	30 –	547 12	702 15	596 6	650 –	645 –	1,125 –	735 –	490 –
„ added	2 12	5 –	26 –	2 10	38 10	73 12	78 18	23 10	69 3	142 12	58 14	41 15
TOTAL £.	37 12	55 –	111 15	32 10	586 2	866 7	675 1	673 10	714 3	1,267 12	793 14	531 15
NATIONAL INSTITUTION:												
Amount of prizes	–	–	–	–	–	–	–	–	–	–	–	650 –
„ added	–	–	–	–	–	–	–	–	–	–	–	23 10
TOTAL £.	–	–	–	–	–	–	–	–	–	–	–	673 10
SOCIETY OF FEMALE ARTISTS:												
Amount of prizes	–	–	–	–	–	–	–	–	–	–	–	–
„ added	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL £.	–	–	–	–	–	–	–	–	–	–	–	–
ROYAL SCOTCH ACADEMY:												
Amount of prizes	–	–	–	–	–	–	–	–	–	–	–	–
„ added	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL £.	–	–	–	–	–	–	–	–	–	–	–	–
ROYAL HIBERNIAN ACADEMY:												
Amount of prizes	–	–	–	–	–	–	–	–	–	–	–	–
„ added	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL £.	–	–	–	–	–	–	–	–	–	–	–	–
WESTMINSTER HALL:												
Amount of prizes	–	–	–	–	–	–	–	–	–	–	260 –	–
„ added	–	–	–	–	–	–	–	–	–	–	3 –	–
TOTAL £.	–	–	–	–	–	–	–	–	–	–	263 –	–

- - ABSTRACT of AMOUNTS gained for PRIZES, and SUMS added, in each Year from 1837 to 1865.

1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.
£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.
1,050 –	1,400 –	1,215 –	1,600 –	1,665 –	2,415 –	2,030 –	945 –	1,170 –	1,020 –	870 –	1,350 –	1,000 –	640 –	895 –	885 –	940 –
106 –	125 10	62 5	175 16	85 10	215 15	111 5	38 15	153 5	123 6	4 10	138 10	216 8	6 5	52 10	75 –	126 5
1,156 –	1,525 10	1,277 5	1,775 16	1,750 10	2,630 15	2,141 5	983 15	1,323 5	1,143 6	874 10	1,488 10	1,216 8	646 5	947 10	960 –	1,066 5
1105 –	1,060 –	1,225 –	1,770 –	1,815 –	1,570 –	1,330 –	1,400 –	1,260 –	880 –	755 –	1,215 –	1,290 –	895 –	1,885 –	2,525 –	1,760 –
97 10	22 10	30 –	156 5	115 2	25 10	127 15	93 –	75 15	32 –	74 5	65 –	47 15	69 3	165 4	41 7	86 –
1,202 10	1,082 10	1,255 –	1,926 5	1,960 2	1,595 10	1,457 15	1,493 –	1,335 15	912 –	829 5	1,280 –	1,337 15	964 3	2,050 4	2,566 7	1,846 –
400 –	420 –	85 –	265 –	705 –	600 –	475 –	485 –	395 –	205 –	185 –	355 –	300 –	270 –	515 –	400 –	415 –
18 10	3 3	40 –	17 15	27 12	25 –	72 5	32 –	2 5	5 15	54 5	72 10	31 5	2 –	70 –	2 –	64 15
418 10	423 3	125 –	282 15	732 12	625 –	547 5	517 –	397 5	210 15	239 5	427 10	331 5	272 –	585 –	402 –	479 15
145 –	330 –	300 –	200 –	470 –	340 –	415 –	490 –	160 –	150 –	95 –	235 –	150 –	45 –	265 –	210 –	130 –
17 17	34 15	16 13	18 15	21 10	90 2	27 14	99 –	6 15	10 15	14 5	318 10	15 2	–	10 –	22 5	18 10
162 17	364 15	316 13	218 15	491 10	430 2	442 14	589 –	166 15	160 15	109 5	553 10	165 2	45 –	275 –	232 5	148 10
230 –	525 –	195 –	230 –	640 –	530 –	350 –	220 –	390 –	155 –	260 –	460 –	275 –	440 –	415 –	365 –	425 –
92 5	30 –	43 10	41 11	69 2	28 10	75 5	18 1	37 18	22 10	62 3	52 –	29 12	44 1	52 5	78 15	54 4
322 5	555 –	238 10	271 11	709 2	558 10	425 5	238 1	427 18	177 10	322 3	512 –	304 12	484 1	467 5	443 15	479 4
275 –	525 –	660 –	1,095 –	1,095 –	1,865 –	1,760 –	1,065 –	710 –	530 –	515 –	475 –	785 –	–	–	–	–
–	12 –	69 –	35 –	28 7	75 –	41 10	48 5	123 7	67 5	58 –	17 7	67 12	–	–	–	–
275 –	537 –	729 –	1,130 –	1,123 7	1,940 –	1,801 10	1,113 5	833 7	597 5	575 –	492 7	852 12	–	–	–	–
–	–	–	–	–	–	–	–	–	67 –	–	–	–	–	10 –	–	–
–	–	–	–	–	–	–	–	–	4 –	–	–	–	–	5 –	–	–
–	–	–	–	–	–	–	–	–	71 –	–	–	–	–	15 –	–	–
–	–	–	–	–	–	–	85 –	30 –	20 –	20 –	50 –	130 –	25 –	75 –	125 –	80 –
–	–	–	–	–	–	–	–	–	–	–	–	–	–	15 15	7 –	9 –
–	–	–	–	–	–	–	85 –	30 –	20 –	20 –	50 –	130 –	25 –	90 15	132 –	89 –
–	–	–	–	–	–	–	–	20 –	35 –	–	–	–	–	60 –	–	25 –
–	–	–	–	–	–	–	–	–	–	–	–	–	–	11 –	–	5 –
–	–	–	–	–	–	–	–	20 –	35 –	–	–	–	–	71 –	–	30 –
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

App. No. 8.

Appendix, No. 8.

PAPERS put in by the *Chairman.*

EXCERPT from Minutes of the Committee of Management of the ART UNION of Glasgow.

Glasgow, 29 May 1866.

"The Secretary submitted the reply from the Honourable Lord Robert Montagu to the request, that this society should be permitted to lay evidence before the Honourable the Committee of the House of Commons, appointed to inquire into the working of the Art Union Laws, and also draft of a Paper prepared by the Secretary in terms of his Lordship's letter.

"The Committee approve of the paper, and instruct the Chairman and Secretary to subscribe, and forward it on behalf of the Committee."

Alexander Moir, Secretary.

PAPER Submitted by the Committee of Management of the ART UNION of Glasgow, to the Honourable the Committee of the House of Commons appointed to inquire into the "Working of the Art Union Laws."

THE Art Union of Glasgow was established in 1841, and carried on its operations under a license from the Board of Trade until 1861, when a Royal Charter of Incorporation was obtained.

A copy of the regulations embodied in the Charter is appended hereto (No. 1); the society continues since this Charter was obtained, to be conducted strictly in conformity with these rules.

The principal upon which the society was established, and still exists, is a membership subscription of one guinea for each year or period of time, between which the ballot for prizes takes place, which in one or two instances has exceeded the year: the subscription entitling the subscriber to a presentation work of a value intrinsically equal to the subscription, and a share in the ballot for prizes.

The presentation works have been published specially for the society, a separate work for each year; they have been chiefly engravings of a high class; in one instance a chromo-lithograph, and in three instances, series of photographs.

Amongst the engravings, may be noted:—

"Many Happy Returns of the Day," by *Lumbstocks*, after Frith, A.R.A.
"Punch," by *Lemon*, after Webster, R.A.
"Play Ground," by *Joubert*, after Webster, R.A.
"Noah's Sacrifice," by *Simmons*, after Maclise, R.A.
"Coming of Age," by *Holl*, after Frith, A.R.A.
"Dear-stalker's Return," by *Ryall*, after Sir E. Landseer.
"Keeper's Daughter," by *Ryall*, after Frith, A.R.A., and Arsdell.
"Heather Belles," by *Bellin*, after Philip.

Under the arrangements which existed previous to 1861, the prizes were selected and purchased by the committee of management at the outset in each subscription year, and the amount was a matter of estimate.

Until 1857, the subscriptions increased yearly, and the operations of the society were eminently successful; the depression in trade which occurred in that year, and the introduction of shilling Art Unions prejudicially affected the annual subscription list, and the change of arrangement in regard to prizes which was introduced by the charter became necessary.

By the terms of the charter, the amount of the subscriptions for each year, after providing for the expenses of management, and a sum to be placed to the reserve fund, is appropriated to paying the cost of the presentation work of art for the subscribers, and the balance thereafter for prizes:—

1st. To the extent of 10 per cent. of the subscription money in minor prizes selected by the committee of management; each prize not exceeding 5 *l.* in value; and

2d. In the allocation of sums of money to be expended in the selection of prizes by the members who draw the prize tickets.

The management of the Society is vested in a committee of 15 gentlemen of known position and influence in the City, the Honourable the Lord Provost being *ex officio* chairman. The secretary, who is also treasurer, is a professional accountant. The committee hold stated monthly meetings; regular minutes of their proceedings are kept, and the accounts are audited by a firm of professional accountants of the first standing in the city.

The balloting for prizes takes place at a public meeting held in the Corporation galleries, the Honourable the Lord Provost presiding. At this meeting a report for the year is read; also a certificate by two neutral parties of the correctness of the arrangements for the drawing of the prizes, and a statement of the year's accounts. The report, with the accounts brought down to the period of publication, is afterwards printed and forwarded to each member.

App. No. 8.

Appendix No. 2 is a vidimus of the whole accounts of the incorporated society to this date. The total amount of the subscriptions for the four years embraced in the vidimus has been 16,385 *l.* 5 *s.* Of this sum the whole cost and outstanding subscriptions is 164 *l.* 14 *s.* 3 *d.*, about one per cent. The amount expended directly on works of art in the form of presentation works and prizes has been 10,708 *l.* 17 *s.* 6 *d.*, equal to 65 per cent. of the subscription money.

The amount placed to the reserved fund—2½ per cent. of the subscriptions of three of the four years, is equal to 1¾ per cent. of the whole subscriptions of the period.

In examining the other items of outlay it has to be explained that only a small proportion of the subscriptions is obtained in Glasgow. Subscriptions are obtained from all parts of the country, and also to a considerable extent from the colonies. The expenses proper to this part of the business of the society, consisting of agents, commissions, accounts for carriage, packing cases and rollers, with a proportion of the expenses, under the branches of advertising, printing, and stationery, postage and receipt stamps, amount to 17¼ per cent. of the subscriptions; the other expenses of management amount to about 16 per cent. of the subscriptions.

The commission to the secretary averages, in the period embraced in the vidimus (four years and seven months), 170 *l.* per annum, and amounts to less than 5 per cent. on the subscriptions.

As regards the usefulness of the society in promoting a taste for the fine arts, and otherwise proving a public benefit, the following facts may be adverted to:

The amount paid by the society from the date of its formation until the present time for the presentation works to subscribers is 41,100 *l.* The amount paid for paintings, statuettes, and other works of art as prizes in the same period is 54,800 *l.* The presentation works have given a large amount of business to carvers and gilders for frames, and have brought them a connection which otherwise they might not have had.

The selection of minor prizes has been made, since 1861, by the committee of management, to the extent at least of one-half of the amount at their disposal from the annual exhibition of works of living artists, held in this City, which exhibition draws contributions from artists from all parts of the country, these purchases proving an encouragement to young rising artists in providing a sale for their works and making their names and merits known.

The committee of management has offered their services in the selection of prizes from the same collection of paintings to members having the right of selection, and to the extent of fully three-fourths in number of the prizeholders. This offer has been accepted, and the sums thus paid through the exhibition officials have added much to its attractiveness, to artists as exhibitors, and to the public as visitors.

In the selection of prizes the members, in order to obtain paintings of their own choice, which may have exceeded in price the amount of their prizes, have in many cases supplemented the amount by payments out of their own fund.

Signed, on behalf of the Committee of Management of the Art Union of Glasgow,

Francis Hay Thomson, Vice-Chairman.
Alex. Moir, Secretary.

Glasgow, 30 May 1866.

(Appendix, No. 1).

RULES and REGULATIONS embodied in the Charter of Incorporation of the Art Union of *Glasgow*, 1861.

First,—That every subscriber of one guinea or upwards shall be a member of the said corporation for the current year of his subscription, and each member shall be entitled, for every guinea subscribed by him, to one chance of obtaining some work of art at the distribution of that year.

Second,—That the amount of annual subscriptions, after the necessary deductions for expenses—including in such deductions the sum to be set apart for an engraving or other work of art as hereinafter provided for, and including also in such deductions a sum not exceeding 10 per cent. of the amount of the annual subscriptions, to be applied in the purchase of minor prizes as hereinafter provided for, and including likewise in such deductions a sum not exceeding 5 per cent. of the amount of the annual subscriptions, to be set apart as a guarantee reserve fund—shall be divided into such sums, according to the state of the corporation's funds at the closing of the subscription lists, as the committee of management aftermentioned may determine upon, and the distribution by lot of these sums for the purchase of works of art, under the regulations aftermentioned, shall take place at a general meeting of the subscribers, to be held at a time and place previously fixed, and duly intimated by the said committee of management.

Third,—That the holder of a prize shall be entitled to select for himself, or to have selected for him by the committee of management, from any public exhibition of paintings in the United Kingdom for the year current at the time, any work of art therein exhibited for sale, subject always to the following regulations as to selection:—

1st. The amount of a prize shall be in no case applicable to the purchase of more than one work of art, and shall not be allowed to include any payment to the artist for more highly finishing or perfecting such work, or, in fact, anything more than the stated price of such work of art as actually exhibited. In reference to sculpture, however, prizeholders shall be at liberty to commission the execution in marble of any model exhibited in any such public exhibition; a memorandum of the price whereof, if so executed, shall have been left at the first opening of such exhibition with the person appointed to communicate the same to public inquirers.

App. No. 8.

2d. Should a work of greater value than the amount of the prize be selected, then such amount shall be applied in part payment thereof, the balance being added by the prizeholder. If, on the other hand, the full amount of the prize be not expended, the sum so unexpended shall belong to and merge in the funds of the said corporation.

3d. No picture or other work of art other than the *bonâ fide* production of a British subject, or of a foreign artist resident in the United Kingdom, or of which a memorandum of the price shall not have been left and recorded at or within 14 days after the first opening of the exhibition at which the same is exhibited, shall be selected by any prizeholder, and any reservation which may make the price required by the artist doubtful, shall be considered as placing such work of art as though no price had been affixed to it, and consequently rendering it ineligible for selection.

4th. The works so selected or commissioned, shall, if required by the said committee of management, be delivered to them for exhibition to the members, under such regulations as the said committee may deem fit.

5th. No arrangement whatever shall be made, or be attempted to be made between a prizeholder and an artist, or by any parties on their behalf, in the selection of a work of art, by which the prizeholder may obtain, or attempt to obtain, the return of a portion of the amount of the prize or other valuable consideration; no money shall in any case be paid by the said committee of management to any prizeholder, but all payments for prizes shall be made by the said committee of management to the artist direct, who shall give a receipt in such form as the committee may approve.

6th. Unless the selection be made by the prizeholder within 12 months from the date of the drawing thereof, the prize shall be forfeited, and the amount thereof shall belong to and merge in the funds of the said corporation.

7th. Should it be discovered that any attempt has been made, or any collusion has taken place for the purpose of evading the foregoing regulations, or any part of them, the amount of the prize shall be forfeited, and belong to and merge in the funds of the said corporation, and the prizeholder shall have his subscription returned to him.

8th. The determination of the said committee of management in all cases arising out of the foregoing regulations shall be binding and conclusive upon the prizeholder.

Fourth,—That in addition to the equal chance annually afforded to each member of becoming the possessor of a valuable work of art by the result of the allotment, a sum not exceeding 10 per cent. on the amount of the annual subscription shall be set apart every year, to enable the committee of management to purchase and distribute amongst the members, in such manner as the said committee shall see fit, prizes of minor value, each such prize not exceeding in value the sum of 5 *l.*; and a further sum shall be set apart every year to enable the committee of management to procure an engraving or other work of art for general distribution, and of such each member shall receive one or more impressions, according to the amount of his subscription.

Fifth,—That the business of the corporation shall be conducted by a committee of management, consisting of 15 gentlemen, selected from the members of the said corporation (five of whom shall constitute a quorum), and such committee shall elect from among themselves a chairman and vice-chairman, and shall have power to appoint a secretary or secretaries, and such other salaried officers as the committee may from time to time deem necessary for the effectual management of the business of the said corporation.

Sixth,—That the present committee of management of the association shall be the committee of management of the corporation until the next annual general meeting; and that at the next general annual meeting of the said corporation, and at all future annual general meetings, the five members of the said committee of management whose names shall stand highest in the list shall retire from office by rotation, and five members of committee shall thereupon be chosen from among the members of the corporation, to fill up the said vacancies, and their names shall be placed lowest on the list for the ensuing year, but declaring that any one or more of the retiring members of committee may be re-elected, but that no member of the said corporation who is an artist by profession shall be eligible for election, and declaring that no act of the said committee shall be invalid by reason of the number of the committee, being in consequence of death, resignation, or incapacity of any member or members of the said committee, or otherwise reduced below 15. And the annual general meeting shall also fill up any vacancies in the committee of management, which may have occurred during the by-past year by death, resignation, or otherwise.

Seventh,—That at the annual general meeting of the members of the said corporation, the said committee of management shall submit a report of their proceedings, and a state of the said corporation's funds for the approval of the members.

Eighth,—That the said committee of management shall have power to enact bye-laws for regulating their own business and proceedings, and the business and proceedings of the said corporation, and that such bye-laws shall be binding on all the members of the said corporation when confirmed at an annual general meeting.

Ninth,—That a copy of the annual or other reports of the corporation shall be regularly furnished and returned to the Right Honourable the Lords of the Committee of the Privy Council, appointed for the consideration of all matters relating to trade and foreign plantations, who shall have power at all times to call for and require such information as they may deem expedient relative to the management and affairs of the said corporation; and the said corporation, and the office-bearers and members thereof, shall at all times conform themselves to all and every such rule or rules, regulation or regulations, as may be issued and prescribed by the Lords of the said committee of the Privy Council, for, or relative to, the management and government of Art Unions; and no alteration shall be made on, or addition made to, any existing rule or regulation of the said corporation, without the consent of the Lords of the said Committee of the Privy Council.

(Appendix No. 2.)

Accounts of the Art Union of *Glasgow* from 1862 to 1865.

	Amount of Subscriptions.	Of which still Outstanding.	Amounts Placed to Reserve Fund.	Paid for Presentation Works.	Paid for Money and Minor Prizes.	Total Paid Directly for Works of Art.
Subscription:	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Year ending 10 January 1862	5,209 1 –	16 16 –	– – –	2,891 13 7	550 – –	3,441 13 7
Ditto - 20 January 1863	3,849 6 –	67 8 9	96 4 8	1,085 18 11	1,380 – –	2,465 18 11
Ditto - 19 January 1864	3,623 11 –	8 19 6	90 11 9	1,059 19 6	1,294 2 –	2,354 1 6
Ditto - 30 March 1865	3,703 7 –	71 10 –	92 11 8	1,129 18 –	1,317 5 6	2,447 3 6
£.	16,385 5 –	164 14 3	279 8 1	6,167 10 –	4,541 7 6	10,708 17 6

Expenses Attending Agencies.

	Commission and Charges Deducted by Agents and Local Secretary.	Accounts Paid for Carriages.	Accounts Paid for Packing Cases, Rollers, &c.	Proportion, Estimated Three-fourths of			Totals.
				Advertising.	Printing and Stationery.	Postage, Receipt Stamps, and Book Charges.	
Subscription:	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Year ending 10 January 1862	419 16 7	217 12 2	32 1 6	32 12 1	253 – 5	55 17 6	1,011 – 3
Ditto - 20 January 1863	289 4 7	95 15 1	25 17 4	22 12 10	145 2 11	71 14 9	650 7 6
Ditto - 19 January 1864	242 7 2	92 17 9	31 3 3	51 19 3	146 9 10	71 10 9	636 8 –
Ditto - 30 March 1865	237 – 1	54 – 3	36 15 6	33 12 9	144 5 7	61 11 7	567 5 9
£.	1,188 8 5	460 5 3	125 17 7	140 16 11	688 18 9	260 14 7	2,865 1 6

Other Expenses.

	Proportion, Estimated One-fourth of			Clerks' Salaries.	Secretary's Commission.	Auditor's Fees.	Rent, Taxes, Insurance, and Office Charges.	Total.
	Advertising.	Printing and Stationery.	Postage, Receipts, and Book Charges.					
Subscription:	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£ s. d.	£. s. d.	£. s. d.	£. s d.
Year ending 10 January 1862	10 17 5	84 6 10	18 12 5	262 18 8	179 – 5	6 6 –	198 15 –	760 16 9
Ditto - 20 January 1863	7 10 11	48 7 8	23 18 4	203 – 4	200 – –	6 6 –	116 10 9	605 14 –
Ditto - 19 January 1864	17 6 5	48 16 7	23 17 –	205 12 2	200 – –	6 6 –	131 2 5	633 – 7
Ditto - 30 March 1865	11 4 3	48 1 10	20 10 7	251 5 –	200 – –	6 6 –	169 8 5	706 16 1
£.	46 19 –	229 12 11	86 18 4	922 16 2	779 – 5	25 4 –	615 16 7	2,706 7 5

App. No. 9.

Appendix, No. 9.

PAPERS handed in by Mr. *Hayes*, 14 May 1866.

STATEMENT showing the RESULTS during the Years that the DUBLIN ART UNION and the ART UNION of IRELAND have been established.

ART UNION OF DUBLIN.

4, Salem Place, Dublin.

Year.		Subscribers.	Amount.	Expenses of Management.	Prizes.	No. of Prizes.	Pictures.
			£. s. d.	£. s. d.	£. s. d.		
One Shilling	1860	27,355	1,367 15 –	364 1 –	1,003 14 –	98	98
	1861	26,040	1,302 – –	395 2 11	906 – –	693	93
	1862	20,051	1,017 18 –	373 12 4	644 5 8	842	42
	1863	15,827	791 7 –	310 – –	480 18 –	443	43
	1864	10,269	512 11 –	234 – –	277 18 –	27	27
	1865	7,322	366 2 –	234 10 –	131 12 –	23	23
Five Shillings	1866	2,625	656 5 –	219 – –	436 15 –	55	55

Estimated Value of Prizes given in 1866, £.1,015.

ART UNION OF IRELAND (One Guinea Subscription).

Year.	Subscriptions.	Expenses.	Amount of Prizes.	No. of Prizes.	Pictures.
	£. s. d.	£. s. d.	£. s. d.		
1859 - -	888 6 –	308 6 –	580 – –	134	44
1860 - -	1,101 18 –	444 12 6	657 10 6	112	42
1861 - -	707 10 –	267 1 –	440 9 –	243	14
1862 - -	442 4 7	213 – –	229 4 –	93	9
1863 - -	319 9 –	57 14 –	261 15 –	19	19
1864 - -	305 10 –	59 7 6	245 – –	13	13
1865 - -	235 4 –	59 18 –	175 – –	12	12

STATEMENT showing the Total Amount of Sales, &c., in the Exhibitions for the Years 1860 to 1865.

Year.	Season Ticket.	Family.	Admissions.	Penny.	Sales.
					£.
1860 - - -	423	184	1,275	21,207	1,800
1861 - - -	369	129	1,278	33,421	1,700
1862 - - -	113	131	1,054	4,830	1,556
1863 - - -	442	147	1,517	22,836	1,693
1864 - - -	203	71	972	18,262	1,014
1865 - - -	238	50	1,514	10,401	1,100
	1,788	712	7,610	110,957	8,863

REPORT

FROM THE

SELECT COMMITTEE

ON

ART UNION LAWS

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

MINUTES OF EVIDENCE

AND APPENDIX.

Ordered, by The House of Commons, *to be Printed,*
7 *June* 1866.

[*Price* 1 *s.*]

332.

Under 12 oz

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TO THE

REPORT

FROM THE

SELECT COMMITTEE

ON

ART UNION LAWS.

Ordered, by The House of Commons, *to be Printed,*
7 *June* 1866.

I N D E X.

[*N.B.*—In this Index the Figures following the Names of the Witnesses refer to the Questions in the Evidence; those following *App.* to the Pages in the Appendix; and the Numerals following *Rep.* to the Pages in the Report.]

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L.

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TO THE

REPORT

FROM THE

SELECT COMMITTEE

ON

ART UNION LAWS.

Ordered, by The House of Commons, *to be Printed*,
7 *June* 1866.

332—I.

Under 2 *oz.*

REPORT

FROM THE

SELECT COMMITTEE

ON

EDUCATION;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

MINUTES OF EVIDENCE,

APPENDIX, AND INDEX.

Ordered, by The House of Commons, *to be Printed,*
5 *July* 1866.

Tuesday, 13*th February* 1866.

Ordered, That a Select Committee be appointed to inquire into the Constitution of the Committee of Council on Education, and the System under which the Business of the Office is conducted; and also into the best mode of extending the benefits of Government Inspection and the Parliamentary Grant to Schools at present unassisted by the State.

Tuesday, 20*th February* 1866.

Select Committee nominated,—

Sir John Pakington.
Mr. Bruce.
Viscount Cranborne.
Mr. Buxton.
Mr. Howes.
Mr. Clay.
Mr. Adderley.
Mr. Henry Cowper.
Sir Stafford Northcote.
Sir Colman O'Loghlen.
Mr. Walpole.
Mr. Shaw Lefevre.
Mr. Liddell.
Mr. Morrison.
Sir William Stirling-Maxwell.

Ordered, That the Committee have power to send for Persons, Papers, and Records.

Ordered, That Five be the Quorum of the Committee.

Friday, 23*rd February* 1866.

Ordered, That the Report of the Select Committee on Education in 1865 be referred to the Committee.

Thursday, 5*th July* 1866.

Ordered, That the Committee have power to report their Observations, together with the Minutes of Evidence taken before them, to the House.

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REPORT.

THE SELECT COMMITTEE appointed to inquire into the Constitution of the COMMITTEE of COUNCIL on EDUCATION, and the system under which the business of the office is conducted; and also into the best mode of extending the benefits of GOVERNMENT INSPECTION and the PARLIAMENTARY GRANT to SCHOOLS at present unassisted by the STATE;—— HAVE considered the matters to them referred, and have agreed to the following REPORT:

YOUR COMMITTEE have devoted their attention for the greater part of two Sessions to the important inquiries entrusted to them. The evidence which they have taken, and of which they presented a portion last year, and now present the remainder, is of the highest value, and deserves careful attention. It raises several great questions of policy upon a subject of general interest: and many of the witnesses suggest material and fundamental alterations in the whole system of National Education, and in the constitution of the department of the Government at present charged with its administration. It touches not only upon modifications of the existing rules under which the State assists the voluntary efforts of private persons, but it raises the questions whether the action of the Central Department should not be more largely aided by local organisation; whether the principle of rating should not, to some extent, take the place of the principle of voluntary effort; and whether as a consequence of these changes, a system of mixed religious education must not be substituted for the denominational system now in operation.

These are questions upon which it is obviously undesirable to disturb and unsettle the minds of those who are actively engaged in the promotion of the existing system, unless there is a clear prospect of arriving at conclusions which it may reasonably be expected that the Legislature will adopt. But it would be difficult to come to any such conclusion without a knowledge of the view which Her Majesty's Government might take of the subject. This knowledge, owing to a peculiar combination of circumstances, Your Committee are unable at present to obtain.

During the whole of their inquiry they have had the advantage of the presence and the assistance of the Vice-President of the Committee on Education, who has represented the views of the Government of which he was a Member. At the moment, however, of proceeding to the discussion of their Report, that Right Honourable Gentleman only holds office until his successor shall be appointed. If Your Committee adjourn their proceedings until a new Administration has been formed, and has had time to consider the important and difficult questions to which reference has been made, it is obviously impossible that they should come to a conclusion in the present Session.

Under these circumstances, Your Committee have decided, though with great regret, that they cannot, for want of time, enter with advantage upon the discussion of the important Draft Report presented to them by their Chairman, and have resolved to lay the Evidence alone upon the Table of Your Honourable House; leaving it for Your Honourable House to determine whether they shall be re-appointed next year, in order to prepare a Report thereon.

5 *July* 1866.

PROCEEDINGS OF THE COMMITTEE.

Friday, 23*rd February* 1866.

MEMBERS PRESENT:

Sir John Pakington.	Mr. Bruce.
Mr. Clay.	Sir Stafford Northcote.
Sir Colman O'Loghlen.	Mr. Henry Cowper.
Mr. Morrison.	Sir William Stirling-Maxwell.
Mr. Shaw Lefevre.	Mr. Adderley.

Sir JOHN PAKINGTON was called to the Chair.

Motion made, and Question proposed, "That the question of assisting schools for the children of parents too poor to pay for education in the National schools, be entertained by this Committee."—(Sir *Stafford Northcote.*)

[Adjourned to Friday, 2nd March, at Twelve o'clock.

Friday, 2*nd March* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Bruce.	Mr. Morrison.
Mr. Shaw Lefevre.	Mr. Buxton.
Mr. Adderley.	Mr. Liddell.
Sir Stafford Northcote.	Mr. Clay.
Mr. Walpole.	Viscount Cranborne.
Mr. Henry Cowper.	Sir William Stirling-Maxwell.

Rev. *James Simpson* and Dr. *William Hodgson* were severally examined.

Room cleared.—The Committee deliberated.

Question again proposed, "That the question of assisting schools for the children of parents too poor to pay for education in the National schools, be entertained by this Committee."—(*Sir Stafford Northcote.*)

Question put.—The Committee divided:

Ayes, 3.	Noes, 8.
Lord Cranborne.	Mr. Adderley.
Mr. Liddell.	Mr. Bruce.
Sir Stafford Northcote.	Mr. Clay.
	Mr. Henry Cowper.
	Mr. Shaw Lefevre.
	Mr. Morrison.
	Sir William Stirling-Maxwell.
	Mr. Walpole.

Dr. *William Hodgson*, further examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 6th March 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Adderley.	Mr. Shaw Lefevre.
Mr. Bruce.	Mr. Morrison.
Mr. Howes.	Viscount Cranborne.
Mr. Henry Cowper.	Mr. Clay.

Mr. *Thomas Sopwith* and Rev. *Henry Walford Bellairs*, were severally examined.

[Adjourned to Thursday next, at Twelve o'clock.

Thursday, 8th March 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Bruce.	Mr. Howes.
Mr. Liddell.	Mr. Shaw Lefevre.
Mr. Adderley.	Sir William Stirling-Maxwell.
Mr. Buxton.	Mr. Morrison.
Mr. Henry Cowper.	

Rev. *B. F. Smith*, examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 13th March 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Sir Colman O'Loghlen.	Mr. Morrison.
Mr. Bruce.	Mr. Walpole.
Mr. Liddell.	Lord Cranborne.
Sir Stafford Northcote.	Sir William Stirling-Maxwell.
Mr. Henry Cowper.	Mr. Clay.
Mr. Adderley.	

Mr. *Patrick Cumin* and the Rev. *J. S. Hodgson* were severally examined.

[Adjourned to Friday next, at Twelve o'clock.

Friday, 16th March 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Sir Stafford Northcote.	Mr. Walpole.
Mr. Bruce.	Mr. Howes.
Mr. Shaw Lefevre.	Mr. Clay.
Mr. Adderley.	Sir Colman O'Loghlen.
Mr. Buxton.	Mr. Henry Cowper.

Rev. *E. Sturges*, Rev. *J. M. Collyns*, and Rev. *T. W. Fowle*, were severally examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 20*th March* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Bruce.	Mr. Adderley.
Sir Stafford Northcote.	Mr. Henry Cowper.
Sir William Stirling-Maxwell.	Lord Cranborne.
Mr. Buxton.	Mr. Walpole.

Rev. *J. P. Norris,* examined.

[Adjourned to Friday next, at Twelve o'clock.

Friday, 23*rd March* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Bruce.	Sir Stafford Northcote.
Mr. Adderley.	Sir Colman O'Loghlen.
Mr. Howes.	Mr. Walpole.
Mr. Morrison.	

Rev. *Henry Walford Bellairs,* again examined.

Rev. Canon *David Melville,* examined.

[Adjourned to Friday, 13th April, at Twelve o'clock.

Friday, 13*th April* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Bruce	Sir Colman O'Loghlen.
Mr. Liddell.	Mr. Henry Cowper.
Mr. Howes.	Sir William Stirling-Maxwell.
Lord Cranborne.	Mr. Buxton.
Mr. Adderley.	Sir Stafford Northcote.
Mr. Walpole.	

Rev. *John Phillips* and Mr. *Hugh Owen* were severally examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 17*th April* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Sir Stafford Northcote.	Mr. Adderley.
Mr. Howes.	Sir William Stirling-Maxwell.
Mr. Bruce.	Lord Cranborne.
Mr. Liddell.	

Rev. Canon *Cook* and Mr. *John Bowstead* were severally examined.

[Adjourned to Friday next, at Twelve o'clock.

Friday, 20*th April* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Sir Stafford Northcote.	Sir William Stirling-Maxwell.
Lord Cranborne.	Mr. Henry Cowper.
Mr. Adderley.	Mr. Bruce.
Mr. Liddell.	

The Rev. Dr. *Thomas Price* and Mr. *Ralph R. W. Lingen* were severally examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 24*th April* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Bruce.	Mr. Liddell.
Mr. Howes.	Mr. Shaw Lefevre.
Mr. Henry Cowper.	Mr. Clay.
Mr. Adderley.	Mr. Morrison.

Rev. *J. Griffith*, Rev. *E. B. Squire*, and Rev. *J. Pryce*, were severally examined.

[Adjourned to Friday next, at Twelve o'clock.

Friday, 27*th April* 1866.

MEMBERS PRESENT:

Mr. BRUCE in the Chair.

Mr. Liddell.	Mr. Adderley.
Sir Stafford Northcote.	Mr. Henry Cowper.
Mr. Howes.	Sir William Stirling-Maxwell.

Rev. *B. J. Binns*, Mr. *John White*, and Rev. *W. Roberts*, were severally examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 1*st May* 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Howes.	Sir William Stirling-Maxwell.
Mr. Liddell.	Mr. Clay.
Sir Stafford Northcote.	Mr. Morrison.
Mr. Adderley.	

Mr. *Hugh Owen*, again examined.

Mr. *Thomas Gee*, Mr. *William Henry Darby*, and Rev. *A. Stammers*, were severally examined.

[Adjourned to Friday next, at Twelve o'clock.

Friday, 4th May 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Lord Cranborne.	Mr. Henry Cowper.
Mr. Bruce.	Mr. Adderley.
Mr. Howes.	Sir William Stirling-Maxwell.
Mr. Liddell.	

Mr. *Thomas Gee*, further examined.

Rev. *Gilbert Harries*, examined.

[Adjourned to Tuesday next, at Twelve o'clock.

Tuesday, 8th May 1866.

MEMBERS PRESENT:

Mr. Bruce.	Mr. Howes.
Mr. Liddell.	Mr. Morrison.
Mr. Shaw Lefevre.	Mr. Henry Cowper.

In the absence of Sir JOHN PAKINGTON, Mr. BRUCE took the Chair.

Sir *Thomas Phillips*, Rev. *E. T. Watts*, and Rev. *David Charles*, were severally examined.

[Adjourned to Friday next, at Twelve o'clock.

Friday, 11th May 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Adderley.	Mr. Howes.
Mr. Liddell.	Sir William Stirling-Maxwell.
Mr. Bruce.	

Dr. *Davies*, examined.

[Adjourned to Friday, 18th May, at Twelve o'clock.

Friday, 18th May 1866.

MEMBERS PRESENT.

Sir JOHN PAKINGTON in the Chair.

Mr. Adderley.	Mr. Howes.
Mr. Liddell.	Mr. Buxton.
Mr. Bruce.	Sir William Stirling-Maxwell.
Sir Stafford Northcote.	Mr. Morrison.

Rev. *William Williams*, examined.

[Adjourned *sine die*.

Monday, 2d July 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Walpole.	Mr. Cowper.
Mr. Howes.	Sir Stafford Northcote.
Sir William Stirling-Maxwell.	Mr. Adderley.
Mr. Bruce.	Mr. Liddell.
Lord Cranborne.	Mr. Buxton.

The Committee deliberated.

[Adjourned to Wednesday next, at Two o'clock.

Wednesday, 4th July 1866.

MEMBERS PRESENT:

Sir JOHN PAKINGTON in the Chair.

Mr. Walpole.	Mr. Bruce.
Sir Stafford Northcote.	Mr. Liddell.
Mr. Buxton.	Mr. Clay.
Mr. Adderley.	Sir William Stirling-Maxwell.
Lord Cranborne.	

Draft Report proposed by the Chairman, read a first time, as follows:—

"Your Committee have devoted their attention for the greater part of two Sessions to the important inquiries entrusted to them. The second of those inquiries, viz., 'Into the best mode of extending the benefits of Government Inspection and the Parliamentary Grants to schools at present unassisted by the State,' has embraced several distinct questions, as incidental to that great object; and your Committee have also considered it their duty to receive evidence with respect to the peculiar difficulties which have impeded the extension of education in Wales.

"2. On their first inquiry, viz., 'Into the constitution of the Committee of Council, and the system under which the business of the office is conducted,' your Committee have examined the present President and Vice-President, the Marquis of Salisbury and Earl Russell, as former Presidents; and Mr. Lowe and Mr. Adderley, as former Vice-Presidents; and Mr. Lingen, the Secretary, and some of the inspectors.

"3. The first point to which your Committee directed their attention was the attendance at the Education Office, for transaction of business, of members of the Committee of Council not connected with that office, and who are at the head of other important departments. Committee of Council.

"This system is peculiar; there is no precedent for it in any other part of our Government. The Board of Trade is similar only in name, as the Board never meets. The Poor Law business is practically conducted by the President of the Poor Law Board.

"The Admiralty is managed by a Board, but the members of it are connected exclusively with that office, and their whole time and attention are given to its duties; and the same may be said of the Indian Council.

"It appears to your Committee to be more than doubtful whether any advantage is derived from the different practice which has been established in the Education Department.

"4. Mr. Lingen says that the Committee are summoned 'only to deliberate on minutes or draft minutes, or questions of importance, but have taken no part whatever in the current business of the office;' but he adds, in a subsequent answer, that the questions submitted to the Committee are questions the satisfactory decision of which require accurate knowledge of the educational system of the country, that system being very complicated. And it further appears, from Mr. Lingen's evidence, that there has been no settled uniform practice with respect to the action of the Committee, and that in some cases the Lord President has taken minutes for consideration directly to the Cabinet. It would seem that if any good effect can arise from the other members of the Committee coming 58. 65, 66. 72.

coming to the assistance of the President and Vice-President, it would be by saving the Cabinet from having their time occupied by education questions.

596. " 5. Mr. Lowe, although approving the present constitution of the office under the existing circumstances, states that the assistance of the Committee was invoked only for ' purely legislative purposes,' as when new minutes had to be considered, and he also states that the minutes relate to questions of detail, and that persons unconnected with the office, and whose attention was constantly directed to other subjects, could not be ' so competent judges of details ;' he adds, however, that the minutes sometimes involve important questions of policy.

" 6. Mr. Bruce, on the other hand, thinks that during his experience, the assistance of the Committee has been useful on two occasions, one of them a question of policy, the other of a new minute ; but he admits that the question of policy might have been as well
836-838. settled by a single minister, if a member of the Cabinet, and he considers the constitution of the office exceptional.

963-965. " 7. The opinion of Mr. Adderley, founded on his experience as Vice-President, is, that the Committee were ' useless, and worse than useless,' and ' an incumbrance.' He says, that when they met, he had to teach them the question on which they were to be consulted, and it certainly appears probable that this must generally be the case.

1887. " 8. Lord Granville approves of the Committee, and says he has found it of great use,
1889. and the practical working of it of great importance ; but he admits that it is better to have responsibility concentrated than divided, and he also concurs with Mr. Lowe, that there is
1881. nothing in the business of the office which might not be conducted by one man of com-
1902. petent business talents. Lord Granville further states, that in his opinion, the Committee have ' absolutely no responsibility,' and that if he differed from the Committee in opinion
1903. on a question of principle, he would ' not be bound by the majority.'

" 9. Upon both of these points, Lord Russell differs in opinion from Lord Granville ;
2890. he considers that the Committee have responsibility, though it would be difficult to define its extent, and he is of opinion that a majority of the Committee might over-rule the decision of the Lord President.

" But Lord Russell states, that when in 1839 the Committee of Council was established,
2882. the present extent of its operations was not foreseen ; and he also states that, as Secretary of State for Foreign Affairs, he had not time to attend to education.

" The fact that two such statesmen as Lord Granville and Lord Russell, both so eminently conversant with the subject of popular education, entertain such opposite views as to the Committee of Council, seems to afford additional proof of the anomalous position and uncertain functions of that Committee.

" 10. It is not a correct description of the Committee of Council to say that it is analogous to the committees of the Cabinet, which are often appointed to assist in the conduct of public affairs ; such committees are appointed for special objects, and are not regarded, as this Committee is, as a permanent part of a Public Department ; and there is
284-288. besides, the inconvenience that communications from the Education Office are written in the name of ' My Lords,' whereby perplexity, if not ridicule, is caused ; the majority of those who receive such communications, have little idea who ' My Lords' are, and know not with whom they are corresponding, nor under whose authority they are acting.

" 11. On the whole, although several of the witnesses whose opinions have been quoted, profess to see value in the action of the Committee in the existing state of the Education question, those opinions must be compared with the admissions and contradictory views above referred to ; and your Committee have come to the conclusion that the agency of the Committee of Council, in the ordinary business of the Education Department, whether administrative or legislative, is anomalous and unnecessary ; that it tends to diminish, on the part of the Education Minister, that sense of individual responsibility which is the best security for efficient discharge of official duties ; and that in those rare cases in which the Minister requires advice from his colleagues, it would be better that the whole Cabinet should be consulted.

" 12. Having thus considered how far the Education Minister requires the assistance of a Committee of Council, the question arises who is the Education Minister? Or,
President and Vice-President. perhaps, the evidence rather suggests the question, whether there are one or two Education Ministers?

" Here, again, as with respect to the Committee of Council, the statements of the official witnesses are conflicting.

" No doubt the Lord President is theoretically the Minister, but it seems doubtful whether in practice, the Vice-President has not the better claim to be so regarded ; and there can be no doubt that the position of the Vice-President does not at all fulfil the objects of those whose repeated suggestions that popular education should be promoted by the appointment of a Minister, were at last met by the Bill, appointing a Vice-President in 1856.

39, 40. " 13. Mr. Lingen's view of the relative position of these high officers is, that the Lord President is the superior, but that the greater part of the business is transacted by the Vice-President ; he also says, he has always looked to the Vice-President as his immediate

superior

superior. Again, he says that nine-tenths of the business is conducted by the Vice-President, while the whole of the patronage of the office is in the hands of the Lord President. 215-217.

"14. With respect to the question of responsibility as between these two officers, there is wide difference of opinion. Mr. Lingen regards the question as doubtful; he feels difficulty in deciding whether the Vice-President is a responsible minister or not; but he considers the Committee to be irresponsible, and that responsibility rests upon the 'Lord President and the Vice-President.' Mr. Lowe confirms the statement that the Lord President does little of the work, and that he could easily have done it all himself; but is of opinion, that he had no responsibility beyond that under which all officials act for the proper performance of their own duties, and that his position was just that of an Under Secretary of State, with the single exception of his having a seat in the Committee of Council. Mr. Adderley agrees with Mr. Lowe as to the absence of responsibility on the part of the Vice-President, but states, as the result of his experience, that the existence of the two ministers in the same office is not only unnecessary but mischievous. 113. 117. 587. 594. 620-622. 948-953.

"Mr. Bruce takes a different view. He considers himself, as Vice-President, to be a responsible minister, and that his position is very different from that of an Under Secretary of State, and he clearly illustrates his opinion, by saying, that he considers an Under Secretary to be responsible only to his own chief, but that the Vice-President is directly responsible to the House of Commons for the proper conduct of his business. 827, 828.

"Lord Granville confirms these statements as to arrangements of business, and states that, except when new rules are to be made, it rests with the Vice-President to decide at his discretion whether any and what business is to be brought before him. With respect to responsibility, his Lordship considers that the President and Vice-President are both responsible Ministers; and he states, that when in 1864 the House of Commons censured a portion of the conduct of the Education Department, he tendered his resignation. 1872. 1897.

"15. In connection with these statements as to the manner in which the business of the office is arranged, and the extent to which responsibility is divided, your Committee would call attention to the illustration of the working of the system afforded by Mr. Lingen's statement that the supplementary rules, which excited so much attention and dissatisfaction, 'were decided upon chiefly between the Secretary and the Vice-President,' and he was unable to state that the Lord President was even consulted about them. 92.

"16. But the merits or defects of the Education Department as representing the action of the State on National Education, must be judged, not so much by the duties they now have to discharge, as with reference to a much extended and more complete system. Your Committee have endeavoured throughout this protracted inquiry to select the most experienced and competent witnesses, and there will be found in their evidence little, if any, difference of opinion upon the two important points. 1st. That the present system is partial, incomplete, and too highly centralized. 2d. That the Education Department, as at present constituted, is not well adapted for the administration of a system so reformed as to reach every part of the country.

"17. Your Committee think it right, in connection with the second part of their order of reference, to call attention to the facts reported by the Committee of Council in their Report of 1863–4.

"It appears from that Report that there are 2,624 parishes with more than 1,000, and less than 5,000 inhabitants; and 2,874 parishes with more than 500, and less than 1,000 inhabitants; in all, 5,498 parishes with more than 500, and less than 5,000 inhabitants; of which, 2,975, or about 6-11ths of the whole, did not receive any annual grants from Government for the support of their schools. Neglected Districts.

"There were also 53, or 1-12th of the parishes, with more than 5,000 inhabitants, receiving no grant; and of 8,761 parishes, with less than 500 inhabitants, only 761 were in receipt of annual assistance from the State.

"There were, therefore, more than 11,000 parishes which derived no assistance from what is called our Education system, and the population of those parishes may fairly be estimated at not less 6,000,000.

"That portion of the people contribute their fair share of the national revenue. In answer to any claims founded upon this fact, it may be said they have only to comply with the conditions imposed, and they may partake of the grant. But your Committee cannot admit that this answer is sufficient as regards the interests either of the nation or of individuals.

"The education of the people is a matter of general concern, and there ought not to be 'neglected districts,' to occupy the attention of either Parliamentary Committees or Education Ministers. It is, however, only just to add, that the word parishes, as used in the passage referred to in that Report, includes townships and other places separately maintaining their own poor; and also, that since its publication (1863-4), a considerable addition has been made to the number of schools receiving annual grants. The number added in 1863 was 271, in 1864 was 134, and during the past year alone was 610; and significant proofs of the recovery of managers and promoters of schools from the uncertainty and alarm caused by the introduction of the Revised Code, may be found in the fact, that whereas the rate of increase of schools brought within the annual grants for the three years 1862–3–4 was 14 per month, or 509 in the aggregate, that for the year 1865 alone was 610, or at the rate of 50 per month.

Insufficiency of present system.

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"18. Mr. Lingen speaks of the present system as 'essentially provisional,' and as one in which it does not lie 'ever to become complete and national.' Mr. Lowe, when asked whether a system can be satisfactory under which 800,000 *l.* is voted annually by Parliament for education, and 11,000 parishes are unaided by that grant, replies, 'If you ask me whether that system is on the right basis, I should say, in the abstract, I do not think so.' Mr. Bruce's language is not less decided; he thinks it 'most important' that aid should be extended to the whole country; that 'the system is an imperfect system beyond all doubt;' that the 'Education question is unsettled;' that under present system the grants given are 'in some cases insufficient, and, in others, not wanted,' and that these evils are caused by 'centralization.' Such expressions are impressive and convincing, proceeding as they do from the Vice-President of the Department.

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"19. Lord Granville and Lord Russell very much confirm these views. The former considers the great extent of unassisted and uninspected country 'a very great evil,' and he objects to the high centralization of the present system; the latter concurs in the opinion that the present constitution of the office would not be good if final, and that the present system is too highly centralized to be well extended to the whole kingdom. The Rev. Mr. Kennedy, a Government inspector, also expresses much dissatisfaction, and considers extension to the neglected districts to be of the 'greatest possible importance;' so do Rev. Mr. Gover, the Principal of the Training College at Saltley, and Canon Robinson, of York, formerly Head of York Training College. He speaks of the complaints of managers that the system cannot reach them, and the hardship on small parishes that they cannot receive aid. Many other clergymen have given similar evidence.

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"20. Your Committee strongly recommend that the Education Department should be so constituted as to be able at least to attempt a remedy for these evils which almost every witness admits, not one denies; statesmen, inspectors, clergymen, heads of colleges, all declare that assistance ought to be extended, and they are almost equally unanimous that the Department, as it now exists, is not able to extend it. Mr. Lowe says the Department is not suggestive; that initiation rests with private individuals, and that the Government is only to administer.

2910 to 2913.

"Lord Russell admits that with an extended system, 'a minister for the sole purpose of education would be desirable, and almost necessary,' and when asked for his reasons for that opinion, his Lordship stated that in that case 'Parliament would look for the responsibility of a single minister,' and admitted that there was not full responsibility under the present divided system of the Department.

"21. Your Committee have come to the conclusion that one of the first requisites in an Education Department is, that it should be suggestive; that it is through the agency of that Department that the public have a right to expect the establishment of an effective system that shall penetrate every part of the country, and that with this view there should be placed at the head of that Department a Minister of Public Instruction, whose duty it should be to regulate and control the whole subject of national education, and to propose to Parliament, with the concurrence of the Cabinet, of which he should be a member, such measures as the extension of education might require.

Requirement of certificate for teachers.

"22. In proceeding to refer to the second branch of their inquiry, your Committee must express their regret that Mr. Walter, having lost his seat at the late election, can no longer support in the Committee the views which he so ably urged in the earlier part of their inquiries, as well as on different occasions in the House of Commons.

"Mr. Walter has contended that the principle of payment by results, to be ascertained by examination of the children, is inconsistent with the requirement of conditions as to the manner in which those results are obtained, and that it is therefore unjust to insist upon a certificated master as a condition of school assistance.

"23. In support of this opinion, that every school which can show a satisfactory report after examination by a competent examiner, should be entitled to State assistance, Mr. Walter called before your Committee a considerable number of witnesses, principally clergymen, from various parts of England. These gentlemen stated the results of their own experience, and it cannot be denied that they mentioned facts of much interest and importance.

3911–3913.

"24. The Rev. Mr. Frazer, a witness of great experience, and a Diocesan Inspector, though he states strongly his opinion that 'schools under certificated and trained teachers are very superior,' admits that many schools with uncertificated teachers are good, and that six out of 12 such schools under his own inspection are 'worthy of consideration.'

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"The Rev. Mr. Lea, also a Diocesan Inspector, and a gentleman of great experience, goes further than Mr. Frazer. He thinks payment by results without certificate would be a great encouragement to small schools, without any disadvantage; that it would practically lead to increased employment of certificated masters; that some schools with uncertificated teachers are well worthy of a grant; that an experienced inspector can soon detect the true character and merits of a school, whether the teacher has a certificate or not. And that the best schoolmistress he ever met, twice failed, from nervousness, to obtain a certificate.

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2074.

"Neither does Mr. Lea share the very general apprehension, that if examination were trusted as the sole test of merit, the standard would be lowered.

"Rev.

"Rev. Mr. Gover, of Saltley College, considers it unfair and injurious to make the certificate a condition of assistance, and complains that a large class of schools are thus deprived of help. 7254. 7405.

"Rev. Mr. Cookesley states, that certificated teachers are often bad, and that Government inspection is worth little, from infrequency and want of time; and the Rev. Mr. Collins a Diocesan Inspector in Northamptonshire, considers a certificate a 'very insufficient test indeed,' and mentions the fact that in a competition for prizes by picked schools in that district, the first and second prizes were won by schools under uncertificated masters. 6297. 6302. 7661.

"25. Other gentlemen have given evidence of similar tendency; but your Committee need not refer to more to show that very able and competent witnesses have borne testimony in favour of Mr. Walter's views.

"26. On the other hand, two at least of the witnesses above quoted, admit the superiority of schools under trained and certificated teachers. Earl Russell urges the primary importance of good teachers, and doubts the wisdom of abandoning the security of the certificate; and Dr. Temple, throughout his able evidence, strongly insists on the importance of the certificate; and carries it so far as to be of opinion, that rather than make any relaxation in this respect, it would be better for the unassisted districts to continue as they are until they become enabled to comply with the Government conditions; he also thinks that without the certificate the standards of examination could not be maintained. 2961. 8174. 8400.

"27. The evidence during the present Session has tended, in a great majority of cases, to support the views of Dr. Temple. Mr. Bellairs, the inspector, regards the certificate as a great security, and thinks that, without it, the pressure to lower the standard would be irresistible. 604, vol. 2.

"He even goes so far as to think Mr. Walker's plan would be 'fatal to education.' The Rev. B. F. Smith, a Diocesan Inspector in Kent, considers the certificate to be 'the keystone of the whole fabric.' Rev. C. Norris, formerly a Government Inspector, believes that the admitted advantage of a trained teacher may be had without cost, as the grant covers the difference of expense. 702, vol. 2. 795, vol. 2.

"28. Your Committee have to consider, in balancing this conflicting evidence, that several of the witnesses in favour of relaxing the certificate condition of assistance, have fully admitted the value of that condition, and the importance of good teachers, and have advocated relaxation only as a means of doing something for the 'Neglected Districts.'

"On the whole, your Committee are too much impressed with the primary importance of ensuring a supply of good teachers, and maintaining the improved tone of our national schools, to allow them to recommend that the certificate condition shall be altogether given up, and results of examination be adopted as a sole test.

"29. But your Committee are deeply impressed with the necessity of aiding neglected districts; and they think the views of those who advocate the abandonment of the certificate as a condition, may well be met by some modification of existing rules, with the view of facilitating the employment of certificated teachers.

"30. Several suggestions have been made. One is, that special inspectors might, on demand, either from managers or from Local Boards, visit particular schools desirous to come into the system of national grants, although not having certificated teachers, and that such schools should stand on the same footing as schools with certificated teachers. Modification suggested.

"Another is, that in schools having no certificated teacher, the payment for results might be given, but the payment on attendance be withheld. These suggestions seem well worthy of consideration.

"31. But as the action of the Revised Code has been unfavourably felt in impairing the resources of small schools, and diminishing the supply of pupil teachers, your Committee would also suggest for consideration whether it is not desirable to raise the payments, both for results and for attendance, to a higher amount; up to 100 scholars, whatever may be the number in the school, and at the same time to require a pupil teacher for every 40, or fraction of 40, above 50.

"32. There are, however, other questions connected with the extension of inspection and assistance to neglected districts, besides the certificate of the teacher, important as that question certainly is, on which your Committee have received much evidence, and which they recommend for serious consideration.

"Foremost amongst these is the evil of centralization, and the necessity to remedy that evil by the adoption of some system of local organization. Local organization.

"Upon this point the witnesses, whether official or otherwise, are nearly unanimous.

"33. Mr. Lingen, of whose great knowledge, at least on the subject of education, there can be no doubt, says he has a 'very strong opinion' on this point. When asked whether it would be possible to bring the whole of England under the existing system with efficiency and economy, he replies distinctly in the negative; and he states an opinion, in which your Committee are disposed to concur, that 'the organization of parish schools in Scotland affords a type well worth studying for this country.' He says the present system never 99. 100. 101.

429. never can be 'complete and national,' and he complains, as a proof of the want of local organization, that there is 'no responsible person,' in any locality with whom the office
472. can communicate, or from whom they can obtain information. Mr. Bruce complains of
867. centralization, and acknowledges the want of local aid.

671. "34. Mr. Lowe, 'if we had to start the thing afresh,' would prefer 'local bodies and central inspection.' Mr. Frazer recommends local agency, and says, with truth, that 'local bodies might draw distinctions which a central body cannot.' Lord Granville would
1427. be glad to see a local plan devised, and thinks it worthy of consideration whether some use may not be made of diocesan bodies. Lord Russell thinks that, in case of adoption of
1920. a largely extended system, local organization would 'certainly be indispensable.' Dr.
8345–8352. Temple also gives his sanction to the principle of local agency; so do Mr. Kennedy and many other witnesses.

"35. Your Committee fully concur in these opinions, and they would fail in their duty if they did not deprecate any further perseverance in a centralised action so generally and justly condemned.

2882. "It is well known, as stated by Lord Russell, that the Committee of Council was established only for a temporary purpose, and with the expectation that 'after no long period' it would be superseded by a general system.

"The attempt to administer directly the education of the labouring population of England from a central office in London is inconsistent with the spirit of English institutions, and cannot be made both general and economical.

"36. Whether the required local agency might be best established by bringing the existing diocesan Boards, after some re-arrangement, into harmonious co operation with the central department, or by constituting county Boards on the principle suggested by the Royal Commissioners in their Report, is a question rather for the Executive Government than for your Committee.

"But they cannot believe there would be any serious difficulty in establishing, in one or other of these modes, a system which would be quite efficient for its object, and which would in its main features be analogous to that under which the physical wants of the poor are provided for, by the agency of Boards of Guardians in the country and a Central Department in London, acting under the authority of an Act of Parliament.

Education Rates. "37. In close connection with this question of local agency is the difficult further question, how far it is desirable to aid the promotion of education by local rates. Several of the most important witnesses have accompanied their approval of local agency with
422. a recommendation of a system, more or less modified, of rating. Mr. Lingen thinks
671. there should be the power, though he does not think it would be necessary 'in every
1920. case to levy a rate;' Mr. Lowe approves of rates, though he doubts whether we can now
2911. adopt them; Lord Granville and Lord Russell both contemplate rating as part of an
2536. extended system; Mr. Kennedy the Inspector, Canon Robinson, and Mr. Bellairs the
5781. Inspector, all concur in these views, and are of opinion that some power to levy a rate
658, vol. 2. should at least be made auxiliary to the extension of popular education. Your Committee cannot refuse their assent to the reasons advanced by these able witnesses, and while they feel on this point, as in recommending local agency, that it is not their province to submit a detailed plan, they are of opinion that an education rate ought to form part of any scheme for extended assistance.

Combination of parishes for schools. "38. Other plans are suggested in the annexed evidence which require careful consideration in the arrangement of any extension which shall be worthy of being regarded as national. One of the most important of these is the combination of small parishes. This may be effected either by combining a limited number of small schools under the superintendence of one certificated master, or by combining a limited number of small parishes as a district, having one good central school.

"The first of these plans was suggested by Miss Burdett Coutts, and has been adopted by the Committee of Council, in deference to the wishes of that distinguished lady. It is too early to speak with confidence as to the successful operation of this plan, but your Committee incline to the opinion that both of these plans should be extensively adopted. They believe the combination of small parishes for a central school to be the best, wherever the area of the combined parishes is such as to enable the children to attend the school, without inconvenience as to distance.

"In other cases, Miss Coutts's mode of combination would be preferable; but these two plans go far to afford a solution of a difficulty in the case of those numerous parishes which are too small to have a good school in each.

7622. "With a view to their general adoption, it will be necessary to establish some initiating authority, and another proof of the necessity for local organization is thus afforded.

Endowments. "39. Judicious application of educational endowments is another mode of extension which might be most extensively and beneficially adopted. Your Committee received
2924. strong and important evidence upon this point, especially from Earl Russell and Rev.
4344. Mr. Fraser.

"Earl

"Earl Russell believes the value of these endowments to be little, if at all, less than 700,000 *l.* per annum.

"The great majority of these are small, and they are spread all over the country, and in too many cases they rather hinder than help the progress of education. The Royal Commissioners have fully discussed this interesting branch of the education question in their Report; and your Committee will therefore only add their strong opinion that, without loss of time, measures should be taken to make these endowments really available for the purposes for which they were intended.

"40. Your Committee cannot conclude their Report without adverting to the important and delicate subject of the 'Conscience Clause,' a subject on which they have received much evidence, and which has excited great difference of opinion. Lord Russell, in speaking of an education rate, says, 'You could not have a rate imposed generally on the country without satisfying those who are to pay the rate, and the minds of the people in general, and the House of Commons, that it was fair to all the religious bodies in the country.' The differences of religious opinion which unhappily exist have long been considered to be a serious impediment to a rate for education; but it may be doubted whether this difficulty does not also apply, in an almost equal degree, to the annual grant from the Consolidated Fund. The Dissenter, as much as the Churchman, contributes his share to the revenue of the State, and as the annual grant, so far at least as its action extends, is given for the benefit of all denominations, it seems only just and reasonable that it should be given on terms which should be free from objection by any portion of the population on religious grounds. Conscience Clause. 2911.

"41. It was with the view of obviating the religious difficulty, that the 'Conscience Clause' was adopted.

"Your Committee entirely approve of the principle of that clause.

"A system administered for the benefit of all, and supported by national funds, ought to exclude none. But they as entirely disapprove of the present position of the 'Conscience Clause' in two important respects—1. It has never been submitted for Parliamentary sanction. 2. It is not enforced on any clear and distinct principle, but is required to be inserted in a trust deed or not, at the arbitrary discretion of the Education Office. 1934.

"Your Committee fully appreciate the delicacy and prudence of the motive which Lord Granville has assigned for not having consulted Parliament on this subject; but they think the time is come when a more definite policy should be adopted. 1934.

"42. Lord Granville admits that the question is in an unsatisfactory position. Archdeacon Denison, Rev. Mr. Fagan, and one or two other witnesses condemn in emphatic terms the whole principle of the 'Conscience Clause'; but on the other hand, your Committee have received a great amount of evidence in its favour; Lord Granville, Lord Russell, Mr. Lowe, Mr. Lingen, Mr. Adderley, Rev. Canon Robinson, Rev. Mr. Lea, Rev. Mr. Kennedy, Rev. Dr. Temple, the Rev. Canon Melville, and others have given such evidence; and although there is no doubt that a large number of the clergy throughout the country are opposed to the clause in the shape of a compulsory enactment, it is equally clear, and your Committee record the fact with sincere pleasure, that a great majority of the clergy are willing to act, and do act, upon the tolerant principle, which it is the object of the clause to promote. 3739.

"It may fairly be doubted whether, in a matter of such wide and general interest, men who acknowledge the justice of a principle, and act upon it, can be justified in offering strong resistance to the embodiment of that principle in a general law.

"43. In considering a question of such magnitude as the 'Conscience Clause,' your Committee are of opinion that it must be boldly treated, and either adopted as essential to the extension of education with justice to the people, or abandoned as inconsistent with the duties of the National Church. It should no longer remain a question in the Education Office whether a particular parish contains Dissenters enough to make a 'Conscience Clause' desirable.

"If a parish contains no Dissenters now, it may contain many hereafter; we do not legislate for the passing year.

"Nor should it be a question depending upon the more or less liberality and charity of individual clergymen. It should be regarded as a question whether or not we ought to remove a great and unnecessary impediment to education; and your Committee cannot hesitate as to the opinion they ought to express.

"They recommend that no building grant shall be made without requiring, as an indispensable condition, that a Conscience Clause shall be inserted in the trust deed.

"And they further recommend that in any case in which complaint shall be made to the Education Office, and found, upon investigation, to be correct, that the children of Dissenters attending a national school have been constrained either to submit to religious teaching, to which their parents object, or to attend the Church or Church Sunday school, the Education Minister should be empowered at his discretion to suspend the payment of the Annual Grant to such school.

"44. The latter part of the evidence received by your Committee relates to the causes which have impeded assistance of popular education in Wales. Wales.

"Many and very competent and able witnesses have been examined, and they have stated fully and most fairly the nature of the difficulties which exist.

"Those difficulties are entirely connected with religion.

"They are similar to those which so long impeded the extension of education in Ireland.

"In Wales, as in Ireland, there is an Established Episcopal Protestant Church, of which only a small minority of the population are members.

"There is only the difference, that in one country the majority are Roman Catholics, in the other they are Protestant Dissenters.

"In the rural districts of Wales the proportion of Dissenters to Churchmen appears to vary from 4-5ths to 9-10ths; while, as in Ireland, the landed proprietors are, for the most part included in the minority. Mr. Bowsted the inspector, states the proportion of
3025 vol. 2. Church children in 30 schools to be 756 out of 6,799, or about 11 per cent.

"45. On the part of the Dissenters there appears to be much and not unnatural jealousy of any predominant influence of the Established Church in the schools, while many of the schools have been established and mainly supported by proprietors who are Churchmen; and it is only just to acknowledge that the clergy of the Established Church have steadily and constantly increased their just influence by their high character and zealous exertions. Many of them also, but not all, have met the Dissenters in a liberal spirit with respect to religious teaching and Church attendance.

"Under such circumstances, it is, of course, very difficult to devise any plan acceptable to both parties. Two plans have been suggested.

"The Dissenters in Wales greatly prefer schools on the principle of the British and Foreign Society. The Church prefer Church schools.

"But it has been proposed that in cases where only one school can be advantageously maintained, it should be either on the British and Foreign principle, with the clergyman of the parish ex-officio chairman of the committee, or should be a Church school with a 'Conscience Clause,' and a certain specified number of Dissenters on the committee.

3395, vol. 2. "Your Committee are inclined to hope that one or other of these plans might be accepted
3398, vol. 2. by a majority both of Dissenters and of Churchmen, and they think it might be left to the discretion of the Education Department, to judge, according to the circumstances of the locality, which of them would be the most appropriate.

"Of the plans proposed these appear the most practicable; but the case is so peculiar and so difficult, that it can only be met safely and satisfactorily in a spirit of charity and toleration.

"46. Your Committee will, in conclusion, recapitulate the conclusions at which they have arrived, and which they believe to be fully supported by the able evidence they have received during two Sessions of Parliament.

"They recommend:

"1. That the Committee of Council on Education, as being no longer adapted to the purpose for which it was formed, should cease to exist.

"2. That there should be a Minister of Public Instruction, with a seat in the Cabinet, who should be entrusted with the care and superintendence of all matters relating to the national encouragement of science and art and popular education in every part of the country.

"3. That although they cannot endanger the supply of competent teachers by proposing abandonment of the teacher's certificate as a condition of assistance to the school, such a modification of that condition should be adopted as would prevent it from being, as it now is, an impediment to the extension of education.

"4. The establishment of local organization in connection with the Education Department, so as to put an end to the present injurious centralization, and enable the superintendence of education to be conducted in a manner similar to that in which the poor law is administered by Boards of guardians under the guidance and control of the Poor Law Board.

"5. That power should be given to levy a rate for the promotion of education in certain cases, to be defined.

"6. That to meet the difficulty caused by small area and population of many parishes, small schools should be combined under a good circulating master, or small parishes combined with a good central school, as the circumstances of the locality might render most expedient.

"7. That the numerous educational endowments now almost useless, should be reformed, and made available.

"8. That the difficulty caused by religious difference should be met by the compulsory adoption of the 'Conscience Clause' in every trust deed, and the Education Minister being empowered to suspend the annual grant to any school on proof of exclusion or undue constraint of non-conformists on religious grounds.

"9. That

" 9. That the impediments to education in Wales, arising from the state of religious opinion in that country, should be met by the adoption, in a liberal spirit, of some plan similar to those suggested in the Evidence and in this Report."

Draft Report proposed by Sir *Stafford Northcote*, read a first time, as follows :—

" Your Committee have devoted their attention, for the greater part of two Sessions, to the important inquiries entrusted to them. The evidence which they have taken, and of which they presented a portion last year, and now present the remainder, is of the highest value, and deserves careful attention. It raises several great questions of policy upon a subject of general interest, and suggests material and fundamental alterations in the whole system of National Education, and in the constitution of the department of the Government at present charged with its administration. It touches not only upon modifications of the existing rules under which the State assists the voluntary efforts of private persons, but it raises the question whether local action should not be, to a great extent, substituted for central action ; whether the principle of rating should not take the place of the principle of voluntary aid; and whether, as a consequence of these changes, a system of mixed religious education must not be substituted for the denominational system now in operation.

" These are questions upon which it is obviously undesirable to disturb and unsettle the minds of those who are actively engaged in the promotion of the existing system, unless there is a clear prospect of arriving at conclusions which it may reasonably be expected that the Legislature will adopt. But it is impossible to come to any conclusion upon such a question without a knowledge of the view which Her Majesty's Government might take of the subject. This knowledge, owing to a very peculiar combination of circumstances, your Committee are unable at present to obtain.

" During the whole of their inquiry they have had the advantage of the presence and assistance of the Vice-President of the Committee on Education, who has represented the views of the Government of which he was a Member. At the moment, however, of proceeding to the discussion of their Report, they have been informed by that Right Honourable Gentleman that he no longer holds office, except as a provisional arrangement until his successor shall have been appointed. On the other hand, if your Committee adjourn their proceedings until a new Administration has been formed, and has had time to consider the important and difficult questions to which reference has been made, it is obviously impossible that they should come to a conclusion in the present Session.

" Under these circumstances, though with great regret, your Committee have come to the conclusion that they cannot, for want of time, enter with advantage upon the discussion of the important Draft Report presented to them by their Chairman, and have resolved to lay the Evidence alone upon the Table of your Honourable House ; leaving it for your Honourable House to determine whether they shall be re-appointed next year, in order to prepare a Report thereon."

Motion made, and Question proposed, " That the Draft Report proposed by the Chairman be now read a second time, paragraph by paragraph :"—Amendment proposed, to leave out the words " the Chairman," in order to insert the words " Sir Stafford Northcote," instead thereof—(Sir *Stafford Northcote*).—Question, That the words " the Chairman " stand part of the question, put, and *negatived.*

Words inserted.

Main Question, as amended, put, and *agreed to.*

Draft Report proposed by Sir Stafford Northcote read, paragraph by paragraph, amended, and *agreed to.*

Question, That the Report, as amended, be the Report of the Committee to the House, put, and *agreed to.*

Ordered, To Report, together with the Minutes of Evidence.

EXPENSES OF WITNESSES.

NAME of WITNESS.	Profession or Condition.	From whence Summoned.	Number of Days absent from Home, under Orders of Committee.	Expenses of Journey to London and back.	Allowance during Absence from Home.	Total Expenses allowed to Witness.
				£. s. d.	£. s. d.	£. s. d.
Rev. J. H. Pooley*	Clergyman	Scotter, Lincolnshire.	3	3 – –	3 3 –	6 3 –
Rev. James Simpson	ditto	Kirkby Stephen, Westmoreland.	3	5 4 6	3 3 –	8 7 6
Rev. J. S. Hodgson	ditto	Aikton Rectory, Cumberland.	3	5 10 –	3 3 –	8 13 –
Rev. E. Sturges	ditto	Kencott, Lechdale	2	2 1 6	2 2 –	4 3 6
Rev. J. M. Collyns	ditto	Wallingford	1	1 – –	1 1 –	2 1 –
Rev. D. Melville	ditto	Great Witley	–	2 10 –	–	2 10 –
Rev. J. P. Norris	ditto	Hatchford, Cobham.	2	1 7 –	2 2 –	3 9 –
Rev. John Phillips	ditto	Bangor	3	4 10 –	3 3 –	7 13 –
Rev. Canon Cook	ditto	Exeter	3	4 – –	3 3 –	7 3 –
Rev. Dr. Price	ditto	Aberdare	3	3 – 6	3 3 –	6 3 6
Rev. J. Griffith	ditto	Merthyr Tydfil	3	3 8 –	3 3 –	6 11 –
Rev. J. Pryce	ditto	Bangor	3	5 – –	3 3 –	8 3 –
Rev. W. Roberts	ditto	Blaina, Monmouthshire.	3	2 10 –	3 3 –	5 13 –
Rev. A. Stammers	ditto	Newport	3	3 10 –	3 3 –	6 13 –
Mr. Thomas Gee	Publisher	Denbigh	6	3 17 –	6 6 –	10 3 –
Rev. Gilbert Harries	Clergyman	Merthyr Tydfil	3	4 9 2	3 3 –	7 12 2
Rev. E. T. Watts	ditto	Dyserth, Rhyl	6	8 6 –	6 6 –	14 12 –
Rev. David Charles	ditto	Abercarn, Newport	6	7 – –	6 6 –	13 6 –
Rev. W. Williams	ditto	Llanychan, Ruthin	3	3 16 –	3 3 –	6 19 –
Evan Davies, LL.D.	–	Swansea	6	9 – –	6 6 –	15 6 –
					Total £.	151 4 8

* This gentleman was examined before the Select Committee on Education on the 13th June 1865.

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MINUTES OF EVIDENCE

PALL MALL

Friday, 2d March 1866.

MEMBERS PRESENT:

Mr. Adderley.
Mr. Bruce.
Mr. Buxton.
Mr. Clay.
Mr. Henry Cowper.
Viscount Cranborne.
Mr. Shaw Lefevre.
Mr. Liddell.
Mr. Morrison.
Sir Stafford Northcote.
Sir John Pakington.
Sir W. Stirling-Maxwell.
Mr. Walpole.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. JAMES SIMPSON, called in; and Examined.

Rev. *J. Simpson.*
2 March 1866.

1. *Chairman.*] WHERE is your present residence?—At Kirkby-Stephen, in Westmoreland.

2. Are you the incumbent of the parish of Kirkby-Stephen?—I am.

3. How long have you been there?—About three years.

4. Previously to your holding the incumbency of Kirkby-Stephen, you resided at Shap, did you not?—I did.

5. Did you hold the living of Shap?—Yes; I had the vicarage of Shap for about five or six years. Perhaps I ought to state to the Committee that I was 12 years at Morland, in the same neighbourhood, as curate with Mr. Markham.

6. So that, in fact, you have resided as a clergyman, in the county of Westmoreland, for 20 years; is that so?—Yes, over 20 years.

7. During the whole or the greater part of that time have you directed much attention to the subjects of national schools, and of the education of the lower classes?—Yes, I have given a great deal of attention to those subjects until the last two years.

8. At one time you held the office of diocesan inspector, did you not?—For a short time.

9. For how long a period were you diocesan inspector?—For about six months just before the late Bishop Villiers was translated to Durham, and I ceased then to be appointed.

10. From the fact of your holding that office, although only for six months, may the Committee assume that you have a very considerable knowledge of the state of schools in the county of Westmoreland?—Yes, I inspected 35 or 36 schools at that time.

11. Was that a good school of your own at Shap?—At one time it was a very good school indeed.

12. Will you describe to the Committee what was the general character of that school?—At the time to which I am alluding, there were about 100 children in attendance; it was a mixed school at that time, and there was an endowment of about 25 *l.* or 26 *l.* a year. There was 10 *l.* a year given by Lord Lonsdale for the education of 25 children free, and the rest was made up of the children's pence.

13. What was the payment per child?—Two and sixpence, 3 *s.*, and 3 *s.* 6 *d.* for those who had subscribed to the endowment fund, and 6 *d.* a quarter more for those who had not. A certain portion of the endowment was got up by subscription by the inhabitants. The late Lord Lonsdale gave 500 *l.*, and the inhabitants raised about 300 *l.*, and everybody who subscribed was privileged to send their children and the children of their tenants for 6 *d.* a quarter less than those who did not subscribe.

14. What did you say; was the payment from the working classes who were not subscribers to fund?—Three shillings, and 3 *s.* 6 *d.*, and 4 *s.*

15. Do you mean that all the payments for the children at the school were quarterly payments?—Yes.

16. Where there were no weekly payments?—No; and they had to pay before hand.

17. Had they to pay 2 *s.* 6 *d.* a quarter?—Yes, and 3 *s.* and 3 *s.* 6 *d.*, according to what they learned.

18. I presume from the description which you are now giving the Committee of that school, that it must have been a school to which the middle classes resorted, as well as the labouring classes?—All classes in the place resorted to it; labourers' children and farmers' children.

19. Were they mixed in equal proportions; were there as many of the middle class as of the humbler class?—I should think there were quite as many.

Rev. *J. Simpson.*

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20. Did you find that that system worked well?—Yes, very well indeed.

21. Was there any jealousy on the part of the middle classes, or any disinclination to allow their children to mix in the school with the children of the lower class?—Not the slightest; such a thing does not exist in our county.

22. Does that apply as well to the female children as to the boys?—Just the same.

23. Was there no objection on the part of the farmers' wives to send their daughters to benefit by that school?—Not the least, though speaking generally, I should say there is more objection to send girls of that class to such a school than boys.

24. And I presume from your description that it was a very good school for what was taught?—It was a very good school for a short time; I helped to teach it myself for some time.

25. Did you receive a grant?—No.

26. Why not?—Because the master was not certificated.

27. How was it that in so good a school you had not a certificated master?—The master was appointed in the year 1841, I think, and has held his appointment ever since. He was one of those masters who had gone to one of the free schools in Westmoreland (of which we have a good many), and he got an education which might have fitted him for entering the Church, and then he had not gone forward but became a schoolmaster.

28. If he had gone through the necessary examination do you think he could have obtained a certificate?—I think that he might; I urged him very strongly to do so, but he had become too old, as he thought.

29. Was he afraid to try?—Yes.

30. Have you any doubt that, supposing he had held a certificate, and had therefore complied with the conditions imposed by the Committee of Council, the school would have earned a grant?—I have no doubt that under the new code it would have earned a grant. There was no chance of getting one under the old code.

31. Did you stand in need of a grant to maintain the efficiency of the school?—Yes; the apparatus and the books had to be found by myself in a great measure; and if I could have got a grant I should most certainly have had a pupil teacher; or as I could not have had a pupil teacher, the master not being certificated, I should have had an assistant.

32. Was the fund which you were able to collect by means of this endowment and by means of those quarterly payments, insufficient to carry on the school satisfactorily without the aid of a grant?—It was.

33. And the grant could not be obtained because you had not a certificated master; was that so?—Certainly.

34. Are there any other cases in the county of Westmoreland within your knowledge of a similar character, in which grants might be obtained if the master or mistress were certificated, but in which assistance is lost from the want of that certificate?—Yes, there is the case of Morland, certainly.

35. Is it a good school there?—A very good school.

36. Is it fit to earn a grant?—Certainly; two or three years ago it was well fitted to earn a grant.

37. Why was the teacher there not a certificated teacher?—He was appointed before the certificated teachers were much known.

38. Do you know any other similar cases besides the cases of Morland and Shap?—I had a girls' school at Shap in the same position, where there was a mistress who was not certificated, but it was a very good school.

39. In the course of your experience as a diocesan inspector, did you become acquainted with many schools to which the same remark would apply?—Yes; there was Crosby Ravensworth, Maulds Meaburn, Bolton and others.

40. On the other hand, have you a good many schools in the county of Westmoreland which received grants because they had a certificated master?—There were not very many such under my inspection, because it was not thought very necessary that we should go to those schools; our inspection was done gratuitously, and, therefore, of course we did not as a rule inspect schools which were inspected by the Government Inspector, but I inspected three or four.

41. Have you ever considered the policy of the existing rule of the Privy Council, which makes it impossible that any school should earn a grant unless it has a certificated master, and is it your opinion that that indispensable condition is consistent with the present plan of granting payments to schools according to the results of their examination?—It very much depends upon how you view that question; if you consider the present only, I should certainly say that you should pay according to results wherever you find them; but if you do that without having a certificated master, I think you should make an alteration in the examination to this extent, that a good deal of attention should be paid to what I should call the tone of a school, because what you have to fear in a master who has not been himself properly trained, is, first of all, a want of system in the school, and next what may be called a little roughness in the manner of the children; you should pay a good deal of attention to what is called the tone of the school, and should, if the master be not certificated, look look more carefully to that.

42. Do you agree with the opinion which was expressed to this Committee, in the evidence of Dr. Temple, that if the condition of a certificated master were not insisted upon, the requisite inspection would become so complicated, and so difficult, that it would be dangerous to dispense with the presumption in favour of the school, which is raised by the fact of having a certificated master?—I do not see any difficulty whatever; I think the inspection would have to be slightly changed in such schools.

43. But you think there would be no practical difficulty in organising a satisfactory and sufficient system of inspection, so as to justify the payment by results only, without that security of a certificated master?—I think there would be no difficulty; there would have to be a slightly different inspection: you would have to pay attention to tone; but there would be no difficulty in making a master hear a class before the inspector, or in making him explain a sum in arithmetic, as a test of his competency as a teacher.

44. Have you ever considered that any difficulty with regard to the number of inspectors, or in carrying out an extensive system of inspection, might be obviated in part by the Government availing themselves of the aid of diocesan inspectors?—Yes; I have considered it very carefully,

fully, but it is a question full of difficulty. If you were to pay a man who resided in the locality, of course you would save a certain amount of travelling expenses, but at the same time it would be a most difficult question to decide as to how much of his time you should occupy.

45. Do you think there is anything in those difficulties which is insuperable?—So far as I have considered that question, I think that it would be very much better for the Government to appoint regular inspectors; because if the schools which an inspector had to inspect were contiguous to each other the expenses of travelling would be very much lessened. At one time I thought that a clergyman residing in the neighbourhood might inspect schools at so much per day, or so much per school.

46. Do you think there would be any practical difficulty in resident local inspectors being taken into connection with the central department, and acting under their control and direction?—I do not think that there would be the least practical difficulty whatever unless you presume that a local inspector might be less impartial.

47. Have you in the county of Westmoreland any large number of parishes where education is very deficient, and where better schools are required, but where they cannot exist on account of the want of some more general national system?—Yes; our schools in Westmoreland are just now suffering because the payments to the masters are so small.

48. Why are the payments so small?—We have never been able to avail ourselves to any great extent of the Government grant. Under the old code our endowments stood in the way, because where there was an endowment people would not willingly subscribe to meet the requisitions of the code. We were likely to get great benefit from the change which enabled probationers to come out for two years on receiving 25 *l.* a-year. Then, again, when the new code came out, I thought we should derive benefit from the principle of paying by results, but they completely neutralised that by introducing this clause about endowments.

49. Then, do you disapprove of the Endowment Minute in its present shape?—It certainly works very injuriously to the great majority of our schools.

50. Are endowments very numerous in the county of Westmoreland?—Almost every school has a small endowment. I made a very hasty calculation from some papers which I had as I came up. I took 14 schools which I had inspected myself, and I found that the average endowment, taking one with another, was 17 *l.* 7 *s.*, and that the number of children in attendance at the time when I inspected them was 35. Of course, the average attendance at those schools would be about 27 perhaps, and the consequence would be that they would gain a very small grant if they were inspected.

51. Are most of those endowments of old standing?—Most of them are endowments of old standing.

52. If I rightly understood your answers with regard to your own school at Shap, the endowment consists of a sum of money given by the late Lord Lonsdale, and of certain subscriptions entered into about the same period by the residents, and that therefore it is, in fact, an endowment of very recent creation?—It is very much so, but that is quite an exceptional case.

53. Do you suppose that either Lord Lonsdale or the local subscribers to that fund would ever have given that money if they had anticipated that within so short a period of time their liberality was actually to be turned to the injury of the school?—Most certainly not.

54. Is it your opinion that your school is actually a sufferer in consequence of the Endowment Minute operating as it does with regard to the liberality of those parties a few years ago?—I do not think that the school at Shap is so much a sufferer as schools which have a less endowment, because there is a certain limit beyond which you do not feel it. I apprehend that the way in which the Minute could be altered so as to meet our cases would be this, that the salary should be taken into account as well as the 15 *s.* per head, because the schools which really suffer are those with endowments of 15 *l.* to 20 *l.* a year, with an average attendance of perhaps 25 children.

55. Supposing that you had in that school at Shap a certificated master, and were therefore able to earn a grant, what effect upon that grant would your endowment produce?—At present there would have been scarcely any grant at all. I happen to know a school now where they have an endowment, and do not receive a grant of more than 15 *s.* I think they received that amount last year.

56. Do you think there is urgent need of a grant in that case?—The school is carried on, but not so efficiently as it might be if they could get more money, because the staff of teachers is so weak. That is where the schools are suffering now; they are economising by not having so many pupil teachers.

57. Do you find that the masters are less efficient than they ought to be?—Most certainly they are less efficient in many schools than they might be.

58. Is that because the schools are too poor to pay a good master?—Yes.

59. Is the proportion of schools in the county of Westmoreland which derive aid from the grant very small?—Very small. I think they have rather increased lately; but I am only speaking from memory.

60. Is that mainly owing to the fact that so many of the schools have endowments, or is it owing to deficiency of means for maintaining the school?—I think that the endowments have operated very injuriously on the schools.

61. Do you find generally among the residents in the parishes of Westmoreland a fair degree of willingness to contribute to the support of the schools?—There are not many who are in a position to contribute much towards the schools. They look upon these endowments as representing their subscriptions, because some of the endowments have consisted of common land taken off the common when it was enclosed, and they have every one of them been left by people who have belonged to the township or parish, or had some connection with it while they lived, with a special view to the benefit of that parish.

62. Do you mean that in those cases, if that portion of the common land had not been appropriated to the schools, it would have been divided among the proprietors of the parish?—Yes.

63. Therefore it amounts practically to a constant running subscription on their parts?—Yes, virtually, it does. I am the trustee of another school at Great Strickland to which a small estate was conveyed as an endowment, 12 or 15 years ago.

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ago. One of the parties who conveyed a portion of the land is still living; and that school has suffered very much from the operation of the endowment minute.

64. Will you be good enough to repeat the suggestion which you offered to the Committee with regard to the change which you think it desirable to make in the Endowment Minute?—I think I should take the salary into account as well as the 15 *s.* per head, because supposing you have an average attendance of something like 80 children you can get salary enough to pay a good master; but if your average attendance is only 20 or 25 it costs just as much to educate those children as a larger number; I think that you should take into account the actual amount of salary that is paid to the master.

65. Will you explain to the Committee in what way you suggest that the salary should be taken into account?—That they should not deduct anything from a grant earned unless the whole salary that could be paid to the master, or the whole income of a school exceeded, a certain sum, say 60 *l.* or 70 *l.*; because you cannot get a master who is worth anything under 60 *l.* a year, at the very least; and if you take into account the whole income of the school, as well as the 15 *s.* per head, I think then many of our endowed schools could earn the grant, but at present the system works very injuriously. You may have an endowment of only 15 *l.* a year, and an average attendance of 20 children. I believe 17 *l.* or 18 *l.* is the average endowment in what may be called village schools, and the average attendance is perhaps 25 or 30; the consequence is that your endowment is completely swallowed up by the allowance from Government; you get nothing, in fact.

66. On the whole I understand it to be your opinion that the extension and progress of popular education in the county of Westmoreland is very much impeded by the action of the Endowment Minute as it stands?—Certainly, that is my opinion, and I was very much disappointed when it was introduced.

67. Is it also your opinion that the interests of education would be very much promoted if that indispensable condition of a certificated master were relaxed?—In my own immediate neighbourhood it would be a great advantage that those conditions should be relaxed.

68. Would you extend that opinion to the whole county of Westmoreland?—Yes.

69. Does your educational experience extend to any other part of England than the county of Westmoreland?—I have taken a part in what is called the Wigton Prize Examination Scheme, which Mr. George Moore has established; that is in the county of Cumberland.

70. Have you much knowledge of the state of education in the county of Cumberland?—The knowledge which I have is chiefly derived from my connection with that scheme. We examine children sent from a great many schools every year.

71. I myself have had communications from time to time with Mr. Moore upon that system; if I understand it rightly, it is a system which endeavours to encourage education by examinations, pervading a great number of schools?—Yes.

72. The scholars of those schools are collected at one time to go through a certain examination, are they not?—Yes; they are collected at different centres on some specified day. My experience of that system has been, that masters who were not trained, but who had taken certificates under the regulations, produce children who were quite as proficient as those produced by masters who had been trained; and I have one or two cases especially in my remembrance, where children who were sent by masters who had been certificated but not trained, were, to say the least, quite equal to those sent by masters who had been both trained and certificated.

73. Have you in your recollection cases, either in Cumberland or Westmoreland, where the education given by uncertificated masters has been fully on a par with that which was given in other schools which had certificated masters?—I have such cases in my recollection.

74. Do you know many such cases?—I have not had an opportunity of judging a great many schools, because the best schools do get certificated masters when they can afford to pay for them, but I do know of one or two cases.

75. I presume that it is from your knowledge of such cases that your opinion that such a condition ought to be relaxed is derived?—Yes; but you ought to take into consideration the fact, that in many parishes the clergyman can take, and very often does take, an active part in the teaching of the school; and it is a very hard case upon him, if he has not only to teach the school himself, but also to provide the books and apparatus, that he cannot get payment for his results.

76. Is it the case throughout the district with which your are familiar, that for want of Government aid the support of the school, in fact, becomes an unduly heavy charge upon the clergyman?—If he wants to have a good school it does.

77. Then, must he not either have a school inferior to what he would be desirous of having, or be unduly taxed to support a good school?—Yes.

78. Is there any other statement which you would desire to make to the Committee with reference to that prize scheme of Mr. Moore's?—With respect to the prize scheme, I should like to suggest that those prize schemes might be encouraged by allowing the Government inspectors to take part in the examinations; because, though they have done it with me hitherto, they have been obliged to take the time out of their vacation. It seems to me, that very great good arises out of those prize schemes at present, at all events; and I think that good will continue to arise from them, because they teach the children great accuracy and great precision and habits of thought.

79. What is the number of schools that are brought together to contend for prizes at Mr. Moore's annual meeting?—I think that now it is 17 or 18.

80. Are they all in his own immediate neighbourhood?—They are in the neighbourhood of Wigton chiefly.

81. I presume that those schools derive no benefit from those examinations, except in the shape of the encouragement given by the prizes: is that so?—They derive no other benefit.

82. Is it practically found that those prizes do amount to a very considerable stimulus in maintaining those schools in good order?—I think so, by the results that I see before me at those examinations; I do not see the schools; I only see the children.

83. How long has that system been in operation?—About 10 years.

84. Mr. *Bruce.*] Did I understand you to state that, in the first school which you mentioned, you had a superior master who was qualified to have been a clergyman?—I do not know that he was a superior master; he was a master who had been taught with a view at first to his being a clergyman. He knew Latin and Greek; but he did not happen to be a very superior master.

85. In what did his inferiority consist?—In a great want of energy, and in a very great want of system.

86. Was that want of system due to his not having been taught the art of teaching?—Yes; but I had the school "organised," as it is called, and that of course made a great improvement in it. A master was engaged by the Diocesan Society to go about from school to school, and to stay about five or six weeks at each school, to classify the children, and show the master some system of teaching, and that, no doubt, was very beneficial to my school when I was at Shap.

87. Were there many certificated schools in the district which you inspected?—No there were very few.

88. Are they generally small schools in that district?—They are generally small schools.

89. You stated, did you not, that there was an average attendance of about 27?—That would be about the average attendance; the average number present, when I visited them, was 35 children out of 14 schools which I took indifferently.

90. Do you think that a school of 25 children, without an endowment, could ever put itself in a position to employ a certificated master or mistress?—No; if it had not been for the endowments we should never have had those schools.

91. Then do you think that an additional advantage should be given by the Government to those schools which have endowments over those which have none?—I would not take the endowment into account, but I think that the Government should make a grant equal to the sum paid by the children and the sum subscribed.

92. Would not the effect of such a measure as that practically be, that the Government would assist small parishes which had endowments, while it gave no assistance to those which had not the advantage of endowments?—The endowments would be to the profit of those townships which had the benefit of them, which was the intention of the donors.

93. That is assuming that the system of paying only on certificated masters were abolished, is it not?—Yes, assuming that the payments were made according to results. Of course, I have a very strong opinion about endowed schools, but there they are.

94. I understand you to state that you agree with the Committee of Council in thinking that reading, writing, and arithmetic are not the only results for which you ought to look from a school?—No; but at the same time I have no hesitation in saying that the present mode of examination is a great improvement on the old system.

95. It secures a certain minimum amount of efficiency without which no payment is made?—Yes; and it prevented schoolmasters from encouraging children who were ready and apt for the sake of show at the examination to the neglect of others. Every child has now to be examined separately, and the consequence is that the inspector can take note of the effects which are produced in each individual case.

96. Still, I understood you to state that whatever improvement such an examination may have introduced into a school, yet that, in your opinion, is was not all that was to be required from a school?—I think most decidedly that if you paid according to results, and were not to make yourself certain by a certificate that a master had been trained for his office, you should take into consideration the tone of the school. That is a phrase which is very well understood by those who have much to do with schools.

97. How would an inspector acquire an insight into the tone of the school?—A good inspector will see it in less than 10 minutes after he goes into the school.

98. Is that a position which is universally admitted by inspectors?—I do not know; but there is no mistaking when you go into a school as to whether or not there is a good tone in the school; one can see it at once.

99. You suggested, did you not, that one means of ascertaining the tone of a school may be making the master examine the children in the presence of an inspector?—No; I should adopt that system to see whether the master had any notion of teaching at all. I only suggested that because I think that if you pay according to results, and remove the safeguard which you secure by certificates, you should make the examination in some respects more stringent.

100. What do you suppose would be the conduct of the managers of schools who found that no reduction had been made on account of defects in reading, writing and arithmetic; but that one-tenth or two-tenths were struck off on account of a deficiency of tone?—That has never come within my own experience.

101. Do you not think that the complaints against the inspector would be very heavy for judging of things which are so impalpable and so difficult of ascertainment as the tone of a school?—I do not see why it should be so; there is no mistaking one school from another, and the appearance of one school from that of another. It is palpable to everybody. I could give an instance of two schools under my own observation, one on the one side of the road and the other on the other side of the road, the one being a mixed school and the other being for girls only; but if you had put all the girls together, there would have been no mistaking those of one school for those of the other.

102. You knew them, probably, just as one of your mountain shepherds knows the faces of his sheep; but would an inspector, who makes one visit in the course of the year, have the same knowledge of the relative merits of the schools?—I think that he would have no difficulty in that. I apprehend that the inspectors do go very much by what they call the tone of the school and by the appearance of it; and especially if a man be in a school the whole day, he must notice the condition of the school both as regards the discipline, and the tone, and the conduct of the children.

103. Then are the Committee to understand that for the security which is taken by the Government in insisting upon the certificated master you would substitute a deduction to be made where the inspector was not satisfied with what you call the tone of the school?—The same rule exists now that he is enabled to deduct if there is anything about the school which he does not think is right and proper.

104. That is to say if there be any obvious

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defects of discipline and order?—It all comes to the same thing; tone is the result of discipline and order.

105. Do not you think that a certificated or well-trained master secures something more to a school than the mere absence of defects?—No doubt. It entirely depends upon the point of view from which you look at the question. If for example it was my business to distribute the grant not only with a view to the present but to the future, I should certainly say, "hold up the standard of the teachers as high as you possibly can;" but then what is to become of the present generation? while the grass grows what is to become of the steed?

106. Was not one of the declared objects of Government aid the raising the standard of education?—No doubt.

107. Do you not think that the effect of insisting upon trained masters has been not only to raise the standard in the schools in which there are trained masters, but also in those in which there are none?—I dare say that is the case, but it has not come within my own observation.

108. You suggested, did you not, that no deduction should be made on account of the endowment where the salary of the master did not amount to 60 *l.* or 70 *l.* a year?—Yes.

109. Do you not think that a condition of that sort would operate directly as an inducement to keep the salary always below that amount?—But how could it be kept below that amount?

110. Do you not think that the local effort to raise a sufficient salary for the master would be much less in the case which you suggested, viz.: where the endowment might be applied without deduction to the benefit of the school whenever the salary of the master did not exceed 60 *l.* or 70 *l.* a year?—There is no local effort except as regards the endowment and the quarterly pence. I presume that the Right Honourable Member is of opinion that subscriptions ought to be raised as well.

111. Are you aware that subscriptions are contemplated under the Revised Code, and have always been contemplated under the scheme of the Government?—It would not be practicable to raise much by subscriptions in many of our parishes, where most of the people are farmers, and not very large farmers.

112. What is the difference which you observe in the parishes in which there are certificated masters as compared with those where there are none?—I have never observed any difference myself; I think that very much depends, I will not say upon the clergyman of the parish alone, but upon the managers of the school.

113. Do you mean where the local circumstances of the parish are pretty much the same?—Yes; there are exceptional cases; there are schools where the endowment is much higher, and of course there are schools where, from peculiar circumstances, money is more easily raised; but, as a general rule, you will find that the townships (which are the divisions in our neighbourhood) are generally inhabited by farmers, and not very large farmers; there are no resident gentry, and the consequence is that the clergyman would have in a great measure to subscribe all that was subscribed towards the support of the school.

114. Are there schools for each township, or is there a parish school for all the parish?—In my parish, at the present time, there are ten townships; I have five schools in the eight of the townships which are under my care, and there is one school in each of the other townships.

115. The townships are parishes for every purpose except ecclesiastical purposes, are they not?—Yes, for the poor rate and the highway rate, and everything, except ecclesiastical purposes, there are parishes. Those schools are very small; they are two in my parish tolerably well endowed, and three more with smaller endowments, and there is one in each of the other townships, which are ecclesiastical districts, and have a separate chapel.

116. *Chairman.*] What is the area of your parish in acres?—It is a very large parish, but I do not remember the exact acreage; it may be about 28,000; it is about 11 miles long by four or five miles broad, but then there is a good deal mountain or moorland.

117. Is there only one church?—There is one church and two chapels. The population altogether is 3,500, and upwards; my portion is, by the last census, 2,846; but now, I think, there will be only about 2,500 whom I shall have under my care; the numbers have decreased.

118. Mr. *Bruce.*] You mentioned the case of three schools, at which each of the teachers was fit for his work but was not certificated; do you suppose that if those teachers retired they would be replaced by certificated masters?—I have no doubt that most of the managers would attempt to get certificated masters now, and within my own experience there have been changes of that kind.

119. Then would it be worth while to make a considerable change in the present system simply to meet such cases as those?—If you do not make the change the generation growing up is neglected; that is what I have feared for many years; for example, I can give you a case in point. A friend of my own, who has been in his parish for 15 years, has always been very anxious about his schools, and about one most especially; and it is only during the last year that he has been enabled to make the change which he has so long desired, namely, to get a certificated master.

120. Did I rightly understand you to state that you had no doubt whatever of the superiority of the certificated master to the uncertificated master?—I have no doubt whatever about the desirability of a trained master, I think that my observations have not enabled me to pass an opinion as regards the superiority of the one to the other: some trained masters whom I happen to know are not superior to some whom I do know that are not trained; I know two or three who are not trained who are very superior teachers indeed.

121. But have you any doubt as to the general superiority of trained over untrained masters?—I have no hesitation in saying that it is the right thing to have the master trained, because at all events then you have some system; but at the same time anybody who has had any experience with regard to schools, must see that although in one school you may have less perfection of system than in its neighbour, the grand secret of a school is life, and the man who works out a system for himself invariably works his school better than one who merely goes on a framework which is made for him; I have seen a school well organised in which the classes were placed in their proper position, and properly arranged, and in which the subjects to be taught were quite understood, but at the same time the thing was as dead as possible; it was only an outward form.

122. Does not that mean that individual capacity will often replace training?—Very often.

123. But still would you not admit the training be a very great advantage?—I have no hesitation in saying that it is a great advantage, but would ask whether it is not possible to encourage masters to be trained by giving more encouragement to young boys to prepare themselves for going to those training colleges.

124. The present system, although as yet it has not been very successful in reaching the rural districts, has reached the more populous districts, has it not?—So far as I can understand, it has done so.

125. Would there not be some risk of the balance of loss being greater than the balance of gain, if you were to relax the system which applies successfully to the more populous parts of the country, in favour of those parts where the population is smaller and thinner?—No doubt; but is it not the fact, that a great many young men who are trained as teachers, leave the profession and go into other businesses; is it not found that when boys have been trained as pupil teachers or gone into these training colleges, they very often leave the profession, and seek employment in other pursuits and other kinds of business. And it has occurred to me that men who have begun life in other professions, occasionally take to school teaching, and that if they are apt to teach, they sometimes produce very good results; and why should not the good results be paid for?

126. Mr. *Liddell.*] You spoke of the great success which, under your local examinations, certain masters who you stated held certificates had obtained, in bringing their pupils up to the mark; but when you used the word "certificate," were not those local certificates conferred by yourselves upon those masters?—No, they were certificates obtained under the regulations of the Committee of Council; they sat for examination, and received those certificates.

127. We all admit that certificated masters are a superior class of masters, but did you not wish to compare the results obtained by untrained masters with the results obtained by trained masters?—They only received certificates. It is a very easy thing for a man who is tolerably clever to sit and obtain a certificate, provided he knows what he has to study, but at the same time he may know very little about the management of a school.

128. Mr. *Bruce.*] But in those cases, must not his school have been inspected twice before he can sit for his certificate, and twice afterwards, before he gets his parchment?—Now it is so; but I think that it was not so under the old system.

129. Now, therefore, the security of his being a good master is very considerable, although he may not have been trained; is not that so?—Yes.

130. Mr. *Liddell.*] Are the Committee to understand that those are masters who have obtained certificates under the new system, but who have not been brought up in a training college?—They have not been brought up in a training college, or served an apprenticeship as pupil teachers.

131. Have you any system of local certificates at all under your scheme?—No; not for the masters. In the Wigton Prize Scheme they give prizes to masters every three years, and those prizes are given upon a system of marks. We gave prizes for one year's examination on the last occasion, but they are in future to be given to masters on the results of three years examination, which we think is likely to produce better results.

132. Have you found that those prizes have been usually obtained by trained masters, or that the untrained masters are equally successful in obtaining them?—A trained master obtained the prize last year; but an untrained master obtained the special prize this year for arithmetic.

133. Sir *Stafford Northcote.*] Did he obtain it for his own work in arithmetic, or for the work of his boys?—For the work of his boys; we give them according to marks and averages.

134. Mr. *Adderley.*] You have stated what the endowment of your school is, and what Lord Lonsdale's contribution is; besides that, there are the pence?—That is not my school now; it is what the school was five years ago.

135. Can you state to the Committee what is the total income of your school?—I cannot give you the exact figures, but I think that it was about 65 *l.* or 70 *l.* a-year in that school for about 100 children on the books. At that time there would be about 70 children average attendance.

136. That would be under 20 *s.* a child?—Yes.

137. What do you consider should be the amount of income per child?—It depends entirely upon the number of children. I hold that a master can easily teach 60 or 70 children; if he has only 25 to teach, of course it costs a great deal more per child. What we are suffering from now is, having too many schools. If we might re-arrange the whole system as regards endowed schools, I have no doubt we could make a better system.

138. What is the least number of children which you would wish to have for an efficient school?—I think for an efficient school for girls it would be 30 on the average. I fixed the number for my girls' school at that, but a master's school is more efficient with 60 children than with 25 average attendance.

139. Will a master undertake 60 children without assistance?—He would be compelled to have a monitor.

140. Do you consider that, for such a number, what has always been stated as the average cost of children in primary schools in England, namely, 30 *s.* a child, is excessive?—I think that it is abundantly sufficient if you can secure 50 or 60 to each school, but we cannot secure that number of children.

141. My question was, not whether it is sufficient, but whether you consider it excessive?—I do not think it is excessive.

142. Then supposing your present income to be 20 *s.* per child, you think that that is deficient to the extent of 10 *s.* per child, or one-third?—Yes, the apparatus and books had to be found by myself.

143. Do I correctly understand you to state that the deficiency in income arises from your inability to get a grant?—Yes, I am speaking now of Shap school.

144. Should you say that endowments generally, quite irrespective of the Endowment Minute, act as a check upon subscriptions?—No doubt.

145. Are you aware whether in any parish where there are endowments, the people consider themselves more or less relieved of the tax of supporting a school?—No doubt; and not only so but they expect not to have to pay so much a quarter as pence.

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146. As to the Endowment Minute, is it your opinion, that the endowment being taken in reduction of the grant is the fault of that Minute, and that endowments should be taken as subscriptions?—No, I would not go so far as that; because, although it would benefit our county very much, I do not think it would be quite fair, generally; I think that the principle of making the Government grant dependent upon local effort is a good one, and that it ought not to be departed from, but I would make the endowments a separate affair altogether.

147. Do you mean that observation to apply to both large and small schools?—No; I think that where you can get a salary of 60 *l.* or 65 *l.* a year, you may apply the Minute as it stands, but where it works injuriously is where you have only 25 children as an average attendance.

148. In principle, what difference is there between the 10 *l.* subscribed by the present Lord Lonsdale, and the endowment charged on the Lonsdale property by the late Lord Lonsdale; are they not both private contributions out of the Lonsdale property to the parish school?—No doubt; Lord Lonsdale subscribes 10 *l.* to the master's and 10 *l.* to the girls' school of the parish of Shap.

149. Lord Lonsdale pays a certain portion voluntarily, and he pays a certain portion of his rents charged on the property by his predecessor; is not that so?—Yes, in both cases they are in the endowment deed charged upon the Lonsdale property.

150. Are they not both private contributions from the Lonsdale property for the good of the parish?—Certainly.

151. Supposing, as is the fact, that the Endowment Minute treats them differently, and takes the first contribution from the Lonsdale property in reduction of the public grant, and the second contribution from the Lonsdale property as a subscription, is it not by that means absolutely reducing the income of the school, and is there any possibility that by taking the first contribution in reduction of the grant, more private contributions will be elicited in the way of subscription?—Lord Lonsdale would be the first person applied to in connection with the Shap school, and nobody could conscientiously ask him to subscribe more to that school than has been already given from the property.

152. He would naturally answer that there is already a subscription from the property; not only what he is giving but what his predecessor has charged it with?—Yes.

153. You have stated that you would alter the Endowment Minute by taking the salary into account when it is less than 60 *l.*; do you not think that a better check upon public aid to the endowed parishes would be to say that the limit should be to aid only endowments under a certain amount, but that when the endowments exceed 15 *s.* per child, the parish should not be considered as entitled to claim so large a grant?—That would be exactly the same as it stands now, because it would only be raising the standard above 15 *s.* to some specified sum.

154. Would you propose that when the endowments cover the whole expense a grant should be made?—I should make the grant dependent upon the amount of quarterly pence and subscriptions paid independent of the endowment. If the school is entirely free, of course there should be no grant.

155. You stated, did you not, that payments being made by results, there would be no guarantee for the tone of the school without requiring trained teachers?—I should endeavour to make it guarantee the tone of the school; I do not mean to say that every inspector would be able to do it, but the inspectors with whom I am acquainted would be quite able to judge of that.

156. But if that Minute were relaxed, would you not require some other guarantee for the tone of the school than the mere examination?—I myself hold that an inspector, if he knows his work, should be able to form a very good idea of what the tone of a school is from inspection.

157. Do you not think the tone of a school is better secured by training the master than by trusting to inspectors' reports?—I have not the slightest doubt about it; but I am speaking of the present, and not of the future.

158. The system of making grants by results is treating those very low results simply as a test that some instruction is given, is it not?—I do not think there would be any difficulty in getting any school up to the standard, as it is at present given in the Minutes, if it is anything like a good school; but if you find that a very large per-centage of children in a given school pass the examination I think that it is right to infer that there is a good deal of good work done in that school.

159. Is it not the case that the Government by the results which they require, do not attempt to ascertain more than the fact of a certain minimum of instruction being given?—I think that the Minutes say that, before the inspector begins to examine a school at all as regards results, he shall be satisfied as regards the general discipline order, and instruction of the school.

160. That is for a portion of the grant; but that portion of the grant which depends upon certain results, such as reading, writing, and small sums, requires only a minimum of instruction, and nothing else, does it not?—I believe that is the case.

161. Under any circumstances, would not training be necessary in order to keep up the standard of the masters?—All things considered it would be better if you could have your masters trained, there is no doubt.

162. You seem to feel sure that even in Westmoreland, where existing masters have passed through free schools, they would seek for trained teachers from the colleges?—That has been my own experience. I have seen schools where the masters have vacated or died, and the managers have in those cases almost invariably endeavoured to get trained masters.

163. But you say that, adhering to the Minute we should not provide for the present generation at the same time, if we relaxed the rule, we should secure a faulty system being made permanent should we not?—The difficulty is to get rid of our present masters; we cannot very well turn them out, and many of us are suffering from the very fact that many of our schools are now occupied by very inefficient masters.

164. But if all the present ones were got rid of, would there be any difficulty in getting trained masters?—I think the majority of schools would try to get trained masters.

165. You stated that your present master, who according to your opinion, was sufficiently educated to take orders, would not try for a certificate; do you mean that he was afraid to try, or that he was proud, and disinclined to try?—I think

hink that probably he was afraid to try. For many years he had probably paid very little ttention to study; but I know a very good mas-er, indeed, who would not try because he was fraid of failure.

166. Do you think that there is not only a disinclination on the part of masters to be examined, but also a disinclination in the managers f old schools to put themselves in connection with he Government, which rather keeps them away rom the training colleges?—That feeling did exist ery much indeed in Westmoreland at one time, ut I am happy to say that the feeling against overnment inspection has very much altered ately.

167. Do you think that it is gradually diminishing?—I think so; but, supposing the masters n those schools to which I have alluded were to ie, we still should be unable to get trained asters, because the endowments would prevent ur giving a sufficient salary.

168. But then you would have the grant, ould you not?—We cannot get the grant beause of the endowment. We have an average ttendance of 25 perhaps, and an endowment of 7 *l.* or 18 *l.* a year; you can never expect to get uch more than 10 *s.* from the parents on the verage attendance of the children, and of course he whole salary you can offer is much too little r a trained master.

169. In one of your former answers you stated hat there were many people in your parish who ere not in a position to contribute much to the upport of the school; do you know any case of a arish in which there is not ample wealth to suport a school if there was the inclination to use it r that purpose?—I think there are a good any parishes where the subscription of 1 *l.* a ear from a person would be a good deal thought f by many of the inhabitants.

170. But do you know of any parish in which, aking the owners of land and the owners of all inds of wealth, as well as the tenants and occuiers in the parish, there is not ample means for eeping up a school, if the will were not wantng?—I do not suppose you could say that, beause the rent of land is always worth so much; ut then, supposing a portion of the land is owned y a large landowner, I hold that a large landwner cannot indulge what may be called his peronal feelings in subscribing; he is obliged to go pon some certain rules in fixing the amount of is subscriptions, and to give in proportion to he value of his estate in that particular parish; nd taking into consideration those who were unilling to subscribe, you would find very great ifficulty in getting a sufficient amount to support he school.

171. Would you wish any alteration to be ade which would remove the basis of the sysem of national education from voluntary subcription?—I think that the Government should lways make its grants depend entirely upon local fforts.

172. You would therefore not wish any change o be made which would discourage those efforts?—No.

173. If the Government were to make grants n inverse proportion to the amount of private ontribution, would not that, in your opinion, iscourage voluntary efforts?—I do not advocate hat; I only say that Government assistance hould never exceed the sum which is actually aid by the children, and that which is subscribed, and that the endowment should stand aside altogether, and should not count either way.

174. Mr. *Bruce.*] That is the existing rule, is it not?—No; the endowments are used now as Government money.

175. But is it not the existing rule, that the amount of the grant shall never exceed the amount of the subscriptions and the fees?—Yes; and what we complain of is that our small endowments are taken as Government money.

176. Mr. *Adderley.*] You would not in any way make the Government grant depend upon what may be called the poverty of the place?—You could not distinguish that very easily.

177. You could not distinguish the poverty of the place from the want of will, so as to make the Government grant increase in proportion to the poverty?—I do not see how it is possible.

178. You seem to think that any use of the diocesan inspectors in aid of the Government inspectors would be open to objection; is that your opinion?—I do not think it would be difficult, but I think it would not save much expense, all things being considered.

179. Do you see any objection to keeping up both systems of inspection, the diocesan inspection and the Government inspection, and to the same school being inspected by both bodies?—I think that that raises a very nice question, because if the reports differed it would be very awkward. If the Government inspector understood his work, and gave a sound report upon the school, and the diocesan inspector understood his work less thoroughly, and the people had more confidence in him, and he gave a more favourable report, but not so just or sound, there might be very awkward consequences.

180. Do you think that the presentation of a double standard year by year in the same school, the one inspector giving prizes where the other plucks, has a bad effect upon the education of that school?—I do not quite see the bearing of the Right Honourable Member's question.

181. Do you see any objection to the multiplication of examinations of the same children by different examiners?—There might be an objection, supposing that one of them understood his work and that the other did not.

182. Would it not be almost certain that the two would have a different standard of examination?—I apprehend that most of the diocesan inspectors would go upon the same principle as has been laid down by the New Code.

183. Have you had much experience of the reports of diocesan inspectors, as compared with those of Government inspectors?—No, I have not; I think that the examinations should take place as often as you could reasonably have them; for example, I should rather have an examination twice a year than once a year.

184. Have you many Dissenters in your parish?—Yes, a great many.

185. Is there a great variety of religious denomination in the county of Westmoreland?—Yes, in certain parts of it.

186. Do you see any possibility of economising the number of Government inspectors for the purpose of examination?—I apprehend that we have very few Dissenting schools in the county of Westmoreland; there are one or two in the towns, but such a question is never raised in our parishes; the Disenting children come to our schools just the same as our own children.

187. Mr. *Morrison.*] Does not a great deal of

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the land in the county of Westmoreland belong to what are called "statesmen"?—Not so much as used to belong to them; many of them were called "yeomen," and lived on their own property some years since.

188. And does not a good deal belong to non-resident owners who do not live in the parish?—Lord Lonsdale holds a good deal.

189. So that there are not many cases of a squire living in a parish, and owning the greater part of the land in the parish?—There are not very many such cases.

190. Are not many of the estates of those "statesmen" very much embarrassed?—Yes, since the new Wills Act in 1839, because they overvalue their estates, and they involve them by leaving too much to the younger children.

191. So that that alone would account for the difficulty in raising subscriptions from that class, would it not?—Yes, to some extent it would.

192. Does it not very often happen that a yeoman is poorer than a labouring man?—It very often happens that a yeoman, with a farm worth 70 *l.* or 80 *l.* a-year, has not only to work as hard as a labouring man, but harder.

193. The yeomen live a very homely simple life, do they not, taking their meals with the farm servants?—Many of them do so, but it is not done so much as it used to be.

194. You stated, did you not, that there was a great mixture of classes in the schools, and that the yeomen had no objection to sending their children there?—They have not the least objection.

195. Do you think that it would be fair for the Government money to be expended in assisting the education of children whose parents are land-owners, like those yeomen?—I have been asked that question before, and have been asked to consider it; it is a very difficult question to consider, but at the same time I think that it is possible to give an answer to it; I think that you might draw the line on the same principle as it is drawn now by the present Government arrangement.

196. Do you think that a system of rating, that is to say of obtaining money by rating as an alternative to a system of voluntary subscription, would be popular in such a county as Westmoreland, where the land is held as you have stated?—The difficulty involved in rating is the management of the rates; if people pay the money they like to have something to say about the expenditure of it.

197. Have you a very high opinion of the intelligence of the yeoman class, who would of necessity have to administer the local rates?—I have a very high opinion of the Boards of Guardians. I think that they do administer the funds which are entrusted to them with very great ability and care.

198. Is there not a very strong feeling on the subject of education among the ordinary farmers and yeomen of the Westmoreland parishes?—They all like to have their children taught up to a certain point, and no doubt there is a very strong feeling arising now from the inefficiency of some schools.

199. Do you think that those parents are sufficiently educated to be able to appreciate what a good school should be?—I think so.

200. Among those small endowed schools, the master generally has a freehold, has he not?—I am sorry to say that in some of them he has, and very awkward it sometimes is, but there ought to be some new regulations as regards those cases.

201. Has much been done with regard to changing the endowment schemes of schools in Westmoreland, by the action of the Charity Commissioners, or of the county courts?—Some new schemes have been put in force, several of them within my own knowledge.

202. You stated, did you not, that those endowments are of old standing?—Many of them are.

203. Do any of them go back to the time of the Reformation?—Yes; my present school (which I am sorry to say is in a very bad condition indeed, owing to certain things which cannot very easily be got over) goes back to the time of Thomas Lord Wharton, and a great many go back 100 and 150 years.

204. But, in the majority of cases, would not the endowment date from a period not earlier than the commencement of the 17th century?—In many of the small schools that would be so, and of course where the endowments have been properly employed in investments in land or otherwise, the endowments have in some cases become very good.

205. In the endowment deeds, is there generally any restriction to the Church of England?—Almost always, and not only that, but generally the benefit of the endowment is confined to one particular township, and sometimes the children belonging to that township are to go to the school entirely free, but all this wants dealing with very much indeed.

206. Are the Dissenters ever practically excluded from those endowed schools?—I have never had such an instance in my own experience of 20 years.

207. Would there be much objection to charging school pence in the case of those free schools, as has been done, no doubt, in many cases?—There would be great objection, I am sorry to say, amongst the people, until one could convince them that some great good was to arise from it. They have been accustomed to go themselves without paying, and to send their children without paying, and I know of one instance in my own experience where it is impossible to induce them to pay.

208. Does that objection apply as much to the farmers and to the yeoman class as to the labouring class?—Quite as much to the small farmers.

209. Viscount *Cranborne.*] You stated, did you not, in answer to a question from the Right Honourable Member for North Staffordshire, that the tone of the schools, where there is a trained master, is very much better than the tone of the other schools?—I do not think that I said that; I said that you might calculate upon having a better tone in general if you had a trained master, than if you had not a trained master. I do not think that I can have said that it was actually the fact, because my observation has not been sufficient to enable me to give an opinion upon the subject.

210. Even so, you would not say that a school with a trained master had a good tone, and another with an untrained master, a bad tone, but that the difference was one of different degrees of excellence?—Yes; I think that very often it may happen that a school which is taught by an untrained master will have a better tone than a school which is taught by a trained master.

211. Supposing there was not sufficient money to get a trained master, would you not think it better to have a school with possibly an inferior tone than to have no school at all?—Decidedly.

At

At the same time great harm might arise to a parish if the tone of the school were disregarded. Children's education is a great deal more than mere reading, writing, and casting of accounts. I think the formation of character is a great thing in a school, and the teaching of precision and accuracy, and habits of attention and order, are important matters.

212. But if you were condemned by circumstances never to have any trained masters, you would not despair of getting schools with a satisfactory tone?—Certainly; I think very much indeed depends upon the influence and efforts of the clergyman.

213. Did I rightly understand you to state that the trained masters were highly valued by managers of schools, and that they would obtain them if they could?—They are induced to obtain them now, because the Government money comes with them; but I am not at all sure that, if you could get Government money without the trained master as well as with him, you would not take the best man that offered, whether he was trained or not.

214. If you were inclined to do so, should you say that that was a wise system which prevented your doing so?—I am hardly competent to judge as to that, because we are suffering from the present system. We cannot get our children sufficiently well taught now. I certainly am strongly in favour of having schoolmasters well trained and taught how to exercise their art, if you can get them, because so much depends upon that.

215. You stated that the managers would endeavour to get rid of the present generation of masters, and to obtain trained masters; but when you used the word "endeavour," did you mean by that that there would be any difficulty in doing so?—The present regulation as regards the endowments entirely prevents many schools from doing that from pecuniary considerations. Yes.

216. Then unless some alteration is made in the Endowment Minute, even the death of the old generation of masters would not introduce you to a generation of trained masters?—Certainly not; I know several instances where the contrary has been the case; and now that wages and all other things are rising, of course you get a worse style of master for the same money.

217. You have no hope that in future it will be easier to get trained masters than it is now?—Certainly not.

218. Then those schools which are now too poor to get a trained master must, if the present rules remain, remain perpetually without Government assistance?—Yes, they must; in other words we should not be able to get Government assistance if we got Government inspection, because of the Endowment Minute.

219. Sir *Stafford Northcote.*] Do you suppose that among trained masters all will be equally good, or that among them there will be a residuum who are decidedly inferior?—No doubt there would be a residuum amongst them who are simply trained, and who have the system, as a system, perfectly, but without life and energy.

220. May it not be assumed that the rest of them will be employed among those schools where there are the funds to pay them best?—No doubt; I do not think that we in our neighbourhood get the best.

221. Therefore the choice of a manager of a small and poor school will lie between the residuum of inferior trained masters and the untrained masters?—Certainly; and that is why I think it desirable to pay upon results, without insisting upon the certificates in all cases.

222. Therefore is it not exactly in the class of schools of which you are speaking, that the evil effects of the quasi-monopoly which is given to the trained masters are likely to be most felt?—Certainly.

223. And the experience which the managers of wealthy schools have, though it may, to a certain extent, be different from yours, must not be considered as overruling the experience of the smaller schools?—Decidedly not; I think the small schools have suffered all along, and that they have not only got no benefit, but can get none under the regulations, as they now stand.

224. Do you find that any kind of jealousy exists among the clergy, or among the farmers, or others in the small parishes with which you are acquainted, of the trained masters, as being men who are at all disposed to give themselves airs, to set themselves up above their position?—There has been a jealousy of Government interference in the first place, and no doubt many of those trained masters have rendered themselves obnoxious to the inhabitants from their peculiarity of manner—that is going off in a great measure, but a great deal of evil arises with respect to schoolmasters in this way; for instance, those old fashioned schoolmasters are very often employed in doing parish work, and they get a sort of quasi-influence, which is very injurious to the managers and management of a school and to themselves.

225. *Chairman.*] With regard to your statement as to the divisions of your parishes into many townships, is not your own parish divided into so many townships as to make it necessary that there shall be more than one school in that parish?—Certainly.

226. Is that the case in many other parishes?—In the parish of Morland, where I was formerly curate, there were several townships, and there are four or five schools in Morland parish.

227. Has the attempt ever been made to correct the difficulties which arise from your schools being too small, by combining some of those townships together for the purpose of a district school?—No; but that is a subject which I have often thought about, and I have no hesitation in saying that very great good might arise if you could make a central school of a superior character, and then have dame-schools, or something rather higher than an ordinary dame-school, in those distant localities.

228. Is the size of those townships such as to create any practical difficulty, from the distance which the children might have to go to attend a combined district school?—The distances might, perhaps, be two miles, but in past times there was no difficulty in the children going to those central schools, and I do not suppose that there would be much difficulty again if there were no school in the immediate locality; but if there is a school in the locality the parents generally prefer sending their children to that, though it may be of a somewhat inferior character, to sending them a longer distance. It is only when there is a decided inferiority in the nearer school that it is otherwise.

229. If two or more of those townships were combined for the purpose of a district school,

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would you not be able to have a much better school than you now have for a small locality?—No doubt that would be so. I established a central girls' school about nine months ago, and the children came to it from very distant parts of the parish indeed, but the average attendance is only about 66 or 67 per cent. as compared with the number in attendance during the quarter. The distances prevent the children from attending regularly, and the consequence is that when the inspector comes and you have to make your returns, first of the average attendance, and then of the number of days attended by each child that is to be examined, you are greatly disappointed because you cannot possibly get their attendances.

230. In the case of your parish, would it be possible to combine two or more townships in one school, so as to give the children not more than two or three miles to walk to attend it?—Yes; but the difficulty would be very great. There would be some legal difficulties in the way.

231. I presume, therefore, what you really require in order to effect what might be a very great improvement is some means of organisation for that purpose?—Some means of organisation would be most useful.

232. Supposing those means of organisation were to be provided, either by Government or by local arrangement, do you think that it would be considered a great advantage, and that it would much facilitate the extension of education?—I think it would give a superior kind of education, because it is quite impossible in those small schools to get a man of very high tone or a very good teacher. There is a school in the township of Winton containing 301 inhabitants, and there is another at Kaber containing 268 inhabitants, according to the last census.

233. Are you of opinion that such an arrangement as that would improve the schools?—I think it would have that effect.

234. Have you in your part of England any diocesan society?—Yes, we have.

235. Is the action of that society useful?—It has been very useful in organising schools. It has employed one and now it employs two organising masters to go about to the different schools staying a month or five weeks at each school, arranging the classes and teaching the master how to teach.

236. Has that society considerable funds at its disposal?—It is supported by subscription.

237. Do they make grants to schools?—To some extent they make grants for books and apparatus, and also to a small extent for building.

238. Either with or without aid from the central department, as might be found necessary, might not that society be rendered very instrumental in organising such district schools as I have suggested?—It has been very useful, but what has no doubt been wanting in the work of that society is, that there should be some following up of the work of the organising master by inspectors, to see what effect had been produced, and what effect remained.

239. Mr. *Bruce.*] In answer to a question put to you by the Right Honourable Chairman, you suggested that there were legal difficulties in the way of the union of the schools of small townships; what are those legal difficulties?—The jealousy of the trustees, any one of whom might prevent it.

240. You think that you could not get the trustees to unite their funds for the purposes of maintaining one school in common?—I think not, without considerable difficulty.

241. Has that attempt ever been made?—No; but any attempt that is made to interfere with the power of those trustees has always met with much opposition, and has created much difficulty. Of course, I hope by-and-bye to draw the majority of children in the parish to a central school, when I can get it into operation.

242. Are you aware that nothing is more common than the union of a number of small endowments for the purpose of obtaining one good school?—I was not aware of that. I am aware of the existence of Miss Burdett Coutts's system, as it is called.

243. Are you not aware that applications to the Charity Commissioners, approved by the trustees and inhabitants, are constantly made for that purpose?—No such case has come under my observation.

244. Mr. *Morrison.*] Are the present governing bodies composed, as a rule, of residents in the township for the benefit of which the school was established?—I should say that, as a rule, they are; but probably some gentleman who may live at a distance, and own a considerable property in the township, may be one of the trustees.

245. In what way do they generally obtain their masters?—It is not very pleasant to pass a judgment upon one's neighbours; and no doubt they do the best they can. They generally advertise and receive testimonials, and they select the one they think is the most suitable person. They state the amount of endowment and the probable amount of salary, and then the testimonials are sent in, and examinations are sometimes made of the master by some neighbouring clergyman, and the trustees, as a general rule, take the best man that offers.

246. Do not some of the townships contain a very large area of land with a very limited amount of population?—They do.

247. So that many of the townships would not have a sufficient number of children within them to support a school, even if you could obtain the necessary funds; is not that so?—Many of those townships to which you allude have a small endowment, and if we could get the Government grant in addition to that endowment, such grant in addition to the sum paid by the children and what is subscribed, would no doubt give a great stimulus to education, because a subscription to a limited extent would be got up for a certificated master.

248. Do boys ever come from other places to those endowed schools, and board in the township for the purpose of attending them?—Not very frequently; but it is sometimes done.

249. If there are different schools within the limits of one parish, do they ever go from one township to the school in the other township?—Yes; if there is a decidedly good school, they often go from one township to another, even if there is a school in the township where they live.

250. You state that those parish schoolmasters are often employed in parish work; are the Committee to understand, do you mean, as clerks and sextons?—No; they are employed in keeping the parish accounts, and in making and writing out the rates for the overseers, and as clerks to the vestry, without much pay, and performing all such little parochial duties, which I am inclined to think is a very objectionable arrangement.

251. *Chairman.*]

251. *Chairman.*] I presume, from an answer which you have just given, that you find the labouring classes in Westmoreland very sharp in detecting which is the best school, and eager to send their children to the best school?—I think there is no doubt of it.

252. After the master of an endowed school is elected in the manner which you have described, what power is there of getting rid of that master, in the event of his being worn out or incompetent?—In many cases, I am sorry to say, there is no power of getting rid of him; but where the appointments have taken place within the last few years, in the majority of cases, they have generally made him sign an agreement that he would go at three months' notice. In many of the schools, however, and, for instance, in my own in Kirkby Stephen, it is very difficult to get rid of him.

253. May the Committee presume that those appointments were made before that great attention was paid to education which is now given to the subject?—Yes.

254. Mr. *Adderley.*] Is that appreciation of a good school in the county of Westmoreland, a feature of recent appearance?—I can hardly answer that question; it is within my own experience that during the last eight or ten years, it certainly has been the case.

255. Do you think that the demand for good education is on the increase?—There has always been a very great appreciation of education in Westmoreland.

256. *Chairman.*] Has that been the case amongst all classes?—Amongst all classes.

257. Mr. *Morrison.*] Do any of the schools teach Latin now?—Some of them do so still, but not very many of them.

258. Do any of them teach French?—One or two do so, but not well.

259. Mr. *Adderley.*] What is the greatest difference between the payment made by a tradesman and that made by a labourer?—Unfortunately they all pay alike, in many cases, and that is a very great difficulty; but if these schools were in receipt of the Government grant it would be necessary to make a distinction between children who were not too well off, and those whose parents could afford to pay, and charge accordingly; for example: Government does not now give a grant to the children of parents who are above the rank of artizans, and if that rule were more extensively applied, it would, of course, have to be met by a rule regulating the payment of school pence in proportion.

260. Do not your deeds of endowment generally stipulate for a certain number of children being educated freely?—Many of our deeds of endowment stipulate that a certain number of things shall be taught to the children free of expense, but there is no difficulty in that.

261. Do I correctly understand you to state that Lord Lonsdale's 10 *l.* goes towards gratuitous education?—It does.

262. Mr. *Morrison.*] How could you possibly draw the line between yeomen who might have 20 *l.* a year or who might have more than that, and others a little below them?—You must select a standard, either of rate or rent, and act upon it.

263. But those yeomen are practically labouring men, are they not?—They work on their farms.

264. Do they not go southward in the harvest time?—No, they do not do that; they never work for hire, they work on their own lands, and so do their families. That would also influence our schools, as regards average attendance, because we have no industrial schools; the industrial work of our schools is taught at home, and taught very beneficially, and therefore I do not think that we should be too severe upon children who are kept at home in certain seasons to learn work, because what are many of them to learn but work, and how can they learn it better?—Our schools are fullest in winter.

265. Mr. *Adderley.*] Do you think that 100 days in the year is too large an attendance to insist upon?—I think it is for country schools; at the same time, you should have such a number of days as clearly to connect the child with the teaching of the particular school, and some rule to prevent children passing from one school to another, merely for the purpose of earning the grant.

266. How do you manage to get quarterly payments from children who have to tend sheep on the hills, and who necessarily give very irregular attendance?—It gives irregular attendance, but I do not think that it makes much difference as regards payments. I raised the quarterly pence in my girls' school in Shap to 4*s.* a quarter, and it certainly worked very well indeed.

William Ballantyne Hodgson, Esq., LL.D., called in; and Examined.

267. *Chairman.*] You have given a great deal of attention to the subject of National Education, have you not?—Yes.

268. Are you, or have you been in any way professionally connected with National Education?—My sole acquaintance with it officially was as Assistant Commissioner of the Commission which sat in 1858-59, which was presided over by his Grace the Duke of Newcastle. I had charge of one of the two London districts on that occasion, and my report forms part of the Commissioners' Report.

269. In virtue of your connection with that Commission, you sent in a report, as you have just stated; in that report did you touch upon the policy of that regulation of the Committee of Council which makes it an indispensable condition of assistance from the Government grant, that the schools shall be conducted by a certificated master?—I did. I have the report here, and it may save the time of the Committee if they will allow me to read a few sentences which are devoted to that subject; "I have heard it objected, and I agree with the objection, that it is unwise (admitting the wisdom of the grant itself, of which I give no opinion) to exclude from the grant unregistered or uncertificated teachers, if their schools be found fairly efficient. It may be well to exact this condition from young teachers who have been regularly trained; but there are still many very worthy teachers whose start in life dates from a time anterior to the establishment of training schools, and who, even if comparatively deficient in learning, are skilled in teaching and in managing the pupils. What is it that is desired? Is it not effective teaching and school management? Is not learning at best only a means to this end and a means that

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that often fails to attain this end? What is the best proof that this end has been attained? Is it not afforded by the school itself? To examine the master instead of his school is to prefer the worse to the better mode of ascertaining his efficiency, and is at variance with the rule of judging of the tree by its fruit. The principle here involved, which applies to more than mere capitation grants, was brought strongly under my notice by the case of Mr. Angel, who has been for 20 years the energetic and successful head master of the great Jews' Free School in Bell-lane, containing now 1,068 boys. As he declined to submit to the required examinations, though a man of much higher attainments than ordinary schoolmasters, it was only through an evasion of the rule by the acceptance of one of his assistant teachers, a certificated master, in his stead, that his school became connected with the Privy Council. It may fairly be asked whether such an exception justifies or condemns the rule, and it seems from such a case not unlikely that this restriction may sometimes 'exclude good teachers and their schools from assistance.'"

270. Are the Committee to infer from that passage that you think that the principle of paying by results, is hardly consistent with the imposition of conditions as to the mode in which those results are arrived at?—I think that a thing may be better judged of by the results than by the mode in which those results are arrived at.

271. Supposing this condition to be relaxed and payments to be made upon results alone, do you think that practical difficulty would arise as to the mode of carrying out such inspection as would be necessary under that system?—The schools are now inspected, and there would still remain the same inspection of schools.

272. Do you think that the inspection which is now given would be sufficient in the event of such a change?—May I ask if the Right Honourable Chairman alludes to the change which has taken place in inspection since the introduction of the Revised Code.

273. Would that inspection, as it stands, either in its character or in its quantity, be sufficient, if so great a change were made in the whole policy of the system?—I think that so far as the present system concentrates the inspector's attention on the three items of reading, writing, and arithmetic to that extent, it greatly, and I may say necessarily, draws his attention from what I individually consider the much more important points of school discipline and school management.

274. Would you concur in the opinion which has been expressed before this Committee by a very eminent witness, that the certificate of a master is so far a guarantee of the character of the school as to make a far less degree of inspection necessary than would be necessary if you had not that guarantee?—I think not in the higher departments of education, for many of the best teachers whom I have ever known have not been certificated masters or even trained masters. I am an advocate for the training of the masters; but as it is said of the poet so it may be said of the teacher, "*Nascitur non fit*," and if I were called upon to institute a comparison between the trained and the untrained teachers, I would rather have natural capacity and disposition without the training, than the training without the capacity and disposition. I think that it is best when the two things go together, but the mere obtaining of a certificate is no security that the master has anything more than a certain routine acquaintance with the subjects which he has acquired in his training college, and he may be very radically deficient in the many higher qualifications which a teacher ought to possess.

275. Are the Committee to understand that you do not consider the certificate as affording a presumption that the school is efficient and good?—I think not. I will go further, and say that there is a large class of young men with regard to whom the routine teaching of the training school does very little, if anything, to develope their intelligence. It may even tend to make them satisfied that they are masters of their profession, so that, when they have schools of their own, they become dull copyists of the set forms to which they have been accustomed.

276. Do you, in fact, think that it would be dangerous for an inspector to rely upon the fact of a master having a certificate?—In regard to the higher points to which I am now alluding, I think it would be dangerous.

277. You stated, did you not, that your official connection with the Royal Commission was limited to the metropolis?—It was.

278. May we presume that it had reference to a good many schools within this metropolis?—A great number, 739 in all. I may add, that my inspection, so far as the amount of it went (I am not speaking of the number of schools), was directed to those schools which were not in connection with the Privy Council. I visited all the schools in my district; but as the schools which were under the Privy Council were already reported upon by the Privy Council inspectors, it seemed to me to be my duty to report principally on those which were not inspected. At the same time, my knowledge of the two classes of schools enabled me to compare the two systems.

279. What was your district?—My district embraced six unions in London, partly in the eastern district of London on the Middlesex side, and partly on the Surrey side. Their names were as follows: Wandsworth, and Clapham, Newington, St. George's, St. Saviour's, St. Olave's, and East London.

280. Those districts are in the poorer portions of the metropolis, are they not?—Yes, chiefly.

281. What are the relative proportions of the schools which are, or are not, in connection with the Privy Council in those districts?—This Report is dated 1859, and this being 1866, I do not know that the figures would throw much light upon the present position of things.

282. Do you suppose that there has been a great deal of change during that period?—I think that it is possible.

283. Can you state, from the knowledge which you then acquired, what were then the proportions?—The figures are all most accurately tabulated with the Report; without taking up too much of the time of the Committee, I do not know that I could give now the required statistics; but I could furnish them.

284. Can you state whether the proportion would be half of the one and half of the other?—Of 153 public week-day schools, 78 were, and 75 were not, connected with the Privy Council.

285. Did not your official duties lead you more to the examination of the latter?—Yes.

286. In examining the condition of those schools (and I presume that they were in the aggregate

ggregate very numerous) in that district, which were not connected with the Privy Council, did you find many schools where the master, not being a certificated master, had got his school to such a state as would have entitled it to receive grant, if he had been a certificated master?—I did not; I found that most of the schools which were not connected with the Privy Council were either of a very low class, many of them being what are called Adventure Schools and Dame schools, and many of them being conducted by persons totally unqualified to teach, and some of them were old endowed institutions almost effete, and very inefficient indeed; so that I give in my evidence a strong testimony in favour of inspected over uninspected schools.

287. But do you think that it would be possible so to alter the system as to extend the benefit of inspection to those uninspected schools? — I cannot say how far it might be possible to do it, because that depends on the constitution of those schools, and upon the charters or conditions under which they exist.

288. Were those schools established for the most part in localities where a higher class of school would have been valuable and desirable?—Yes; there were many of them extremely small schools, with from six to 25 pupils; the rooms were merely rooms in very poor houses, and there was no proper provision for school teaching; and, in fact, the state of them generally was very wretched.

289. From what you observed in that district, where would you attach the blame for the fact that the educational system of that locality is so defective?—I cannot fix it in any special quarter, the interest in education which is now shown is of comparatively modern origin; the schools which existed mainly in that district, putting out of the question endowed schools, are simply opened for the purpose of enabling persons to obtain a very humble subsistence; sometimes they are kept by men and sometimes by women, and many of them of a very migratory kind; they are in one street to-day, and another day in another part of the district.

290. Did you form the opinion that the restriction of aid to schools which had a certificated master, had much or anything to do with the defective condition of education in that district?—I did not.

291. Did your experience in that district conduce to your forming that opinion which you have expressed, that the imposition of that condition is inconsistent with the principle of payment by results?—That was the opinion of several masters with whom I had opportunities of communication, and it is their opinions which I communicate here rather than my own; at the same time I cordially concur in them. The Revised Code did not then exist.

292. Are you of opinion that the condition of those schools might be raised and improved, if some system could be devised by which pecuniary aid could be extended to them?—I think that benefit would accrue rather by the substitution of other schools than by the improvement of the class of school of which we are now speaking, for they are too small and too poor for anything to be made of them.

293. But would it not be your opinion that it is for the want of pecuniary aid, that better schools are not substituted for those defective ones?—I think so.

294. Have you ever had an opportunity of visiting and inspecting schools in other districts besides that with which you were officially connected?—Yes; wherever I have been, in England, I have visited schools, but simply as a stranger, and not officially. When travelling, *e. g.* in Hampshire or in Oxfordshire, I have visited a considerable number of schools, on the whole.

295. Are you now speaking both of rural schools and town schools?—Yes.

296. Has your experience with regard to rural and town schools in other parts of England still led you to the same conclusion, that the condition as to the appointment of certificated masters is an unwise condition?—Yes; I have found good rural schools conducted by masters who were not certificated, and still more conducted by school mistresses who were not certificated, and I have found some cases of alleged hardship where teachers who had given satisfaction to the managers left the school because their employers were anxious to put the school under inspection.

297. Have you, in many instances, met with masters or mistresses of schools who produced satisfactory results, and by their teaching would have enabled those schools to have received aid, if it had not been that aid was forfeited on account of that condition of the certificate?—I have one school particularly in my view just now, which is not in connection with the Government, in which the results are very satisfactory, and in which the teacher is not certificated.

298. Do you bear it in your recollection whether you have seen, either in towns or in rural districts, many schools so situated?—I cannot say that I have.

299. But is it your opinion that it is not a wise condition, and that the system of education in this country might be improved if that condition were relaxed?—Yes, my opinion being mainly founded on my personal knowledge of many teachers, both male and female, who are remarkably efficient as teachers, but who have had no training in training colleges.

300. In that particular instance to which you have referred, was the efficiency of that school at all impaired for the want of the funds which would have been derived from the grant, had they been capable of earning it?—It might, no doubt, have been enlarged and made available for a larger number of children.

301. Where was that school?—It was in Hampshire.

302. Was it a rural school?—It was a rural school.

303. Was it a large school?—No; it was a small school; it might have been a larger school had there been a grant obtained for it.

304. Have you turned your attention much to the large amount of population, and the large number of parishes under the present system which are deprived of any aid whatever?—I have merely seen the official statement of the proportion of the numbers, and I believe that the number of inspected schools throughout the country is very much in the minority, and that the great majority of schools are not in connection with the Privy Council.

305. Are you of opinion that such a system is very defective, and that the advantages of education are not extended to the whole country, as they ought to be?—A system which embraces only the minority of the schools in the country

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can scarcely be called a national system of education.

306. Have you formed any opinion as to the kind of instruction which is given in the assistant schools?—Yes.

307. What is your opinion on that subject?—I think that it is too much a matter of routine and of teaching of signs, that there is not much in it (and still less than there used to be) of what can elevate and expand the intelligence, and I find that opinion confirmed by extracts from most of the inspectors' recent reports.

308. To what do you attach the blame for that deficient system of instruction?—I think that it is a misfortune that the attention of teachers is so much concentrated, and their interests made so much dependent upon the prominence which is given to the mere mechanical parts of teaching. I think that in ordinary times there is too great a tendency to fall into that state of things, and that tendency is greatly encouraged by a system which makes the maintenance of the teacher and the preservation of the school dependent upon those elementary matters.

309. Mr. *Bruce.*] Did I correctly understand you to state that you had no desire to see the State assistance extended to those small adventure schools, having from six to 40 pupils, and held in bad rooms?—I do not see how it could be extended to them.

310. Can you imagine that the withholding of grants, or the imposing of certain conditions of efficiency, very often leads to the substitution of good and healthy schools for bad and unhealthy ones?—It is probably so.

311. Can you imagine that heavy pressure is often put upon the Department to assist schools, the very conditions of which are adverse to good teaching, and to health, and that appeals *ad misericordiam* are made, which being refused would lead to the substitution of good schools?—That is very likely to be the case, I should think.

312. Therefore it would not altogether do to relax the conditions upon which Government aid is given?—Certainly not, so as to give aid to the inefficient schools.

313. Would you make the mere assertion of poverty the reason for giving assistance?—Not to an existing school; I am speaking now of those private adventure schools which are held by incompetent persons.

314. What is the sort of assistance which you would give towards the establishment of better schools in a district which is barely provided in that respect?—I think that the institution of one good school would supersede all those humble and worthless schools.

315. But upon whom would you place the responsibility of providing that school?—The question is very different practically as regards the town, and as regards the country; may I ask to which of the two the present question of the Right Honourable Member refers.

316. My question referred more especially to the country; you have spoken of large and populous districts, which in your opinion were badly supplied with schools, and which received no assistance from the State?—I said rather that they were supplied with bad schools. There are, of course, the British and Foreign and National schools already in existence in the metropolis.

317. But how would you bring the State assistance to bear upon those districts?—I cannot see how this can be done, unless it were by a system of general rating; that seems to me to be the only system which would be likely to make education universal, and whether it might not be necessary to superadd to that some compulsory enactment I am not prepared to say; I think that the tendency of public opinion is in that direction.

318. Viscount *Cranborne.*] Do you mean that the enactment should be compulsory as forcing the children to go to school?—Yes; I referred to compulsory attendance.

319. Mr. *Bruce.*] We are at present inquiring into the best mode of applying the present system to education; how would you propose so to alter the present system as to supply good schools where there are none now?—I do not think that it would be possible under the present system to do so; I contemplate decidedly a revolution of the present system. If the country is to be embraced by a national system of education, I see nothing for it but local rating, with the possibility of compulsory attendance in the future.

320. Wherever there was local rating there would be local vigilance and local supervision, would there not, which would not exist if a central department supplied the funds?—Just so; perhaps the Committee will allow me to mention, that I was one of six persons who, in 1847, started the National Public School Association in Manchester, the principle of which was local rating, and that led to the establishment of another association also in Manchester, and the two checkmated one another, and both ceased to exist after a few years.

321. Is not the present system founded upon certain voluntary efforts, and upon the requisition to comply with certain conditions of health and efficiency?—Yes; and where the want is most urgent there is perhaps least felt the existence of the want, and the least inclination to supply it. This seems to me vastly more important than the question of certificates.

322. Did you not give it as your opinion that under the present system voluntary effort should not be dispensed with?—Far from it, unless it were superseded by compulsory rating.

323. But you are inclined to dispense with some of the conditions of efficiency under the present system, are you not?—That is my view, so far as making masters hold certificates is concerned. I quite agree that it would not increase the efficiency of education to grant aid to inefficient schools, but what I wish to be understood to say, is this, that I would not make the mere gain of a certificate on the part of a master an essential of aid to the school.

324. Then would you substitute for that amount of efficiency which is supplied by the possession of a certificate, an increased and more stringent inspection?—Yes, and a more enlarged inspection of the school; such an inspection as I understand existed before the Revised Code came into operation, and which I think (whether or not that is so) ought to exist. I mean inspection which shall look at the school and judge of its general condition. One who is accustomed to teach, a practical schoolmaster, on going into a school, forms a notion in a very short time whether the master exercises a good influence on the school or otherwise, and I think that the inspection should take all these things into account.

325. Are you not aware that under the old system

system equal payments were made to schools which really were of very different degrees of efficiency?—I believe that that was the case.

326. How would you so supplement the present system as to give sufficient security that you were paying for a good article if you abandon the condition of certificates?—I can only imagine it to be done by increased intelligence and activity on the part of inspectors as to what I consider to be the essential merits of a school.

327. It is generally admitted, is it not, that a good master does a great deal more for a school than merely give instruction in reading, writing, and arithmetic?—A good master does much more than that.

328. Do you not think that on the whole, although there may be exceptions, and remarkable exceptions, in the case of men with great natural capacity for teaching, a two years' training is a great security for the acquirement of the power of teaching?—I think so; so far as it goes, certainly.

329. Must not such training also have a good effect upon the moral character of the master?—It ought to have.

330. When the tone of a college in which a master has been trained is good, will he not probably be a man of a higher tone than a man who had not had those advantages of training?—Yes; but I fear that these colleges are sinking, not rising.

331. Considering the limited manner in which the Government assistance is granted, and that it has been always held up to afford a stimulus to the quality of education as well as to its quantity, do you think that the certificate could safely be dispensed with?—The question applies necessarily to exceptional cases. I think that it is very well to have a provision which shall enable the master to get the two years or more in a training college; but if there arises the exceptional case of a master who has not had the training, and who yet produces the good results, it seems to me an unnecessary requisition to exact the inferior condition when you have the superior one.

332. The good results being in your opinion something more than reading, writing, and arithmetic?—Certainly.

333. Do you think that that condition could really be ascertained without a very repeated and prolonged inspection?—Certainly. Inspectors tell us that now; with all the additional and minute work which is put upon them by the Revised Code, the testing of the individual acquirements of a large number of pupils under three heads, they can do the whole in a very short time. The thing which I mean is, that of which a judgment can be much more rapidly formed by the general impression which the school leaves on the minds of those who visit it. I think that a day, or even half a day if the school were small, might give an inspector, and used to give an inspector, a very good impression of the general character of the school.

334. Do you not think that there would be a considerable danger of the inspector lowering his standard, both of examination and his estimate of what you call the tone of the school, to suit the character of the schools which he had to examine?—I do not see why or how that should arise; I may not perhaps exactly understand the question, but so far as I do understand it I do not see how the danger arises.

335. Mr. *Adderley.*] I understand from your extract from your report that you consider generally that it is unwise to exclude uncertificated masters, if they are efficient, and that you prefer attempting to ascertain their efficiency by examination rather than trusting to training for it; but does not any national system require a large and regular supply of teachers, so that it could hardly trust to the accidental finding of good ones?—I think that it should not trust to accidentally finding them; I think that it should provide the means of training undoubtedly as a general rule.

336. If you have to supply 10,000 masters you cannot trust to the principle *nascitur non fit?*—I do not wish to trust to it; I only apply the principle where the case has occurred.

337. Do you think that according to your plan the training colleges would not cease to exist?—I think that if they be really worth anything they ought to hold their ground against the few masters who have not had the advantage of their training.

338. They ought to hold their ground by producing better masters, but are you quite sure that the schools think it necessary to get a better master than was just sufficient to enable them to obtain the grant?—I do not know.

339. Supposing the payment to be made by a minimum result, as it is now, would there not be a temptation to school managers to get masters who were just sufficiently good to comply with that minimum test, and to become careless of their having the other qualities which training colleges give them?—That supposes that the untrained master would be paid less than the trained master.

340. Can you not always get an inferior master for less money than a superior one?—But that is assuming that he is inferior. Suppose that in the case of a school which wants a master, two offer themselves, the one being trained and the other untrained, I do not see why the managers of that school should choose the untrained man in preference to the trained man, unless the former were willing to come for a smaller sum, which, if he were an efficient man, and had other schools open to him, he would not be disposed to do.

341. Do you see no danger if the certificate is not stipulated for, of schools getting masters just sufficient to pass the minimum result and no more?—I think that I cannot answer that question further than I have attempted to do. The greater the advantage of training, the less reason for its enforced monopoly.

342. Do you think that there would be such a demand for good masters throughout the kingdom, that, although the grant should be given without a certificate, managers would generally come still to the training colleges for masters?—I think that it is very likely that they would.

343. Upon your plans you must take them at random, and if upon examination they are found inefficient you must dismiss them; would not that be the case?—Will you allow me to except to the phrase, "at random;" I should wish them to be dismissed if they were incompetent, certainly.

344. According to your plan, you propose to get masters wherever you can find them, test them by examination, and dismiss them if they are inefficient?—Yes; but I did not allude to examination of the masters themselves, but to examination of the schools; so that where a

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master was found to have a school of his own which was efficient, that should be a better evidence of his efficiency than any amount of individual training, or even of individual examination.

345. Has not the training of teachers been the chief object, and also the chief result of the whole national system of education in this country?—I think that that is one of its most valuable features.

346. Was it not the sole original intention of the department, and has it not been the chief result of the system?—It is a very important result, but I am not prepared to say that it is the most important result.

347. Do you know of any system of education in any country in which the training of teachers is not a principal part?—I do not. I think that if the Government did nothing but train teachers, it would do a most important service; perhaps the Committee will allow me to mention that I am on the committee of a registration society which aims at obtaining an Act for the registration of teachers, so that the public shall have the means of discriminating between those who have had some process of training for qualification, and those who have not; but, at the same time, it is not to prevent the public from employing unregistered teachers if they think fit.

348. Are you acquainted with the system of training in the training colleges?—I have visited those at Battersea and in the Borough-road.

349. Do you not think that the work in practising schools, training in colleges, mutual examination, the discipline of such colleges, and the contact with the principal, is likely to produce qualifications in teachers which nothing else would produce?—I think that it is exceedingly valuable.

350. Would you not be of opinion that it is not likely that any man, however superior he might be naturally, who had not had such a training, would have the exact qualifications for teaching which a man who had had that training would possess?—If the training colleges do their duty, an average man ought not to have as high qualifications.

351. You stated, did you not, that in many cases the schools in the district which you examined had uncertificated masters, because of the masters declining to submit to examination?—In some cases that was so.

352. Is that a usual case?—Certainly not.

353. What was the general ground upon which you think that they declined to submit to examination?—Generally, that they were somewhat advanced in life, and had not had in their youthful days the advantages which young men have now, and they did not wish to go again to school, but they were perfectly competent to discharge their duties.

354. You seem to think that a rating system is the only system upon which we can get national education generally established throughout the country, is that your opinion?—Yes.

355. Have you considered the difficulty of managing a rate which had to be distributed amongst several religious denominations?—The difficulty certainly exists; but the fact of its existence is no argument against endeavouring to overcome it.

356. But have you sufficiently considered the point to enable you to arrive at a satisfactory conclusion in your own mind that it is possible?—I cannot go into any details of any scheme as to its being possible.

357. Have you considered the point sufficiently to satisfy your own mind that it is possible?—On principle, I hold the theory of joint secular and separate theological instruction.

358. Mr. *Morrison.*] If we have a rating system for the purpose of education, the locality would have the power, would it not, to vote or to refuse a rate?—No; I think there should be a compulsory provision that, in the event of a school not being provided, the locality should be compelled to provide one.

359. In the hands of what body would you put the compulsory power?—I should be very glad to send to the Committee a copy of the proposed Act of the Public Schools Association, in Lancashire, which deals with that question, and that would be more valuable than any individual opinion which I could give upon the subject.

360. Mr. *Adderley.*] That is a secular scheme, is it not?—Yes; but it deals with the difficulties of the case.

361. Mr. *Morrison.*] But, in the case of an education rate, would you contemplate the case of a locality being allowed to provide its own schools by subscription among the different religious bodies, as at present?—Surely.

362. It would only be in the event of there being no provision whatever that the State would interfere?—Exactly so.

363. Mr. *Stirling.*] You mentioned an Act which was proposed at Manchester for the registration of schoolmasters; what sort of registration did you mean?—There is a little confusion between two different things in the Honourable Member's question. The Manchester Association was the National Public School Association for establishing schools, first in Lancashire, and afterwards throughout the country at large. The other point to which the Honourable Member's question, I suppose, refers, is a registration which has been recently proposed by schoolmasters themselves, for the purpose of obtaining a recognition of their profession as a profession. They propose to have a register somewhat similar to that which exists in the medical profession, with this difference, that there shall be no penal Act which shall prevent an uncertificated master from obtaining payment of his fees. The Medical Act prevents a medical man who practises from recovering his fees, unless he be properly registered, so that the object of the masters is, that while they wish their profession to be recognised as a profession, they do not wish to exclude the competition of those who do not happen to be registered.

364. Would this register contain a record of the length of their services and the certificates which they had obtained, and of any successes which had followed their efforts?—Probably. I may add, that the representatives of this association (of which the president is the Rev. Thomas Jackson, who was the Head Master of the Battersea Training College, and of which one of the members is the Rev. Dr. Jacob of Christ's Hospital) had an interview with the Commissioners, who are now sitting under the presidency of Lord Taunton, and all the documents were laid before the Commission a few weeks ago. I shall be very glad to send a copy of the papers to this Committee.

REFORM CLUB PALL MALL

Tuesday, 6th March 1866.

MEMBERS PRESENT:

Mr. Adderley.
Mr. Bruce.
Mr. Clay.
Mr. Henry Cowper.
Viscount Cranborne.
Mr. Howes.
Mr. Shaw Lefevre.
Mr. Morrison.
Sir John Pakington.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

THOMAS SOPWITH, Esq., M.A., F.R.S., called in; and Examined.

T. Sopwith, Esq., M.A., F.R.S.
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365. *Chairman.*] You have for some years held the position of chief agent to Mr. Beaumont's mines in the North of England, have you not?—For 21 years.

366. But throughout that period, and throughout a still longer period, have you taken a warm interest in the subject of popular education, and given a good deal of attention to that subject?—I have given some attention to it.

367. Have you been in the habit at any time of inspecting schools and of giving your attention to the best mode of encouraging schools in different parts of England?—More particularly so in the mining districts, where the schools have come under my own immediate notice; but I have occasionally visited schools in different parts of the kingdom.

368. Have you not, at different times, inspected the schools of the present Dean of Hereford, when he was the incumbent of King's Sombourne?—I never was at his school, but I am very well acquainted with him, and I have visited in company with him, and Professor Pillans and others, who took considerable interest in education, many schools in England, merely for general information, and not in the way of any authorised inspection.

369. But, from the interest which you take in the subject, and from your desiring general information upon it, has it been your practice to visit and inspect schools in different parts of England?—It has.

370. During the period that you have held the office of mining agent to Mr. Beaumont, have you given particular attention to the schools in that district?—I have.

371. That is a very extensive district, is it not?—It is of considerable extent.

372. In what counties does the district lie?—In the counties of Northumberland and Durham.

373. What number of schools has Mr. Beaumont contributed to support upon the estates which are his property in those counties?—I should say, speaking generally, that he has subscribed perhaps, to about 20 schools.

374. I have before me a list, with which you have been good enough to supply me, of 27 schools which are in the mining districts; are all those schools on the property of Mr. Beaumont?—Those have all been more or less contributed to by Mr. Beaumont. They are all upon his royalties; and some of the larger schools are expressly built upon his property, but some of the lesser schools are not so, although they are within the limits of Mr. Beaumont's mining district, in which the royalties and rights of mining belong to him.

375. From the fact of those 27 schools all being in the district in which Mr. Beaumont's mines are situated, have you yourself given personal attention to those 27 schools?—Not to all of them; but I have done so in the case of the larger and principal ones.

376. Are any of those 27 schools in connection with the Privy Council, or receiving aid from the public funds?—Two of them have been recently placed under inspection, and arrangements are being made for placing four others under inspection.

377. Where are those six schools situated?—One is at Allenheads, in the county of Northumberland; the other is at New House, in the county of Durham; and those two have already been placed under superintendence; or rather, I may say, that the New House School has not entirely been so placed, but arrangements are being made for it.

378. How long have those two schools been in connection with the Committee of Council?—Allenheads has only been so during the last year; and I can scarcely say that New House Schools are yet quite under inspection; but a trained master and mistress have been appointed, and arrangements have been made with the Government inspector, by which we expect that they will, together with four or five other schools, be put under inspection in the course of this year.

379. You expect that the other four will be placed under inspection during the current year?—I think so.

380. From what circumstance has arisen the change, with regard to those six schools, of placing them under the Committee of Council, they having existed for so long a period without that connection?—These schools, when they were first established, were built partly by subscriptions raised among the agents and miners, and partly by funds contributed by Mr. Beaumont, and, in addition to the funds for building the schools, he was good enough to give a contribution in money towards the support of the schools for half-a-dozen years. Those half-a-dozen years expired, I should think, some six or eight years ago. Mr. Beaumont has continued the subscrip-

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tion longer than was originally intended, but without giving up the intention which he first had, that after the people were more accustomed to education he would then endeavour to avail himself of the advantages to be derived from grants made by Government, and that the people also having become habituated to the schools, the fees might be increased so as to make the schools self-supporting, or nearly so. On that account, therefore, the fees which were, at first, very moderate, being only three-halfpence a week, have been raised to threepence a week.

381. Are the Committee to understand from the answer which you have just given that Mr. Beaumont was of opinion that the working-classes themselves should contribute a larger share than they had previously done to the education of their children?—He was.

382. Was he also of opinion that a larger share of the cost of those schools fell upon him than he was fairly liable to?—That was his opinion.

383. How many of those 27 schools did Mr. Beaumont aid by direct money assistance?—To every one of those which are upon the list which I handed to the Right Honourable Chairman Mr. Beaumont subscribed more or less; to one he has given 100*l.* a year, to another, 60*l.* a year, to another, 10*l.* a year, and to others conditionally upon certain circumstances; they almost all vary, but I may say that to Allenheads, Carshield, and Newhouse, which are the three largest schools, Mr. Beaumont gave 100*l.* a year to each.

384. So that in fact, speaking of those schools collectively, they have imposed a very heavy pecuniary burden on Mr. Beaumont; is not that so?—I should say that between 600*l.* and 700*l.* a year has been appropriated to schools.

385. Has the system of doubling the fees of the scholars, or the fees paid by the labouring classes themselves been adopted throughout the whole of them?—Not yet.

386. Is that plan in progress of adoption?—It is.

387. One object, I presume, in that change which is in progress as to bringing those schools within the Privy Council system, is with the view of obtaining a share of the annual grant; is not that so?—It is that.

388. And with that view in those six schools have certificated masters been substituted for uncertificated masters?—That is being done. We have a certificated master at Allenheads; there is a certificated master and mistress at New House; and it is intended either that the present teachers shall obtain certificates, or that they shall be replaced by certificated teachers.

389. In the other 21 schools, I presume, from what you have stated, that there is not any certificated master?—Yes, in one instance, Brideshill or Allendale Free School is a school which has an endowment of about 60*l.* a year. Mr. Beaumont has contributed about 60*l.* a year to that, and the trustees lately, acting on my suggestion (I was a trustee at that time), concurred in the view that it would be well to have a certificated teacher, and we have obtained one.

390. Have you obtained a grant?—Not yet; these are measures which are at the present moment in progress.

391. How many of those 27 schools have any endowments?—Only one.

392. Do you mean only the one which you have just mentioned?—Only the Brideshill school.

393. Therefore the Endowment Minute of which we have heard so much, does not affect you in that district, does it?—No; the endowment was intended at the time at which it was given for the whole parish; but the population of the parish has so much increased since that time, that it became altogether inapplicable, and some 20 years ago the Charity Commissioners allowed the trustees to take fees for teaching scholars (the school having been intended for gratuitous education), provided 50 children were taught free of expense, and that condition still remains.

394. In what state of efficiency have those 27 schools been during the period for which you have been connected with them?—I should say that in three or four of the larger schools, to which my attention was more particularly given during the 12 years when I resided chiefly in the district, the efficiency was satisfactory.

395. Are you yourself cognisant with the Privy Council system, and with the mode in which it is worked?—Only very generally so. I have not had occasion to give particular attention to the details, nor have I followed all the variations of the recent changes which have taken place.

396. Have all or any of those 27 schools been under inspection by Government inspectors?—Allenheads School has lately been inspected in the due order of things. The Government inspector visited all the schools lately and took Allenheads in the regular order of inspection, The other four or five schools to which I alluded particularly, have been visited, with the expectation that the present teachers may obtain certificates after a second inspection.

397. Are the Committee to understand that you are personally acquainted with all those 27 schools more or less?—More or less I am so.

398. Is it your opinion that there are many or any of those 27 schools, which would have been enabled by their state of efficiency to obtain a grant, supposing that the schoolmasters had been certificated masters?—Decidedly.

399. What proportion of them do you think would have borne such an examination as to entitle them to assistance?—With respect to the Barrington Schools, I have not for some years been much acquainted with them. They have been entirely under the management of the clergy.

400. Will you have the goodness to explain what you mean by the "Barrington Schools"?—They are schools which are marked on the list which I handed to the Right Honourable Chairman, founded in consequence of some money left or given by Bishop Barrington, of Durham, for the founding of the schools, and they go by his name.

401. Those are seven schools, which are upon rather a different system, if I understand you rightly, which were created from this fund given by Bishop Barrington, and which have been in existence ever since; did he endow them with this fund?—He endowed them with this fund. I believe it amounts to about 80*l.*; but I am not quite certain.

402. Do you mean 80*l.* to each school?—No; 80*l.* in the whole.

403. You stated just now that only one school out of the 27 was endowed; had you not at that time forgotton those Barrington Schools?—Precisely

ely so. I was then speaking of those in Mr. aumont's immediate mining district.

404. But the endowment is only 80 *l.* between schools in that case, is that so?—I cannot say rtainly, but I believe that is about the amount.

405. Are they church schools?—They are urch schools.

406. Are the other 21 church schools?—One them is a church school, and is called St. eter's School; the rest are all, I think, open to denominations.

407. Are the six church schools not open to her denominations?—They are.

408. Then how do they differ in that respect om the other schools, which you say are open all denominations?—They only differ in this ay, that they may be expressly called church hools, as having been founded by the church, d the clergy having the management of them will or by arrangements made by Bishop arrington; and in that way I consider them to church schools.

409. In those six schools have the clergy the perintendence of the religious teaching of the hool?—They have.

410. Are those six schools in connection with e National Society?—I believe so, but I am t sure upon that point.

411. In the case of the other 21 schools, who perintends the religious teaching of those hools?—The schoolmaster.

412. Is that religious teaching the religious aching of any particular religious denomination, how is it conducted?—It is conducted by deting a certain portion of the day to prayers at e commencement and ending of the teaching, reading the Scriptures and by explaining em to the children, the children being also quired to give explanations of them.

413. Are the Committee to understand that here is nothing taught in those schools to which Christians of any denomination would take exception?—I think not; I think that no exception ould be taken to the general teaching in those wo or three schools to which more particular ttention has been given.

414. But the Church of England is not permitted to have any preference or superiority in hose schools; is that the case?—That is so.

415. You stated, did you not, that in the six Barrington Schools, which are considered church chools, the religious teaching is in the hands of he respective clergymen, but that other denomiations are freely admitted to the schools?—They re.

416. Is that done by the option and discretion f the clergymen, or is it prescribed by the rules f the school?—I cannot say directly what the ules of those schools now are, because for many ears I have not taken any interest in them; the harge of them has been left with the clergy. presume that it is with them very much as it was with the national school at Allenheads, when first went there about 21 years ago. In that chool the rules of the National Society were ung up in the school as being professedly the ules of the school, but they were not acted pon.

417. What was the system which was carried ut in that school?—There were some peculiarities about the establishment of this school. The miners, about 150 or 160 years ago, I think, about the beginning of the last century, originated a subscription and agreed to pay a certain sum out of their wages, on condition that a clergyman would conduct a service of prayers before they went down into the mines at six o'clock in the morning, and that he would also keep a school. This contribution of the miners was paid up to the time when I went to Allenheads, and the sum paid by the workmen was at that time about 120 *l.* a year; the clergyman received this, and he gave a part of his own time (perhaps an hour or an hour and a half in the day) to the schools, not necessarily with regularity, for it might be sometimes more or sometimes less, not by any means taking the conduct of the school from beginning to end; the other part of the education was left to a teacher who received 20 *l.* a year, but who had the benefit of the supervision of this clergyman. The clergyman had obtained a grant from the Privy Council, towards some improvement of the school, and also from the National Society. The rules of the National Society were hung up in the school, one of them being that every child should attend divine service at church on Sundays; there were about 80 children at the school, and I think there were seldom more than six or eight children at church.

418. The majority of the parents of those children were not members of the Church of England; was that the case?—The great majority of them were not.

419. How was it with regard to the teaching of the catechism, and the other formularies of the Church of England in that school, in which the National Society's rules were hung up?—The catechism was regularly taught.

420. Was it imposed upon all the children, whether they belonged to the Church of England or not?—I should think so; I do not think there was the least idea of any of the children or their parents objecting to it.

421. Were they compelled to go to church?—They very naturally preferred to go with their own parents to their own place of worship.

422. Then they were not compelled to go to church?—Certainly not, but in some cases that rule was carried out, and some workmen were discharged on account of not sending their children to church.

423. Do I rightly understand you to state that you are not able to say clearly, what is the system with regard to religious teaching which is in practice in those six Barrington Schools?—In the Barrington Schools I make no doubt that the system is, as it was several years ago, that the catechism is taught.

424. Is it taught to all the children?—I believe so, but I do not speak with certainty on these points.

425. Are they all compelled to go to church, whether their parents are Dissenters or not?—No.

426. Is the church catechism taught to all?—I believe so.

427. Practically, do Dissenters' children come to those schools?—Yes, they do.

428. A great proportion of the working classes of that district are Dissenters, are they not?—They are.

429. What are the numbers of scholars in those schools; are they large schools for the most part?—I cannot say off-hand. At one time I had the statistics of them very regularly; but, speaking merely from recollection, I cannot say precisely.

430. Can you state approximately the aggre-

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gate number of children in the 27 schools?—I should say it has varied from 500 to 1,000.

431. It fluctuates of course; you would say between those figures?—Yes. In September last, I think the number, in seven of the schools, was about 500, and I should say that taking all the schools together, about 1,000 probably would be the number.

432. Is the supply of schools sufficient; that is to say, are the 27 schools enough for the education of the population of the district?—Nearly so, I think.

433. But do you think that it would be desirable to have more schools if you could get them in that district?—Possibly one or two other schools might be established with advantage, but I do not know that any great necessity exists for them.

434. The district is fairly supplied in your opinion?—Yes, the district is fairly supplied with schools.

435. And is there a proper proportion of the population being taught in those schools?—I think there is a very fair proportion; I am not speaking of the present time, because on account of the fees having been changed, a number of children are now kept away from school; but I consider that to be only a temporary condition of things.

436. The people are a little sore just at first at having their fees doubled, are they not?—Precisely so.

437. Do you think that that feeling of soreness will pass away?—I am sure that it will pass away.

438. For the most part, are the working classes in that part of England anxious to give their children the benefit of a good and sound education?—They are.

439. And for the most part is the education which is given in those 27 schools of a nature to contribute to the supply of the neighbourhood with good education?—On the whole the education given in those schools is very fair. Of course there are great varieties in the teachers; sometimes we are remarkably fortunate in getting good teachers, and at other times a little unfortunate.

440. Speaking of the whole district, has the liberality of Mr. Beaumont been such as to prevent any difficulty from arising in that district from want of funds for schools?—It has.

441. If Mr. Beaumont perseveres in his intention to diminish those grants, and if the deficiency is not supplied from the national grant, will not a difficulty arise?—Difficulty would arise.

442. On the other hand, you state that the district, from the causes which you have described, is better supplied with the means of education for the working classes than those other parts of England to which your attention has at different times been turned?—I think, upon the whole, it is, as a district, better supplied than the average.

443. Have you ever turned your attention to the question of whether (looking not, of course, only to that district, but viewing the matter more widely), it would be desirable to supply the means for education in any degree on the principle of rating?—I think so. I am decidedly of opinion that public rating would be a proper measure with respect to public education.

444. Do you see your way to any system by which the whole of England can be supplied with schools as it ought to be, unless some national system adapting itself to the local requirements be adopted?—I think that the whole of the country ought to be provided with education, and that two things are essential for that: first, the direction of a chief governing power, and secondly, a well arranged system of local co-operation and of local money aid as well; but the direction of a Government head appears to me to be desirable.

445. Irrespective of the question of supplying schools from rates, do you think that education would be to any great degree extended if that rule of the Privy Council were relaxed requiring the certificate as an indispensable condition of the grant?—So far as I am personally able to answer that question, I should say that I think it extremely desirable that great facility should be given for certificates being granted to those who are competent; I think it extremely desirable that something in the way of certificates or authority should be required in all schools supported by public money, to guarantee sufficient competency on the part of the master.

446. You would not be satisfied to test the right of a school to receive a grant solely by the result of the examination of the scholars?—Unless that examination were conducted upon some pre-arranged plan, I do not very well see how there could be any test for the sufficiency of the examination; I should say that a well-arranged plan of education should be carried out possessing certain points which are of the nature of statistics, so to speak, by which there could be no doubt as to certain qualifications having been attained. That could only be done by a well-devised system being carried out, and it would be necessary that every teacher who had to carry out that system should so far be competent, and should be certificated as to his knowledge of that system whatever it was.

447. You rather seem, then, to approve of the present system, which makes it an indispensable condition of assistance that a certificate shall be held by the teacher as being to a certain extent a guarantee of his efficiency?—I have not had any very extensive opportunities of considering the question as affecting the whole country, and in giving any evidence I must chiefly speak of that which has come under my own personal observation. I must say, in the case of the schools over which we expressly intended to place certificated teachers (when I say "we," I mean Mr. Beaumont and myself as acting for him), there was no difficulty; we had other schools conducted by masters who were very satisfactory, and the inspector came expressly to visit these schools, last October. He came with the intention of coming a second time, and on his second visit, I believe there is a great probability that four teachers will be approved of, or three at all events, who at present are not certificated; now if great facility is given in that way to dispense with unnecessary formalities in the education of teachers, and if, where there are teachers who do possess a considerable amount of merit, facilities can be thrown in the way of having them certificated, that, I think, goes a very long way indeed to remove any objection which might be felt.

448. Are those three schools of which you have just spoken, in which an uncertificated master is likely to obtain a certificate, among the six schools which you previously mentioned as likely to become connected with the Privy Council?—Yes; they are not the Barrington Schools.

449. Whatever

449. Whatever might be the effect of a relaxation of that part of the Privy Council system, do you think that any such relaxation could ever become a substitute for the adoption of some general principal of rating, with a view of supplying the whole of England with schools?—I think that education can never be extended generally throughout the country, without local rating.

450. Have you ever considered how you would work out the details of a rating system?—I cannot say that I have given it any great consideration; but, so far as I have thought of it, it has appeared to me that Education Commissioners representing the Government, ought to be a moving body and not be stationary in London; that they should be parties who would give the greater part of their time and attention to the subject in different parts of the kingdom, and that acting under them, Local Commissioners and local rates ought to be established.

451. Practically, would not the system which you have sketched, amount to something very much analagous to our present poor law system, that is to say, it would be a system supported by rates and locally administered, but subject to the controlling and guidance of a Central Department?—Just so.

452. Are you of opinion that it would be right and fair, in the event of any such rating system being adopted, that the funds so raised from rates should be supplemented by grants from the Central Department?—I think they ought.

453. Viscount *Cranborne.*] What mines are those of which you have been speaking; are they lead mines or coal mines?—They are lead mines.

454. Do they pay any rates?—In the county of Northumberland they pay none; in the county of Durham they do.

455. Then if rates were adopted, according to your proposition, would not the owners of the surface pay for the education of those employed under it?—Yes.

456. Do you think that that would be fair?—Yes.

457. On what ground?—The employment under ground is almost the only occupation which exists there, and there would be very little employment for surface labourers if it were not for the mines.

458. But why should the owners of the surface pay for the education of those below the surface?—Unless there were mines there would be no surface to improve, in one sense; that is to say, it would be merely barren moor, and would not be cultivated; there would not be any considerable population living in it, only a few sheep farmers. The elevation of the country where the principal mines are situated is from 1,200 to 2,000 feet above the sea, and at that elevation there would be no inducement for population if it were not for the mines.

459. Do you imagine then that the owners of the surface derive more benefit from the mines than the owners of the mines themselves do?—I do not exactly know how to answer that question, because the circumstances are so variable. In some cases, where there is a very productive mine, the miners would obtain a large revenue from it; but what I mean to say is, that the small farms and the population which exists in those mining dales, depend in a great measure upon the mining being carried on in them.

460. On what principle do you place the exclusive liability for paying for the education of this mining population upon the property of those who, even according to your own representation, only derive a partial benefit from their presence?—I have already answered that in the county of Durham, where some of our largest mines are situate, the mines are already rated.

461. But my question refers to the county of Northumberland?—I suppose that in all probability mines will be rated; I believe it is the intention to rate them.

462. I presume you would extend the system of rating for the support of education, not only to mining districts, but also to the great cities of the north?—Certainly.

463. Do you imagine that a wealthy mill-owner, and a wealthy landowner, having the same incomes, pay the same amount to the rates?—I have not considered the details of the question, but I consider that all persons, whether owning lands, or mills, or whatever it may be, are interested in the education of the people.

464. Should not you say that all the owners of wealth are interested in the education of the people?—Yes, I think everybody is interested in the education of the people.

465. Are you not of opinion that they ought to pay equally, according to their wealth?—That I cannot answer without a good deal of consideration, because it involves many complicated considerations.

466. Do you know any reason why the owner of the soil is under a special liability, to which no other owner of wealth is exposed, to pay for the education of the people?—I think the owner of the soil has a very great interest in having the people well educated.

467. But he has not a sole and exclusive interest in the subject, has he?—Certainly not.

468. Then he ought not to have the sole and exclusive payment?—I think every one is interested, and that every employer of labour is brought to contribute in one way or another towards the rates.

469. Mr. *Howes.*] The difficulty which is raised by the noble Lord appears to be this: that the property which is the subject of rating is only part of the property in the kingdom, and, therefore, you would have a rate for a general purpose upon a comparatively small portion of the wealth of the kingdom; that is the general principle; can you meet that difficulty in any way?—I would have education partly supported by public money and partly by local money.

470. Still would not a considerable portion be paid by a comparatively small portion of the wealth of the kingdom, which would be supplemented out of the general income of the kingdom?—Just so.

471. But to that general income the property partially rated would also contribute, therefore that portion would contribute in two ways?—I have not gone into the question to consider it in detail in that way; I have not given my attention to the minute details of carrying out any plan of rating.

472. Did I correctly understand you to state that some workmen were discharged on account of their not allowing their children to go to the Sunday school?—That was not quite the state of the case.

473. Were they discharged then for not allowing their children, who attended the school, to go to church?—Yes.

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474. Were there many discharged on that ground?—Only a few, but it was made the subject of a deputation, and led to considerable disturbance.

475. Viscount *Cranborne.*] How many years ago was that?—Twenty-one years ago.

476. Mr. *Howes.*] It has not occurred since; there have not been many cases of it?—No, the system was entirely altered in consequence of what then took place.

477. And practically, do the children object to go to the schools, although the formularies of the Church of England are taught in those schools?—The system was altered entirely in consequence of the representation made by the workmen, and a new school was built: the clergyman would not give way, every thing was offered him, he was to have a new school, and to have the charge of it; but he would not give up the rule of compulsory attendance at church, and upon that point, we could not agree; when I say "we," I mean myself, as acting on the part of Mr. Beaumont (the present Mr. Beaumont was then a minor), and that being so, a new school was built, altogether independently, and in that school there has been no difficulty nor objection ever since.

478. But that school is under the superintendence of a different clergyman, is it not?—No clergyman has had the superintendence of it; it is a British and Foreign school.

479. What has become of the school which was managed by the first mentioned clergyman?—It was converted into cottages.

480. Mr. *Shaw Lefevre.*] A new school was built which is entirely open to Dissenters; is that so?—Yes.

481. Is that a school which now receives the State aid?—It has received State aid this last year only; it has been inspected by the Government inspector during the last year.

482. What is the extent of country of which you have been speaking?—It is upwards of 200 square miles.

483. Is Mr. Beaumont the principal landowner of the whole of that estate?—No; he is the owner of the Royaltics of the Northumberland portion.

484. Is he the only landowner?—No.

485. Is the population a very dense one?—No.

486. Does it principally consist of miners?—Mining is the principal support of the district, particularly of the upper part, the lower part is agricultural.

487. Are there many Dissenters among them?—They are nearly all Dissenters.

488. Then distinctive church schools would not be appropriate for them, would they?—They would not.

489. Do the other landowners contribute to these schools, as well as Mr. Beaumont?—There are no other large landowners in the upper or mining districts.

490. Then is Mr. Beaumont the principal subscriber?—He is the principal landowner and mineowner, and the principal employer of labour.

491. Do the owners of collieries subscribe to the schools?—There are no collieries in that district; there are one or two small workers of some coal of inferior quality used for lime works.

492. Do the persons who work the mines contribute towards the schools?—Mr. Beaumont works the mines himself.

493. Can you state from your own knowledge that the schools which have received State grants have been improved since the inspection?—They have been only under the operation of it for a time. With regard to the school at Allenheads, which has now been placed under inspection, I believe it to be very well conducted now; but when it was first commenced, we were very fortunate in having good teachers, and I think that for a number of years it was a very good school.

494. The State grant has not been administered long enough there, I presume, for you to be able to say whether the schools have been improved thereby?—I can hardly speak as to that, but I should think that, on the whole, it is calculated to improve them.

495. When were the fees increased for this school?—Within the last 12 months.

496. Was it since the State grant has been given to those schools?—Concurrently with that arrangement.

497. Then the people in the Dissenters' schools have not benefited very much by it, have they?—Not so much as they will benefit after a time. The schools are not so well attended as they ought to be, or, as I believe, they will be in a short time.

498. Has Mr. Beaumont diminished his subscriptions in consequence of the State grant being given?—It is intended that they shall be diminished, but to some of the other schools they are as yet continued.

499. Have the fees been increased in those schools to which the State grant has not been given?—Only in those schools where the State grant is expected to be received.

500. Has that taken place only in those schools where the State grant has been added?—It has, or where it is expected soon to be available.

501. Mr. *Morrison.*] Has Mr. Beaumont the manorial rights to minerals over that part of the land which does not belong to himself?—Yes.

502. So that, therefore, the small proprietors derive no benefit whatever from the mining population which has been brought into Northumberland by the lead mines?—They have not so great an interest as if they had mining rights. They have some degree of interest, of course, as landowners.

503. But the agricultural population is very small, is it not?—Very small.

504. Mr. *Adderley.*] May the Committee conclude that these schools have been chiefly supported by Mr. Beaumont for the children of persons working in his own mines?—They are for the whole population; but, of course, in the upper part of the dales, the mining population forms the principal part.

505. It does not appear, from your evidence, that Mr. Beaumont's very liberal support has tended to draw out subscriptions or self-support from the workmen themselves, but rather the reverse, does it not?—When those schools were originated, the people met him very fairly in subscribing towards the erection of the schools.

506. But has not the result of a great number of years' support of those schools by Mr. Beaumont been that the workmen who, 160 years ago were willing out of their own wages to provide both a service and a school, are found now not to be willing even to give threepence a week for their

eir children's schooling?—They came forward ry well in subscribing towards the building of e schools, and they seem to have expected that e very low fee would continue; some of them ve kept their children back for a time; but consider that to be only a temporary arrangeent.

507. Mr. Beaumont's support does not seem to ve drawn out a willingness on the part of the rking people to pay for their own children's hooling, does it?—With some parties that has en the case.

508. Is threepence a week now the fee for all asses of workmen's children?—Nearly so.

509. Does not a foreman or a superior workn pay more than one of the lowest class?—No.

510. What do you consider are the average ges of those who pay threepence a week for eir children?—They would be, perhaps, about *s.* a week.

511. You stated that you thought that all your hools could get grants, even with uncertificated sters, according to the present examination; t that means, does it not, that they could get ldren to pass the low examination which is ed as a test that some instruction was given, d upon which a part of the grant is made, and t that generally your schools are so good as ey might be under trained teachers?—I think t.

512. You think, do you not, that they could t a school to pass that low examination which used by the Privy Council as a test that there something being done?—Some of them could so.

513. Do you think that only some of them ld reach that low examination?—I do not ow what the amount of the examination is. e Government Inspector would have to be isfied. I do not expect that it would be a ry low examination. I understood one of the spectors to say that one of our untrained teachers s as successful as any he had met with.

514. You state that your untrained teachers re sometimes good and sometimes bad; would t that be the case with any system which did t require a specified training?—No doubt.

515. You might accidentally get a better acher than a trained teacher, but you could not ways depend upon getting as good a one; uld not that be so?—I think that we have a eat advantage in getting teachers by their hav- been trained; it is a great recommendation them that they have been regularly trained.

516. You seem to think that such a system of ucation, as is conducted in your schools, might supported by rates; but is that opinion based on the condition that, as you say, nothing is ught there to which parents of any denomina- n could object?—Yes, I think so.

517. With regard to any system of teaching ich is strictly denominational, would you think at it could be supported by a rate?—No, I do not nk that public rates could very well be applied denominational schools.

518. Would such a system as you propose, quire that on the committee of local manage- nt different denominations should be separately presented, or what sort of committee of nagement do you think could manage the al rating for such an education as your schools ve?—I think that that would vary very much different districts, and would depend upon the rties who had the election of commissioners.

519. Supposing a school rate to be established in your district, what sort of a committee of local management should you contemplate having?—A committee very similar to the one that acts in the case of the Brideshill School, which is managed by five trustees.

520. How are they appointed?—Practically they very much appoint themselves. When a vacancy occurs the remaining trustees elect another, but they take means to ascertain that that election is in accordance with public opinion.

521. Should you see no difficulty in selecting committees of management of a local education rate, which should be satisfactory throughout the kingdom to all ratepayers?—I think there would be very great difficulty in it. I do not think that so large a measure as that could be carried out without very great difficulty.

522. Have you sufficiently thought over the matter, to satisfy yourself that such difficulties could be overcome?—I have satisfied myself that the importance and value of education in a public point of view, is so great, that I think it would lead to the overcoming of every practical difficulty, or that it ought to do so.

523. When you say that it ought to do so, do you think that education is sufficiently generally appreciated for people to take the same view as you take?—I think that it is very far from being generally appreciated, and that is one of the difficulties of carrying out any general plan; I am perfectly sensible of the existence of that difficulty.

524. You have spoken of a chief governing power, and you have stated that you are of opinion that that governing power should be moving about the kingdom, as I gathered from your answer to a question which was put to you by the Right honourable Chairman, as to whether you meant that it should be something like the Poor Law system; the superintending department of the Poor Law is fixed in London; do you propose something different from that?—I would have Commissioners whose duty it should be to visit all parts of the kingdom, and ascertain by their own inspection how measures were being carried out in the different local districts.

525. You think it impossible to get any system of National Education to cover the whole ground in the kingdom without a system of rates in support of it?—I think it would be impossible.

526. Do you know who started that plan, which you described, of workmen supporting both a daily service and a school for themselves out of their wages; did the thing originate with the workmen themselves, or with some employer?—I cannot say, as it is an event which took place so long ago, but so far as I have understood, it originated with themselves.

527. And how long ago did the change in this plan occur which was owing to a clergyman insisting on exclusive teaching?—About 20 years.

528. Did that put the workmen to the expense of building another school?—The workmen contributed, I think, between 200*l.* and 300*l.* towards building a school.

529. And what became of the daily service there?—The daily service was not in the school; the daily service of which I spoke was held 160 years ago, at the beginning of the last century; it was held before they went down into the mine.

530. But when they quarrelled with the clergyman did the daily service cease?—An interval of

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140 or 150 years took place between the two events of which I was speaking. The state of school matters in the last 20 years had no sort of connection with the historical event which occurred 160 years ago, so far as the daily service of prayers was concerned.

531. Has the school which was established by the workmen themselves upon the clergyman insisting upon the children attending his church, any clerical attendance, or is it simply managed by themselves; have they any minister of their own denomination attending such school?—That school was discontinued altogether and converted into cottages and was replaced by another school which has not had any such clerical attendance.

532. Has it had no such attendance either on the part of a clergyman or of any Wesleyan minister?—None.

533. Viscount *Cranborne.*] Is this new school in union with any society?—Not expressly so; we have had an inspector for a few years from the British and Foreign Society, but not necessarily in connection with it at all. In fact, he came there by mistake. It had been intended that he should visit some Yorkshire schools of Mr. Beaumont's and he came to Allenheads instead. He has continued to come ever since by the consent of all parties; but the schools have not been in connection with the society.

534. Mr. *Adderley.*] Can you state what is the religious instruction which is given in that school under those circumstances, or is there any religious instruction given?—The school commences in the morning and finishes in the evening with prayers and hymns, and there are also readings of and an explanation of the Scriptures.

535. Viscount *Cranborne.*] By whom is it explained?—By the master; it is part of the regulation of the school that religious teaching shall as much as possible be confined by the master to such general sentiments of piety and such general duties as admit of being simply and plainly explained to the children without entering at all upon controverted points upon which different views are taken by different denominations.

536. Mr. *Adderley.*] Are they sufficiently unanimous in their kind of dissent to have no difficulty in appointing a master who shall represent their views in giving religious instruction?—They have never made any kind of difficulty whatever.

537. Are they all Wesleyans?—The greater proportion of the workmen are Methodists; either Wesleyans, or what are called Primitive Methodists. I should observe that they have very good Sunday schools of their own.

538. You stated, with regard to those 27 schools, that seven of them contained about 500 children, and that altogether there were about 1,000 children in the whole 27; if that is the case, are not some of them very small schools?—Some of them are very small schools. With respect to those numbers perhaps I might beg to say that it is rather difficult off hand to recollect the precise numbers, but I remember a list which I had of about 500 scholars in seven schools last September. I could not, without referring to papers, state the exact number.

539. It is your most decided opinion, is it not, that whatever the certificate was, all teachers should be certified?—I think that there should be some guarantee for the efficiency of teachers, otherwise you may have very inferior ones.

540. When you spoke of making the National system conform with a pre-arranged plan of education, you meant that a part of that pre-arranged plan should be a certain training of the teachers; did you not?—Either the training of the teachers, or the ascertaining that they are qualified to give a sufficient education for the circumstances in which the school is placed.

541. Have you any opinion that the condition of the certificate at this moment are too high for the general class of primary schools throughout the kingdom?—I should scarcely like to give an opinion upon that point. I should say that in some of our mining schools, perhaps requirements which are very suitable and proper in other districts are not so requisite; but, so far as I have seen, the inspectors have great regard to those circumstances, and I see no difficulty in the schools that have come under my observation.

542. Are there in any of the districts to which you have alluded other schools besides the miners' schools; Church schools, as well as those schools of Mr. Beaumont's, the two kinds of school side by side?—The Barrington schools are the principal Church schools. There is, as I have mentioned, a small school called St. Peter's School, which is a Church school.

543. Is that side by side with one of Mr. Beaumont's schools?—It is not very near to it; it is within a few miles of it.

544. Is it in the same parish?—It is in the same parish.

545. Do any of Mr. Beaumont's workmen's children go into the Church school in that case?—Yes, a great many of them go to the Barrington School, and also to the St. Peter's school.

546. Practically, then, the Church children go to the Church school and the Dissenters go to the other school; is that the case?—When Mr. Beaumont subscribed to St Peter's school it was placed as a national school some 20 or 30 years ago, and it has continued so to be taught. I do not think it receives any aid of that kind now, but I believe it continues upon the same principle as before namely, the teaching of the Catechism, and so forth, as in a Church school.

547. Is that school aided by Government?—No.

548. Mr. *Bruce.*] You stated, did you not, that some of your schools have been twice inspected with a view to enable the teachers to present themselves for examination, in order that hereafter they might get a certificate?—Just so.

549. Have any of them yet presented themselves for examination?—No, the time has not come round yet.

550. You are not yet quite able to say whether the conditions under which the certificates can be obtained are or are not too strict?—I am not.

551. You have spoken with approbation of trained teachers; how is it that up to this time you have done without trained teachers?—I do not like to say anything of my own exertions, but I have taken a good deal of interest in the schools, and bestowed a good deal of time in going to them, and in sometimes taking an actual part in them; and, having given some little attention to the subject, I think that I was perhaps in some way useful in originating certain methods which were found of very great use in improving the character of the schools; and as long as I continued to be resident at Allenheads (which was for 12 years, until about nine years ago), I think the schools on the whole were in a very satisfactory condition, and if I had been residing there now I do not imagine that Mr. Beaumont

aumont would have thought of altering them. herefore I acted as it were as an inspector in at degree. I took some little pains in establish- some points which were not in very general e, but which have been found of very great effi- ency in those schools.

552. Is it because you are unable to give so uch of your time to those schools as you for- erly did that Mr. Beaumont is now substi- ting certificated masters for uncertificated asters?—It is chiefly, I think, on that account now reside in London, and have done so for ne years; being in the mining districts in the mmer, but with nothing like the amount of me to devote to the schools that I had when I as constantly residing there.

553. You stated just now that you did not ink that the rates could be applied to denomi- tional schools; do you see any difficulty in pplying the proceeds of the rates to denomina- onal schools in populous districts?—Of course ey may be applied if it is so arranged; but I agine that public funds contributed by the ublic generally could not be very advantageously pplied to schools for particular denominations. see no objection in their being so applied, but ey ought not to be so applied as to operate to e exclusion of the children of parents who were ot of the predominant denomination.

554. That is to say, your opinion is that the chools should be founded upon such trusts that ll children might receive their education there?—Just so.

555. Viscount *Cranborne.*] Are the Com- ittee to understand you to mean that if you ad a rating system you would have a secular ystem of education?—I would have it in a reat measure secular, but certainly not separated rom morning and evening prayers, and from a ertain amount of teaching from the Scriptures.

556. But how would that suit the case of hildren whose parents did not believe in the Scriptures?—They must believe in some part of them. I have endeavoured in the Allenheads schools to avoid all difficulty of that kind by con- ining the religious instruction to very plain and practical parts of the Bible.

557. May I ask what parts of the Scriptures you designate under that epithet?—The 19th Psalm, I should say, is capable of being explained to children in a very useful and practical manner, and many other passages.

558. But is it not the case that at Allenheads the parents are all pretty much of one mind, most of them belonging to the Methodist denomi- nation?—The great bulk of them do.

559. But do you not imagine that a very dif- ferent state of things would prevail where, for instance, there were Mormon children in the district?—Perhaps that might be so.

560. It would hardly be fair, would it, to teach plain and simple portions of Scripture to Mormon children?—I do not think they could object to such parts of the Scripture as teach them to be kind and charitable to their neighbours, and to do good, or to a great deal which is to be found in the Scriptures, and which would not be ob- jected to by anybody.

561. So that all reference to any religious topic was avoided?—All reference to doctrinal points upon which any difference prevails.

562. Do you mean that reference to any doctrinal point should be avoided?—Yes.

563. But you would hardly call that religious teaching which avoided all doctrinal points, would you?—I say that there should be religious teach- ing, so far.

564. But would you call that religious teaching at all, from which every kind of doctrine was eliminated?—Yes; I think that prayers are religion, and that the act of saying prayers to the Almighty morning and evening is an act of religion.

565. Do you imagine that you could find prayers in which children of all denominations would agree?—That would be very difficult, perhaps; but so far as the question has come under my notice, no difficulty has ever occurred. No objection has ever been taken to those prayers which I have handed to the Committee; they are from the prayers of the Church of England; neither the Methodists nor anybody else have ever objected to them.

566. For instance, this prayer which you have handed in to the Committee speaks of "Jesus Christ, our Lord"; would not that be an inad- missible prayer for the children of Unitarians?—I think that Unitarians would say, perhaps, that they put a different construction upon the word "Lord" from what others do; but I do not know that a Unitarian would object to that ex- pression; I believe they use phraseology, which, if not exactly the same, is very nearly so.

567. The children of a Secularist, at all events, would object to that prayer, would they not?—If he was an intelligent Secularist, and looked at the influence of Christianity over the world, and considered Jesus Christ as the founder of that system, he would not object to apply to him the name of "Lord," subject to this, that you should not put it to him with any superstitious sense attached to it. He would see that anyone who was the founder of a system which has prevailed so much in the civilised nations of the world, would be fairly entitled to some pre-emi- nence as a head or Lord.

568. Do you mean that the word would be explained to him as being a species of aristocratic title?—Not aristocratic, but as implying head- ship.

569. But I do not think you quite admit that there are (I am afraid) an increasing body of men who doubt very much if Jesus Christ ever existed?—I do not know; I have not heard of them.

570. Not in Northumberland?—I think that even in the most deistical writers you find admis- sions of historical evidence, to a certain amount, of the existence of such a person as Our Lord, whatever different opinion may be entertained of His character.

571. Mr. *Bruce.*] At what age do your children usually leave school?—At 11 or 12 years of age, but sometimes later.

572. Do you think that up to that age there is any great necessity for giving them very minute doctrinal instruction?—I think not; I think it is much more important that their general conduct should be good, and that they should be punctual and amiable, and those qualities we have obtained by a system of ticket, which I should be glad to explain to the Committee.

573. Mr. *Howes.*] You stated, did you not, that there was some want of additional schools in the district?—I said that perhaps there might be such a want: I think there is no great want, and I did not say that it was a prominent point, but it would be very difficult to say that a small

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school might not be inserted here or there, although the district is well supplied with schools.

574. Would those places where you think an additional school might be well employed, be in remote districts, or would the want arise from the multitude of scholars being too great for the present schools?—Entirely from the remote distance.

575. Mr. *Shaw Lefevre.*] Are there Sunday schools in addition to those schools?—Yes, every chapel has its Sunday schools.

576. Do the other sects have Sunday schools?—The Wesleyan and Primitive Methodists all have Sunday schools.

577. Do the children, as a rule, attend the Sunday schools?—Yes, all or nearly all of them.

578. *Chairman.*] What proportion of this large body of children, who frequent those schools, are miner's children?—I should say about three-fourths.

579. The remaining fourth, I presume, being entirely either agricultural or small shopkeepers?—Some of them are shopkeepers, and so forth, but nearly all of them, more or less, are indirectly connected with the mines.

580. Taking the whole demand for labour in the district, both in the mines and otherwise, is it a district in which there is a great demand for the labour of the children at an early age?—Yes, there is a considerable demand, but then that chiefly rests with Mr. Beaumont himself, as the employer of those children in the dressing-floors.

581. Has Mr. Beaumont made any regulations for those schools which forbid the employment of those children in labour before a certain age?—There is no very decided regulation on the subject, but in practice we very much discourage the employment of children under 12 years of age.

582. Practically, is the result in your district, that children are enabled to remain at school till they are 12 years of age?—Till 11 or 12 years of age generally.

583. Is there any wide difference between the weekly earnings of the mining work people, and the weekly earnings of the agricultural labourers?—In the north of England, I should say there is not much difference, but the wages of the miners are beyond the agricultural earnings in some parts of the south of England.

584. In that particular district you stated, did you not, that the wages of the mining labourers were about 17 *s.* per week?—Yes.

585. Do you find that the agricultural labourer gets as much as 17 *s.* a week?—No.

586. How much does the agricultural labourer get?—I cannot say.

587. Do you think that there is any distinction between the two classes in their desire to have the benefits of education for their children?—I cannot say that there is in the county of Northumberland, so far as I know it; I think, generally speaking, in both classes in Northumberland there is a great desire for education.

588. Have you found in any of those schools, all of them being as you describe, fairly good schools, any desire on the part of the middle classes, such as the small shopkeepers and farmers, to send their children to mix with the labourers' children?—They do send their children.

589. Are most of those schools frequented both by the children of the labouring classes and by the children of the lower middle class?—They are.

590. Is there any objection on the part of the middle class parents for their children to mix in the same school with the children of labourers?—None whatever. My own son went for some time to the Allenheads school with advantage.

591. In some cases even the gentry of the neighbourhood are glad to avail themselves of the same school?—That is so.

The Rev. Henry Walford Bellairs, called in; and Examined.

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592. Mr. *Bruce.*] You are one of the Inspectors under the Committee of Council, are you not?—Yes.

593. Are you not the oldest among the inspectors of schools?—I am the senior; my appointment was in March 1844.

594. Before your appointment, had you had any experience in schools?—Yes, a great deal. I was a curate in London once, when I had a great deal to do with the schools here. I had a school in Yorkshire with my first curacy, and I then had a good deal to do with the education of a mining parish in Warwickshire. I then went to a small incumbency in Chester, where I had the entire formation of a considerable district, schools included. I then had the management of schools in a mining parish in Flintshire; and then I had charge of half of Stockport, where I had 10,000 people, with very large schools, both day schools and Sunday schools. I think that the number of Sunday school teachers alone was nearly 50.

595. As one of Her Majesty's Inspectors, has not your experience been very varied?—Yes, it has extended over various parts of England. I had at one time to take a tour in that part of Wales with which the Right honourable Member is himself familiar, and I had to assist in organising the prize scheme in South Wales. My district extended at one time from the Land's End to Shropshire, running over all the agricultural counties between Shropshire and Cornwall, and comprising Birmingham (with which I was well acquainted for many years), Bristol, and other large places.

596. That was in the early days of State assistance, was it not, when the country was not so much divided into districts as it is now?—Exactly, there were only four inspectors at that time. Mr. Moseley, Mr. Cook, Mr. Watkins, and myself, and Mr. Fletcher representing the British and Foreign Society.

597. What is your district now?—Berkshire and Oxfordshire.

598. How long have you had that district?—For the last three years.

599. With respect to the controverted point, of the capacity of inspection to test the merit of a school, what have you to say?—It partially tests it, no doubt, but there are various things connected with it which I think it is absolutely impossible to determine accurately in a day's inspection. For instance, with respect to the powers of the teacher, which are an essential point, I think that it is impossible for any man, however able and experienced he may be in the matter, to ascertain in the course of a morning and afternoon whether a master or mistress is qualified

ed really to cultivate the minds of their pupils. They may teach, mechanically, a great many things, and you may ascertain that very rapidly; but the question is, whether they are capable of cultivating the intelligence of the children in those subjects in which children frequenting our village schools ought to be instructed. Perhaps, in reference to that, I may say that my district comprises now a very considerable range of population. You will find in the Capitation Grant a very large number of children excluded in consequence of their paying larger sums than the Privy Council admit under the Revised Code. Those are the children of farmers, artisans, and mechanics, and people of that kind, who insist upon a superior education for their children, and there are no other schools for them but ours; and to test the power of school teachers for that class would take necessarily more time than you could compass in a day's visit: I should be very sorry to say that myself could do it if I took a whole extra day, independently of the inspection, to do it accurately, considering the subjects in which it is absolutely necessary to examine them: to give them a fair chance so as to find out what they know, and whether they have the power of teaching the children of different grades in their schools up to the point to which they ought to be taught.

600. Several clergymen have stated to the Committee that, in their opinion, 10 minutes' inspection, and in other instances half-an-hour's inspection sufficed to tell them whether, apart from the examination in reading, writing, and arithmetic, the school was well conducted and well taught: do you agree with them in that opinion?—I do not possess that power.

601. Do you think that you are a solitary instance of the want of that power amongst the inspectors?—I would not venture to say that, but I should be totally incompetent to do it: I would not venture, in justice to a teacher, to determine upon all the questions involved in an examination of that kind in so short a time.

602. What is there in the character of a school which an inspection, conducted under the rules of the Revised Code, does not in your opinion determine?—I should say the necessary mental power and attainments of the teacher.

603. Then do you think that the residuum over and above the examination in reading, writing, and arithmetic, and in religious instruction, is a very important part of the character of a school?—It seems to me that if an inspector confines himself exclusively to the Capitation Schedule, he will never produce satisfactory results in his district as to the mental cultivation of the children in the different schools; I mean, if his attention is exclusively confined to the examination as prescribed by the Committee of Council for the Capitation Grants; I take it that that is the minimum upon which the Government can possibly afford to make grants; but there is a large space over and above, and beyond that, into which, it seems to me, that an inspector ought to enter, if he is to get the intelligence and the attainments of the children in his district properly cultivated.

604. Then, in your opinion, does the presence of a certificated master give security for many valuable elements in the conduct of a school which an examination does not supply?—Yes.

605. Supposing that the certificate were abolished, and that the merits of a school were to be ascertained by inspection and examination, would you alter your present system greatly?—The first thing I should like to ascertain would be the knowledge of the teacher in the subjects to be taught, and the qualifications of the teacher to teach, and to manage the children: I should begin with that, and perhaps looking back at one's original work that was our work before the certificates were insisted upon. In order accurately to report upon a school, I found it necessary to ascertain, as well as I could in a very imperfect manner, the attainments of the teachers in the subjects which they had to teach, and also their power of dealing with the minds and hearts of the children: in fact, the mental and the moral discipline which they ought to exercise in their schools. Therefore, I suppose, that if the certificate were removed, I should have to fall back upon that plan which I was forced into nearly 20 years ago.

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606. In the performance of his duty, does not an inspector require a good deal of moral courage to resist a sort of pressure which is applied to him?—Yes, the pressure is incessant, and, of course, it is natural that it should be so. The object of everybody, generally speaking (of course, with exceptions), is to get as much as he can out of the public purse. The inspector has to resist that pressure, and to stand, as it were, as a barrier, and keep it back, and insist upon a certain amount of condition being complied with. I may mention, perhaps, a little graphic incident with regard to this, in which a titled lady was watching me conducting an examination; and she said, "I hope you mean to pass that child and the others"; and the explanation of it was, that she supported the school out of her pin money. That, to a certain extent, is the kind of pressure which an inspector has to bear. Here again is another case which occurred only yesterday, before I came to town: I went to a school where the teacher is under the second of the two probationary examinations, to determine whether she is qualified to "sit" next Christmas for her certificate. There was a certain amount of pressure to resist even with regard to that, though there was no money consideration involved in the case; but when it comes to money questions, of course, the pressure upon one increases enormously.

607. Do you think, that if the condition requiring a certificate were withdrawn, then the pressure to gradually adopt a lower standard would be so strong upon the inspectors as to be almost irresistible?—I think so; it strikes me that the certificate wards off something like 50 per cent. of the pressure. Without the certificate the whole of that pressure would come at once upon the inspector; there would be an inundation of applications, and there would be nothing but the inspector's opinion upon the moment to resist the pressure upon him. My opinion is, unquestionably, that it would break my back. I do not know what the effect would be upon the other inspectors.

608. Do you think that the result would be that the Government money would find its way into schools which were hardly fitted to receive it?—Yes. No doubt it would effect a certain improvement in the barest rudiments of mechanical teaching. Old dames all over the country, when they found there was a certain number of two-and-eightpences to be got, would press for them, and you would gain a certain advan-

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tage in Standard I. and Standard II., but they are incompetent to carry their pupils through Standard III.; therefore you would lose in Standards III., IV., V., and VI., somewhat in the relative proportion of 4 to 6, the advantages which you preserve by your certificated system.

609. But still, according to the present rules of the Committee of Council on Education, have they power to make a deduction in case either a certain number of pupils are not presented above Standard III., and do you not think that the operation of that rule would be some security?—It would not be a sufficient security. I will put it in this way. Teachers who have very small attainments can teach Standards I. and II., and generally the mechanical penmanship. In a school, we will suppose, averaging 50 pupils, they have four standards, having in each standard an equal number, the average grant at 4 *s.* a head would be 10 *l.* on attendance. I will say 25 in Standards I. and II. gain grants for three subjects. Standards III. and IV. gain grants at the rate of 1 in 4 for reading and arithmetic, and 25 gain grants for copy-book writing. The sum of that amounts to 25 *l.* Supposing an inefficient school, you have a deduction of (say) one-tenth for imperfect reading, and one-tenth for imperfect arithmetic; that is, 5 *l.* That leaves a grant of 20 *l.* to an incompetent school. In such a case the inspector would either have to declare at once that there should be no grant at all to the school, which would involve an enormous amount of pressure upon him, or he would have to send it up to the Committee of Council for the grant as above. I think that this would be the form into which the thing would resolve itself. Then, suppose that the inspector detects imperfect arithmetic and writing in the children, and suspects it to be the result of imperfect arithmetic and writing in the teacher, is he to leave the matter untouched, and to assume it as a fact that those defects will continue, or is he to examine the teachers? That is the way in which it occurred to me first. I detected it, and ran it up into the teacher, then necessarily I had to examine the teacher. Then, is that to be done after the inspection, or the next day? Supposing the imperfection to be proved, is the inspector to condemn the teacher or to tolerate him? If he is to condemn him, is he to condemn him on probation or finally? If he is to examine him, is he to examine him the next year, and so on year after year? That I imagine to be the history of the certificate, although I am not in a position to say so, because I do not know what passed in the minds of Sir James Shuttleworth and others who framed the Minutes of 1846; but I should say that probably the certificate was forced upon them in this sort of way.

610. Have you had frequent occasions of examining schools in charge of uncertificated masters and mistresses?—Yes; and upon these I must base my remarks of unassisted schools generally, I know very little, except what I hear; but a certain class of schools in my district which have received building grants, and receive no annual grants, are called simple inspection cases; these I visit occasionally, and upon these I am prepared to speak. Perhaps, however, before I give my opinion, I may be permitted to read to the Committee a letter from a master who has recently taken possession of a school which was last year a simple inspection case, but which is now an annual grant case, and his letter will show the Committee in what condition he found this school. Perhaps I had better not mention the place; it is a place with a large ecclesiastical income and a fair amount of population.

611. Is it within your district?—Yes, it is within my district. This case represents to a certain extent a superior condition to a very large number of unassisted schools, because those schools, which have received building grants, are in a better condition generally than those schools which have received no grants at all. This is the master's letter copied from his log book:—"Made an examination of the school to-day, and found that the attainments of the children were very low indeed. In the first class there was only one boy who could do simple long division, while most of them were unable to do anything more difficult than simple multiplication with one figure. Gave them a piece of dictation, five lines from p. 71, seq. to 2d Irish book, and the lowest number of mistakes was 5. In reading, the children generally throughout the school do not find much difficulty with the hard words, but that is nearly all that can be said in their favour, for they keep no stops; and I found, upon questioning them, that they had no idea what the stops were for. The second class are most of them unable to do a simple subtraction sum; their dictation is about on a par with the first class. In the third class only three children could do a simple addition sum of three lines and three figures in each line. The scriptural knowledge throughout the school I found to be pretty good. Having called out the first class for mental arithmetic I was much surprised to find that not a single child knew the multiplication table. Such is his evidence upon, as I say, a fair condition of things in unassisted schools. I have further evidence bearing upon the same subject. Here is a statement from a very excellent school-master who has a very good annual grant school in my district. The way in which it forces itself upon the inspector is this: in looking over the schedules I find a large number of children, frequently, who are very low in their attainments; for instance, I frequently get a child of 11 or 12 years of age whom I have to examine in the alphabet. I say to the teacher, "This is a very disgraceful thing." "Oh!" he says, "it does not belong to us, it comes from So-and-so." Then, I say, "Is there a school there"? and he answers, "Yes, there is a school." I inquire, "Is it an inspected school"? and he replies, "No, it is not; it is a simple inspection case"; or, "It is not inspected at all." I have said to some teachers, when I have discovered this, "Will you be good enough just to send me a statement with reference to the influx into your school from those unassisted districts"? This is from an excellent school: "During the past five years, above 30 neglected children have been admitted into this school" (this is not many, but still it shows the point) "from other parishes, of ages varying from 13 to 6. Only one of these, a lad of 13, would have done for Standard IV. (that is, three years below his age), "and he would scarcely have passed the examination. About seven, whose average age would be at least 10, might have done for Standard II." (that is again two years behind each of them), "provided they had six months before them to prepare for the examination; 20 would have been

l ones in Standard I., several of them scarcely owing their letters, though their average age ounted to 9½ years." That would be his evi-ice. I do not know whether the Committee uld like to hear any more upon the same sub-t. I think we may fairly assume the point t unassisted schools are far less efficient than isted schools.

612. May the Committee assume that the neral standard is much lower in the unassisted an in the assisted schools?—Yes.

613. Mr. Frazer stated the proportion in this nner, that taking 75 to be what may be called figure of merit of the school under a trained certificated master, he rated a school under aster certificated only, but who had not had advantage of training, at 60, and other schools 45; would that agree with your experience? I saw his evidence upon that point. I do not nture at all to dispute the figures, although I not prepared to accept them, but I will, for moment, adopt them. I remember, then, remark of his in that evidence, in which he said at his own school was not very much superior another school which he mentioned at Sul-mpstead, which I suppose to be the best unas-ted school in that neighbourhood, from his oting it; but his own school, at that time, was no means in a satisfactory condition. There as a question between the office and myself, at at time, as to whether his schoolmistress was alified for a certificate; that was the first estion, which was raised; and the office was duced to yield to my representations, and the rtificate was sent. The next year there was a estion, whether there was not to be a reduction one-tenth from his school, because it had not me up to our standard. Therefore, supposing at Mr. Frazer took his own school to be a suffi-ent standard, in my opinion he made a mistake. e took a different standard of merit in his own hool from that which really existed. Therefore should not attach much importance to his calcu-tion; but, even giving him the credit of it, I do ot think that it shows what it is necessary to ow.

614. On the other hand, does it not show the xtreme danger which would arise from schools st below the line of merit being admitted to ceive grants?—It does. Sulhampstead is on e debatable ground; his own school just scapes it. Therefore, taking his schools at 60, nd Sulhampstead at 45, there is a difference of 5 per cent., that 15 per cent. you would have yield; your minimum then, instead of being fton, which is Mr. Frazer's school, would be ulhampstead, and you would lose, of course, he whole of that ground which you now cover. ou would have to take up your position at ulhampstead in some shape or other.

615. It has been a good deal disputed whether r not the effect of examining a lower order of chools would gradually lead to the adoption of a ower standard of excellence in the examination; hat do you think of the probabilities upon that ubject?—I think that there can be no doubt about . It seems to me that the object of doing away ith the certificate is to lower the standard, and hat it would necessarily have that effect.

616. Do you consider that the diocesan in-pectors have a lower standard of examination han the Government inspectors?—According o their own evidence they have; and it has re-eatedly happened to me when I have examined a school, and when I have spoken to the managers and teachers about defects, that they have said, "It is very odd that you see these defects, because we had the diocesan inspector here a month ago and he saw no defects at all, or saw them in a very modified way"; and when I have asked for his Report (which I have been able to get sometimes), I have come to the conclusion that there was a difference of from 20 to 25 per cent. between the standard of the diocesan inspector and that of myself; that he was basing everything upon a lower standard than I felt myself able to do.

617. Do you think that there is any danger of the inspectors all falling down to the same standard if they have to examine schools of an inferior character?—I think that the Government standard would fall at least to the diocesan standard. The diocesan standard represents the general notion of efficiency in the rural districts, and my impression is, that the pressure upon the inspector would be continued till he sank down to that level.

618. Do you consider that the requirements for a certificate are pitched at all too high?—I have a certain number of cases in my district (I will not mention names, because it might be invidious) in which we have admitted teachers, who every year exhibit very considerable deficiencies; and I never go to those schools without feeling a sort of self-reproach that I was instrumental in giving those men their certificates.

619. Do you mean to say, that in a moment of goodnature, you have admitted candidates for certificates who were not up to the mark?—I should not say that I have done so in a moment of goodnature, but from a certain doubt in my own mind whether I had not on the day pitched my standard too high. We are liable to all conceivable influences; and the question is often so nice and delicate that it is extremely difficult to determine; you remember that the man's fate is in your hands, and you feel that you would rather give him the benefit of a doubt. Of course, we have large sympathies with managers and teachers; we become an integral part of our district, and we feel that we ought to do our best for them in every case.

620. You stated, did you not, that in one or two instances you have given certificates to masters who have proved unworthy of them?—Yes, and it is a very perplexing matter.

621. Are they still in schools within your district?—Yes.

622. Are complaints made to you of their teaching?—No, I ascertain their defects myself. Perhaps I might say that public opinion in those places is on about such a level as would be satisfied with those schools: I am not: and therefore I recommend deductions from the grants; and in one case which is now before the office, I have suggested whether the certificate should not be taken away from the man altogether.

623. Do you think that a certificated master teaches those elements which the uncertificated master can equally teach, but in such a manner as to be of greater use to his pupil, and so as to confer, in fact, a greater amount of instruction in conveying the same sort of knowledge?—I will give the Committee an illustration of that. I think that you cannot fail to see mental power in teaching the very simplest subjects in a school, except those mechanical matters which, perhaps,

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everybody can get through. I am in the habit of going every Sunday to a little village Sunday school close to where I live, in which my daughters teach. The clergyman of the parish is a first-class Oxford man, who possesses very high intellectual qualities. He has a certificated teacher under him; a person employed in a mill in the place, and under him there is a big boy. On the female side there are my two daughters and an old schoolmistress of the old Dame's school (who certainly can teach the alphabet, and so on), and a girl. I have frequently watched the effects of the teaching upon those children of the Bible; and the wonderful way in which the clergyman arrests the attention of the little children around him; he sits there with his German raised map, and the children are perfectly absorbed. Then comes the certificated master, who, in spite of his professional skill and technical knowledge, can by no means arrest their attention to the same extent; and so on in proportion. This seems to be the effect of intellectual power when combined with a certain aptitude for teaching.

624. In that instance the success in conveying knowledge is in direct proportion to the amount of knowledge possessed by the teacher, has it not?—Yes; and in this case there is also aptitude for teaching.

625. Do you perceive any wide difference between what, to use a mining expression, I may call the output of the assisted and the unassisted schools; do you perceive any difference in the amount of knowledge possessed and in the character of the pupils turned out from the certificated schools, as compared with those who have been in the unassisted schools?—Certainly; with reference to the cultivation of the mind and the heart, you get a totally different class of child from the one from that which you get from the other. This is without reference to the capitation schedule. No doubt the certificated master (and everybody has assumed that, I think, in the evidence) will get more grants than the other.

626. Let us suppose two neighbouring districts in one of which all the schools are assisted schools under certificated masters; and in the other, of which they are all schools, such as are found where no State assistance is extended, suppose that state of things to have lasted for 30 years, would you expect in those two districts to find very different conditions of intelligence, morality, and good conduct?—Unquestionably; and on this I should accept Mr. Frazer's figures, showing the difference which he admits between 45, 60, and 75. Then I should bring some instances, as to the effects of certificated teachers for a long series of years over a parish. First of all, I will read, with the permission of the Committee, a letter from a schoolmaster. "In reply to your letter, I beg to say, the ages of the children in the 1st class in this school are as follows:

Age,	10, 11, 12, 13, 14.
Children,	5, 7, 10, 4, 1."

That I should bring to prove that children remain longer at school when they have had a good education under a certificated teacher for any period. Then the letter proceeds: "Children who have left the 1st class for the last two years,

Age,	11, 12, 13, 14.
Children,	1, 5, 10, 6."

Then comes a very important thing bearing upon this subject, that the retention of those children at school after 10 or 11 years of age is the most important part of their education. The master says, "I have carefully watched this subject for 20 years, and keep an account of the attainments of every child leaving the school; I also watch their progress in after-life, and from this data, I say, without the slightest hesitation, that the last two years (if above 11) have more influence in forming the child's character than the whole of the previous school life. And in that of girls I think it is of the utmost importance." Then the results of the education of that school upon the population have been these: I told him to send me, so far as he could, the future history of his scholars, and he goes over his list, and says: "Account of the children who have passed through the school during 19 years. It is a purely agricultural parish; the greatest bulk of the population agricultural labourers. Girls: 12 dead, 8 schoolmistresses, 1 head nurse in lunatic asylum, 23 married, 56 domestic servants, 24 at home (those at home are assisting their parents), 5 dressmakers, 3 shopkeepers, 1 organist (master's daughter), 6 not known. Boys: 11 dead (some of these have died on the battle-field fighting for their country), 2 head keepers in lunatic asylum, 18 domestic servants, 4 railway servants, 4 head gardeners, 59 labourers (a large number of these are boys under 20 years of age), 1 jeweller, 2 masons, 3 painters, 6 soldiers, 1 doctor (America), 2 blacksmiths, 5 in Australia, 2 coachmen, 4 in America, 1 butcher, 1 upholsterer, 1 exciseman, 6 at home, 3 policemen, 1 carpenter, 1 draper, 2 sailors, 3 teachers, 11 unknown, 8 shopmen, 3 clerks, and 1 an innkeeper." Now this strikes me as being incontestable evidence of the advantage of a good school in raising the condition of an agricultural population. That master told me in addition to this that the rate of labour in that parish had been raised by the amount of 1 *s.* a week, and that it would have been more if there had not been a constant influx. The moment that skilled labour, so to say, is deported there is an influx from the neighbouring places in which the schools are all under simple inspection or are unassisted schools. They come in, and thereby keep down the rate of wages.

627. Then do you think that one result of getting a good education is, that it has a tendency to raise wages?—I have no doubt about it, in spite of its being possibly used against us.

628. Does that result partly from the greater skill of the labourer and partly from his receiving a better education, which leads to his going elsewhere to seek for employment, so that the value of the labour of those who remain is raised?—Yes, and that is an important point. From my own experience in employing men, and in having a good deal to do in educating one's own farm-servants (I have a little bit of a farm of my own), I am perfectly certain that in proportion as you increase the workman's brain power you get a more valuable servant, and that as in this parish a man educated is worth quite 1 *s.* a week more than a man without education. I have one or two more letters here, but I hope I shall not weary the Committee by reading them. This is from a dignitary of the Church. I asked him, whether out of his school, which has been under a certificated master for some years, any of the boys had got on much in life, and he gives me two

or

three instances; he gives me So and so, "son a labouring man; he is now head master of the School of Art at ——, and he has an immense number of schools under him. He was sent to Paris by the Government to report on Schools of Art in France. He wrote to me once: 'All I have done was built on the education I got in your village school.'" Here is another case of a boy who was sent back to school after he had been put to work; kept at school a few years, and then sent by me to St. Mark's; took a school in Yorkshire, and so on. Then he describes his career; and here is another case; and then he says, "These are all gentlemen in their manners, and fit for the society into which they are now freely admitted. The best of it is, that it makes no difference as to the kindness with which they still meet their old friends here, and with which the servants wait upon them after having been familiar with them in the kitchen." Then he says, that one of them "once told me that every boy in his class at school had by the time he spoke got into a superior station." I think that is strong evidence. Here are the ages of the children of that school. "First class, 14 years and 6 months; 12 years and 2 months; 10 years and 2 months; 14 years; 12 years and 8 months; 9 years and 6 months; 13 years and 8 months; 12 years and 7 months; 14 years and 3 months; 11 years; 12 years and 7 months." I have one more letter, which, if the Committee will allow me, I will read; it is from a large town, the writer of which says, that the master "sends a few jottings. They are not of any great value, but they may help you." He tells me that there is scarcely a merchant's office in the place where there is not some old pupil of his. This is a common national school. "I do not think," he says, "there is any difficulty in a lad's getting on who has had a sound education, such as he may get at our national school. Many of our youths show that they feel this now by the anxiety which they show to improve at our night schools; and still more, elderly men again and again tell me how they have been kept down by their want of learning. Use these facts as you like, though better not to name the place." Then he gives me where they are. So and so, "attorney's clerk, commercial traveller, merchant's clerk, teacher, teacher, customs, articled clerk in attorney's office, railway clerk, clerk in merchant's office, ditto, ditto, ditto, attorney; three master mariners, and then a shopkeeper."

629. Then it would appear that the sons of the labouring classes educated in those schools have, in proportion to their talents and their energy, a power of rising which you could hardly expect from the same children, educated at inferior schools, such as the uncertificated schools; at any rate, in your district?—Exactly so.

630. What is your opinion of the value of the certificate which is acquired by a teacher who has not been trained?—Perhaps that would best be answered by explaining the process by which it is gained: I have to go twice, before the Committee of Council will admit a teacher to their Christmas examination. I have to determine generally upon the professional skill of the candidate, and upon the condition of his school, and to give my own impressions of his natural and intellectual powers and his acquired attainments. If those two reports are satisfactory, then the Committee of Council admit the candidate to their examination. If he is placed upon their list they do not certificate him, but they send me to the school in which he is engaged. I am sent to report upon the teacher and the school. If that report is satisfactory I go again in the following year, and again have to report, and, if the report is again satisfactory, I have to recommend the issuing of a certificate with my impressions of the teacher; and upon that, supposing the Lord President accepts it, the parchment is issued.

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631. Then are there two examinations of the school and two of the teacher before examination into the knowledge and general qualifications of the teacher is made; and then are there two examinations afterwards of the school under the charge of the same teacher before he gets his certificate?—Yes, there are four years of probation, in fact, before he gets his certificate.

632. Must not those four years necessarily be years of constant exertion on the part of the teacher to keep himself up to a high level?—Yes, and of constant improvement.

633. And must not four years so passed necessarily tell in a very important manner both upon the acquirements and upon the character of the teacher?—Yes.

634. Do you not think that altogether such an ordeal constitutes a very important guarantee for the efficiency of the teacher?—Yes, no doubt.

635. Does it frequently happen that the teacher fails in his examination when he presents himself?—Yes, frequently, in one or other of those different examinations, as I was going to state to the Committee.

I am very sorry that I have not brought a very simple letter, which somehow or other I must have mislaid, from a schoolmaster who has just passed another stage in his examinations. On inspecting his school about a month ago, since the Christmas examination, I said, "You have been up, have you, for the Christmas examination"? "Yes," he said. "How did you do"? I asked. "Pretty well, this time," he replied. "What shall you do if you fail again"? I inquired. And he answered, "I shall go up again. I have improved myself immeasurably by preparing for those different examinations." He went up in 1864 and failed. To that failure he attributes a very large amount of that power which he possesses now, and which of course will go on increasing. I have on this list the name of a man who failed in 1864, and passed in 1865, and who now is in probation for his parchment, and if I live until next year, I shall have to inspect him. He has satisfied the Committee of Council that he possesses knowledge in the subjects he has to teach, with a certain amount of professional skill, and now he has to satisfy me that his skill is thoroughly satisfactory; this done he will obtain his certificate. Here is another man who, I think, will make one of the best masters in my district. He failed in 1863, and got his certificate last year. Another failed in 1864 who passed in 1865. Unquestionably, the process of preparing for these examinations capitalises a man, so to speak, precisely in the way in which you want him to be capitalised for your village schools. To a great extent it gives him that intellectual discipline and order, which otherwise he would never possess.

636. Have you observed any important difference between the circumstances of those parishes which have brought their schools within the assistance of the State, and those which derive no assistance from the State?—Not the least.

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least. I have here two lists, a list of annual grant parishes, and a list of unassisted parishes. I have gone over the ecclesiastical incomes. I have not gone over the acreage or the rates, because I have not the means of doing so, but I should have done so if I had had the power. There is no difference between them, nor is there any with regard to population. I should take exception to Mr. Frazer's position, which is, that our proceedings have reached the towns. They have reached them, no doubt, but they have not supplied them, because I have here in my list of unassisted schools a place with a population of 3,245, where the schools are disgraceful.

637. What is the amount of school accommodation in that place?—There are two large schools which the Government has assisted in building, but there are two very incompetent persons in them, and periodically I go just to refresh my memory and witness a most fearful scene of disorder, and all the rest of it.

638. Are the masters not certificated?—They are not certificated and the places are unassisted. That is merely to show that there are large populations which are not touched by the Minutes of the Committee of Council, and to prove, so far as it is worth, that there is no difference between those places and the places that are assisted.

639. What is the cause of the school there being unassisted?—It is very invidious to speak of any one school; there are various reasons why places are unassisted; sometimes it is the indifference of the proprietor, and sometimes it is the indifference of the clergymen, and sometimes the jealousy of the Government. You are entirely at the caprice of some one resident who may choose to take the thing up or not, and until he does so the place remains unassisted.

640. Have you known of many parishes which once had good schools and certificated masters, and which were assisted by the Government, but which now have lost this aid, and have degenerated into bad schools?—Yes; I cannot say that they have all degenerated into bad schools, because, when they have been once struck off from my annual grant list I have generally lost sight of them; but I have a certain number on my simple inspection list which were on the annual grant list, and I assume that they have fallen back into the unsatisfactory condition of simple inspection schools.

641. Do you think that you assume it on sufficient evidence to be satisfied that they have lost somewhat of their efficiency?—I think so, supposing I prove that the certificated master is superior to the other; the removal of the superior teacher seems to me to give a very fair ground for the inference that the school has fallen back to the standard of unassisted schools.

642. The case is very frequent, is it not, in which a parish deriving no assistance from the State for its school, when it falls into the hands of an active clergyman, puts itself into a position to receive such assistance?—Yes; I have instances of places which would be considered very unfavourable by persons who attach much importance to the residence of proprietors (and of course, importance ought to be attached to it), in which a new curate or a new incumbent has stirred them at once into activity.

643. What is the proportion of the population which is aided and which is not aided in your district?—This is a rough calculation taken from the "Clergy List"; I have not been able to go into it very carefully. (This calculation refers to Church of England schools alone.) But in these two counties there are 160 aided schools, and the population attributed to those places in the "Clergy List" is 206,766; then, of unaided schools, going again to the "Clergy List," there are 259 places, with an aggregate population of 137,028, attributed to them there.

644. Do I correctly understand you to state that in the great majority, at least, of cases in which the schools are unassisted, that fact depends rather upon the want of will and want of energy, than upon any peculiarly adverse circumstances?—There can be no doubt about it, I think.

645. *Chairman.*] On whose part is there a want of will and a want of energy?—Upon the part of everybody, on the part of the clergyman, as well as of others.

646. Mr. *Bruce.*] Have you any other facts to give with respect to schools not receiving aid in your country parishes?—I mentioned one with a population of 3,245; I now mention another with a population of 2,096, and another with a population of 1,198; those will be enough for my purpose.

647. Have you made any calculation of the time which it would take for State assistance to reach the remainder of your district, supposing the rate of progress to be the same in future years as it has been in past years?—The maximum amount of time, supposing my calculation to be accurate, would be something like 40 years; but, supposing that you struck off 25 per cent. for the inaccuracies of my calculation, based upon the "Clergy List," I do not think that you could calculate upon making it much less than 30 years; I do not see any circumstances likely to induce people to come for aid at a greater rate than that.

648. In the meantime, will not those districts be suffering from all the ill effects which flow from ignorance?—Yes; I have here some evidence which the Committee may possibly like to have before them, from the chaplains of the two gaols in my district, namely, Reading and Oxford. And this again bears upon the question of which I have already spoken, the difference between the Government Inspector's standard and the diocesan inspector's standard; a very large number of persons in the gaols are put down as knowing reading and writing, who have really had no education at all, except the getting over the mechanical difficulty of the words; the chaplain writes to me from Reading, "I have pleasure in transmitting the enclosed tabular statements as copied from my annual reports to our Court of Quarter Sessions of 1864 and 1865. I regret they are not as full as you require; in addition to what I have there stated, I may mention, 1st, that about one-third of our females and rather more of our male prisoners are not belonging to Berkshire; 2d, that the prisoner class appear regardless of education as a rule; 3d, that with regard to our juvenile prisoners I observe there has been apparently a carelessness on the part of their teachers" (this is from bad power in the teachers) "in permitting them to slur over words in reading and in not detecting false sounds in place of actual pronunciations." It is astonishing how an ill-educated child transposes words. I make them frequently write out for me the Lord's Prayer and the Belief, and the Committee would be surprised at the phonic way in which they write it out; they do not attach any meaning to the words.

ords. "They do not appear to have been estioned as to the meaning of what they read, that although appearing to read (at times) ell, many have no idea of that which has been ad, no idea attached to the words used. This especially the case in Scripture reading, and in peating the Church Catechism. Indeed, as a eneral rule I have ceased to take any notice prisoners being able to repeat the Creed, the ord's Prayer, and Ten Commandments on their mmitment to the gaol, finding that I have to ex- ain the meaning of these formularies in almost ery instance even where the lessons themselves ve been fluently repeated." Then he sends me statement which shows that the number of male isoners committed in 1864 was 695, of whom 2 could either not read at all or very imper- ctly, which is pretty nearly synonymous, and of hom 505 could not write, or could write very perfectly.

649. Viscount *Cranborne.*] Do you know how any of them had been at assisted or unassisted hools?—No, I could not get at that; that is, of urse, a most important point, and if I had had ne I intended to have gone to Oxford Gaol to ve looked at the books and ascertained it. If e schools were in my district, under my inspec- on, I should take care that the teachers did not rn them out in that way.

650. Mr. *Bruce.*] Do you think that the state education described there could not be cor- ctly attributed to the children of the schools hich you inspect?—I think not.

651. Therefore you infer that so many of those ersons as belonged to Berkshire must have been ducated in the unassisted schools?—Yes, our fficulty, of course, is in determining this point; t the presumption from the other evidence hich we have I think would bear that out. I erely say that the presumption from my pre- ous statement would bear out the inference at the children from the assisted schools would ot belong to this class.

652. Viscount *Cranborne.*] At what age do our children commonly leave school?—It de- nds almost entirely upon the condition of the hool; they leave at a much earlier age in the nassisted schools than the assisted ones. My npression is, that the difference would run from out one to three years, if you could collect atistics.

653. Mr. *Bruce.*] The state of things was very uch the same, was it not, in 1865; and it shows any rate that very gross ignorance exists?—es; this gentleman refers also particularly to e want of religious knowledge, and so does the xford chaplain.

654. You have shown that in your opinion e certificate system ought to be maintained?—es.

655. You have shown that a large portion of our district is very much neglected, so far as ducation is concerned, and you have shown that r the next 30 years, under the present system, e whole of that district is not likely to be ached; what is, in your own mind, the proper emedy for such a state of things?—I scarcely ke to venture an opinion upon that point, but it ppears to me that this must force itself upon the inds of everybody, that if we are to improve e general education of the poor, we must get a stem which will do more than this does. There re different opinions, of course, upon the sub- ct, I need not mention that here, the Right honourable Chairman, for instance, has his own opinion as to rates. I do not see the difficulty as to rates which some people do.

656. Have you ever thought over the question how education might be made really a national system?—I am afraid I shall subject myself to some disagreeable cross examination on this particular point, but if I might be treated with great forbearance by the Committee, I would mention what has occurred to me with regard to the matter, in a very crude way, I admit. It is a matter requiring much more care and knowledge, and caution in working out, both in its religious and political aspects, than I have given it; but, supposing that the country determined upon adopting a rating system, I will mention what I have thought might be done. My idea would be that you might preserve the existing constitutions in existing schools, plus (what I am afraid the noble Lord, the Member for Stamford, will not agree with) the Conscience Clause. I do not mean to say that you should insert a clause in the deeds, but that you should make the annual grants contingent upon the taking in of the children of parents of different religious denominations on principles of toleration.

657. Viscount *Cranborne.*] Will you define that last clause a little more narrowly?—That you should not force upon a child a creed to which the parents objected. I would not touch the religious teaching of such a child.

658. Mr. *Bruce.*] That is to say, your opinion is that the Church schools should be Church schools, and that Wesleyan schools should be Wesleyan schools, and so forth; but that the terms should be such that all children might be admitted without the violation of their conscience?—That is what I mean; to those schools I should offer exactly the same grants from the Government as you do now. Supposing they apply for additional aid, then I should give the Committee of Council power to send an inspector to report upon the place, and upon that report in some way or other to force a rate upon some area or other, which I do not pretend to decide, but to force a rate in such a way, that it should touch the pockets of the locality, when, in consequence of a deficit, a place claimed rate aid, I should then tax the Capitation Grant 75 per cent. This would keep up the voluntary agency, and so prevent the school from falling upon the rates. Thus, in the case of a school which would earn from the Capitation Grant 30 *l.*, if it applied for a rate, I should deduct 22 *l.* 10 *s.*, and charge that upon the rate. I should keep on the school pence with this addition to the present plan; you have now a limitation as to the maximum; I should have a limitation as to the minimum, and I should draw out a scale of payments for a school which would to a very great extent attract those classes who measure the education of their children by the sums which they pay for it; that is the farmers, artizans and mechanics. Then this would be the financial aspect of a school with an average attendance of 60 children. I put twopence a week as the minimum payment, and I take 46 weeks in the year, in a school of 60 children on the average, that would be 23 *l.* for the school pence; the Capitation Grant for an average of 60 children at 10 *s.* per head would be 30 *l.*, of this, if I deduct 75 per cent. I should only leave 7 *l.* 10 *s.* chargeable on the Consolidated Fund, and the income of the school would be 30 *l.* 10 *s.*, independently of what

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what it would get from the rates. The expenditure, rating it at 25 *s.* per head for 60 children, would be 75 *l.*, deducting from this 30 *l.* 10 *s.*, it would leave 44 *l.* 10*s.* to be charged on the rates. The same school, kept up by voluntary supbscriptions, would be in this position; school payments 23 *l.*, school grant 30 *l.*, that is 53 *l.*, leaving, for voluntary contributions, 22 *l.*

659. You have given a large premium to those schools which are supported by voluntary contributions instead of by rates, have you not?—Yes.

660. *Chairman.*] Does the scheme which you have described apply exclusively to schools already receiving aid from the State?—The same principle would apply to those where there was no aid.

661. How would you work it in that case?—The way in which I should act with regard to them would be this; the Committee of Council should be empowered to send an inspector, as before, to ascertain the educational condition of the place; if unsatisfactory, then to give the place one year's notice, offering them the present terms of building, or additional, if thought desirable. And, supposing that I could provide for the future support of the school, I should be very glad to see additional funds offered for building; one of the reasons why I think that the building grants should be retained at their present low state, is because there is very much doubt as to the future support of the school, but the moment you could secure that, then, I think, you might venture to take from the Consolidated Fund a larger amount for building.

662. Do you know of many instances in which the State has assisted a school in being built, and in which the school has fallen into disuse?—Yes, I have many such cases here to which I can refer if the Committee think it necessary. Then I should offer to the persons resident in the place the choice of constitution, whether it should be a Church or Dissenting school; there would be, no doubt, a certain amount of struggle which you could not avoid in certain places, but where no party stepped forward to provide the necessary funds I would build from the rates and give it a Church of England Constitution with a Toleration Clause. With respect to management, I have thought carefully over Dr. Temple's plan, and should not like to see the parents generally have any voice in the management of the school.

663. Dr. Temple proposed that the constituency who should elect the committee should be not simply those who subscribed to the school but the parents of children who attended the school, and on whose account they made the payment; what would be your opinion with regard to that scheme?—I should like to see a certain number of them, those, *e.g.* who paid quarterly school fees at a higher than the common rate, invested with that power; but I should not like to see the ordinary parents of our labouring population invested with any great degree of authority in the management of the school.

664. Viscount *Cranborne.*] On whose application is the power of rating under your scheme to be exercised; is it upon the application of the owners of the existing school?—That I have not worked out; I am assuming that the deficiency was ascertained, admitted and proved.

665. Do I rightly understand that you make it a capital part of your scheme that voluntary subscriptions should still be encouraged?—Yes, I think that is an important part.

666. In fact, unless they did continue, you could hardly hope for any great amount of local interest on the part of those whose local interest is most valuable?—No.

667. At one period of your examination, did you not state that in your opinion the question of whether a movement in favour of a school should or should not be got up in a locality depended mainly upon the exertions of the clergyman?—Yes.

668. Then, would not the question of whether voluntary aid would be forthcoming or not depend very much upon the goodwill with which the clergy received your scheme?—Supposing all circumstances to remain as they are now, that would be the case.

669. Does your experience lead you to believe that the clergy as a body would receive favourably a compulsory Conscience Clause as the condition of every annual grant?—Of course it is wild to talk about the opinions of men when they vary so much. There is a great variety of opinion amongst the clergy in my own district, and amongst the clergy generally, on this subject. A short time since I met a dignitary of the Church, and I said to him, "Do you see any difficulties about the Conscience Clause"? He said, "I am decidedly in favour of it." I have in my district a certain number of schools, in the trust deeds of which there is what is called the Conscience Clause. I have asked the clergy about it, and I do not find that they have any very great objection to it.

670. Is it your opinion that the majority of the clergy in your district are in favour of the Conscience Clause?—That I cannot tell; I have never polled them, but I may say this much, that I know that there are very conflicting opinions about it.

671. At all events, are you aware that there is a very deep objection to it among a considerable number of persons whether they form a majority or not?—Yes.

672. In case your scheme were adopted, must you not expect the unsparing hostility of those persons?—I do not quite see that.

673. Do you not think that they have adopted that view from conscientious motives?—I think that it is with many from their not having thoroughly looked the whole question in the face. I find that of the clergy with whom I have conversed on this particular subject, and of whom I have asked if they had ever contemplated legislation upon it, and if they have considered what might possibly be the future aspect of this particular question, many have never looked into it; and when I have pointed out the alternative of the different systems which they would have, which you may resolve into four or five, I have found many yield upon this point of the Conscience Clause who, in the first instance, were very strongly opposed to it.

674. You stated, did you not, that there was great indifference as to the value of education, in many parts of your district, among those who should subscribe to its support?—Yes.

675. You stated also, did you not, that you estimated, from the amount of resistance which that indifference opposes to the progress of education, that it would probably require 30 years to overcome it?—Yes.

676. Are you not proposing now to add to that resisting

resisting force the further resisting force of a strong religious feeling?—I think that I provide a remedy for the existing evils of much greater amount than the opposition which I should have to encounter.

677. But would not the opposition which you would have to encounter fall entirely on the voluntary portion of your scheme, and would not the remedy which you have to offer merely favour the compulsory portion of it: what I mean is this, you are very anxious, and rightly anxious, to retain the voluntary element in our system of education, but all that you have proposed in no way tends to stimulate that voluntary element; whereas, by laying upon the clergy this heavy burden of the Conscience Clause, you damp the energies of precisely that class who are now most active in promoting voluntary education; is not that so?—I do not see that. It would be too long and too intricate an undertaking, I think, for me to prove the point, but I would state this, which I think is a very important feature in this question, that at the present moment the clergy are so overtaxed in supporting the annual grant schools that I think they would be very much disposed to concede a large amount of prejudice (if I may venture to call it so) on this particular point, if they felt that they could conscientiously do so.

678. Do you think that they would be willing to go on subscribing, and inducing others to subscribe, for the maintenance of a system of religious teaching of which they conscientiously disapprove?—I think that so long as you preserved their own religious teaching intact, which is what I should propose to do, they would not entertain objections to the extent which the noble Lord seems to infer.

679. With regard to your provision for the government of the schools under this rating scheme, assuming a school to be a Church of England school, is the religious teaching to be entirely in the hands of the clergyman?—Yes.

680. Without any appeal whatever?—I would not touch that question. I would leave it exactly as it is now. All that I would introduce is a Toleration Clause for those children whose parents objected to the denominational teaching of the particular school in which they were placed.

681. In the case of a school which from the first has distrusted (if I may say so) the religious tendencies of the Privy Council, and has refused to be bound by any trusts dictated by that body, but which may be aided by the present system of annual grants, and which may be an efficient school, would you propose that it should come within your scheme, so as to be capable of receiving assistance, either from the State, or from local rates?—The existing constitutions should be preserved, merely introducing a Toleration Clause for the annual grants. I think that that would meet the point.

682. But will you be good enough to state how the government of such a school as that of which you are speaking, which does not contain the Privy Council provisions of Government, can be carried on under your scheme; are the local rates to be paid to, and to be administered by, such bodies as very frequently govern those schools of the character to which I refer?—I do not see the difficulty.

683. Do you imagine that there would be no local agitation if a thoroughly Church of England management, say a purely clerical management, were to be the recipient and administrator of local funds?—My mind runs at once to Archdeacon Denison's parish. I have no doubt that he would agitate to a certain extent.

684. But, looking at it in the other way, would he not be agitated against, for instance, by the Liberation Society?—That I cannot tell.

685. But do you not think that it might form an element of great difficulty, supposing that you attempted to give local rates to Church of England schools conducted on strictly Church principles, to which the only deduction would be this Conscience Clause which you propose to insert?—I do not think so. My plan would be as fair for Dissenters as for Churchmen.

686. Assuming the case of a parish where there is only room for one school, where the school already covers so much of the ground that there is not room for the building of another school, where the children of the Dissenters of the parish would consequently necessarily go to this school, where their parents would be rated for the support of the school, while yet the sole government of the school would be in the hands of persons of a very distinct denominational character; should you see no difficulty in that case?—I should merely say that that was one of the difficulties of a very large question of this kind; but that so long as I provided for the children of Dissenting parents, secular instruction (that is what it would be), that is all I should feel myself bound to do out of the rates.

687. Do you think there are many people throughout England who would be willing to see their rates administered by people whom they have not elected?—No doubt there would be difficulties about it, and I do not profess to have worked out this question so as to be able to meet all the difficulties which may be raised against it. No doubt there would be difficulty in this particular point which the noble Lord is mentioning.

688. But is it your opinion that that difficulty is smaller than the difficulty which would attach to any scheme, such as that of Mr. Walter's, for reaching unassisted schools without the assistance of the local rates?—I think Mr. Walter's scheme would be absolutely fatal to the national education in this country. The certificate is, as it seems to me, the only barrier which keeps up the standard to anything like a condition of efficiency.

689. Is it your belief that managers do not sufficiently appreciate its value, to try and get it if they are not forced to do so?—Yes.

690. But do you think that that state of antagonism between the Privy Council, which is the enlightened spot, and the huge exterior of darkness in which the managers dwell, can be kept up for any considerable length of time?—We have fought for the last 22 years against the low state of public opinion, and progress has been made against a very large amount of imperfect opinion upon this subject, and I still hope that we shall progress in the same way.

691. At all events, you base all your hopes of the future progress of education upon the superiority of the views of it entertained by the Privy Council, to those entertained by the managers throughout the country?—I do not like the form of the noble Lord's question, but I base my hopes upon the real truth of the system which

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which the Government of the country have adopted and are carrying out.

692. But you do not feel sufficient confidence in the appreciation which the managers will conceive of this truth to trust them, without the restraint of a compulsory condition?—The history of the last three years will not, I think, justify you in calculating that you will get more than a similar number of additional claims than you have had, which is about six per annum in my district, therefore, it is easily calculable how long it will take you to deal with this mass of population, at the rate of six schools per annum.

693. When you were enlarging upon the value of a first-rate master, you dwelt not so much upon his book attainments as upon his talent and mother-wit, was not that so?—I think the noble Lord must have misunderstood my answer.

694. Did you not give, as an illustration, the effects upon a parish of a highly intellectual clergyman?—Yes, but that was the result of his attainments. His intelligence, combined with a certain natural aptitude for teaching, were the result of his university education.

695. Do you consider the power which you attribute to these masters to be one which can be infused into any average men by teaching in a training college?—I think so. Those men are very carefully sifted, and I think in the case of a man who passes through all our examinations when he comes out at the end the fair assumption is that he will be able to do his work.

696. But in your own opinion, supposing all those unassisted schools employed trained masters, would the natural supply of talent be sufficient to furnish them with what they want without a considerable rise in the salary; could you buy in the market trained teachers, under any circumstances, of the character you want?—Not necessarily; but I think the elasticity of our system will meet the difficulties of the case as they arise.

697. But is not the value of your commodity such that it is likely to create a considerable rise in the price of it when the demand becomes general?—I do not think so; I think that the demand and supply will pretty nearly go hand in hand. You will have an increased number of pupil-teachers and an increased number of pupils in the training colleges; and, if the noble Lord is alluding to the particular alteration with regard to rates, provision might be made that it should be of so gradual a character as to enable the training colleges to supply trained masters.

698. Do you think that trained masters can be supplied in any quantities at the present price?—I think so, provided you will employ them afterwards.

699. Mr. *Bruce.*] Do you mean masters and mistresses also?—Yes.

700. Viscount *Cranborne.*] You dropped some phrase which seemed to imply that you were rather staggered by the difficulty as to raising the whole funds for the support of education in this country upon one particular kind of property; have you ever given your mind to the consideration of that subject?—No, it occurred to me just now when I heard the point referred to by the noble Lord.

701. Did it never occur to you that people would object to bear other people's burdens as well as their own, and must not you add that to the religious and other difficulties which you have already contemplated?—Yes, that may be so.

702. *Chairman.*] You have just used the strong expression that you thought that Mr. Walter's plan, that if you pay by results you must not impose conditions, would be absolutely fatal to education; will you be good enough to give some little explanation of the grounds upon which you form that opinion?—My impression is, that by degrees we should revert to precisely the same condition of things in which we were before the Minutes of 1846, and it is very difficult to contemplate anything more unsatisfactory with regard to the state of education in the country than the condition of things which then prevailed.

703. Why should the necessary consequence of Mr. Walter's plan be to revert to the state of affairs which existed before 1846?—Because I think that the very moment that you relieve the Government of the responsibility of providing certificated teachers, and of keeping up the proper machinery and agency, by degrees you would get rid altogether of the Government Grant, and you would fall back altogether into the conditions of ordinary demand and supply, and there would be nothing to keep up the status of the education of the country.

704. Then, if I understand you rightly, you mean that the mere desire to obtain a grant for the assistance of a school would not be a sufficient stimulus to keep up the character of the school; is that your opinion?—I think it would not be sufficient. I think also that the pressure upon the inspectors to get the grant would be so great, that they would keep lowering their standard year by year, in order to meet the difficulty of it.

705. When you speak of the pressure upon the inspectors to obtain the grant, do you refer to the pressure upon him by the managers of the school, and by the locality, to pass children who ought not to be passed?—Yes; it would lower his standard.

706. You stated just now that the object of admitting uncertificated teachers, that is to say, the object of Mr. Walter's plan, is to adopt a lower standard; do you adhere to that opinion?—It seems to me that it is so; otherwise, why do they not accept the present standard. They say that the present standard is too high for them, and therefore they want to provide for the deficiencies of those schools by proposing a lower standard.

707. Has it ever been stated by the advocates of open competition, in fact, that the objects of that plan are as you have now stated them?—I am speaking quite under correction, but my impression is that evidence has been given before this Committee, that the expense which is incurred in providing masters of the present calibre is so great, that those parishes have been unable to avail themselves of a Government grant.

708. Has it not rather been contended that the payment by results is inconsistent with the imposition of conditions, and that if results be obtained you ought to pay by those results, without requiring a certificate on the part of the master?—This may have been the plea with some, but the object, I assume, is to lower the standard to meet the difficulty of the case.

709. Do you think that that would be the unavoidable result of the change?—It seems to me that it would be so.

710. You stated that if a school was found to be deficient on examination, you would have to trace the matter up until you got to the teacher, and

and then to examine the teacher; would not the course which things would take in that case rather be that you would examine the condition of the school, and if you found that condition deficient, instead of proceeding to examine the teacher, would it not be sufficient to say that the school was defective, and that, therefore, no grant would be given?—Then the visit must be repeated in the next year, with the suspicion in one's own mind, that the whole evil is caused by the deficiency of the teacher.

711. But do you not consider that it would be a sufficient check upon the inefficiency of the teacher that in all probability the managers would interfere to correct that state of affairs, if they found that their teacher was unable to obtain the grant which was essential to the maintenance of the school?—I do not think that they would put the saddle on the right horse. I think that the probability is that the prospect of getting a grant in the following year would induce them to apply again to the Privy Council to have an inspector sent, and he would have to go through the same process, for I cannot tell how many years, one after another.

712. If this relaxation were enacted, and if this system were largely adopted, would not the present staff of inspectors be unequal to the duty?—Yes.

713. Then should you fear that there would be a very fluctuating standard as between the different inspectors?—I think that so long as a central office holds its own over the inspectorate, which is a most important point, they may preserve an uniform standard over the kingdom, whether they have 50 inspectors or 200.

714. Supposing that from any cause, whether it were from the adoption of Mr. Walter's suggestion, or from the adoption of that plan of rating which you have described to us this morning, we were to arrive at that state of affairs for all friends of education must wish, namely, the reaching of a number of places which are not reached now, would not that of necessity involve an immense addition to the staff of inspectors?—It is easily calculated; those schools are added which require so much inspectorate power. We will suppose that they would require it in the same proportion as the present annual grants do. But, then, supposing the inspectors to be a necessity in the matter, no plan can be devised which will not of necessity increase the number of inspectors.

715. Do you think that with such an increase in the staff of inspectors as would probably be the unavoidable result of a system which reached the whole of the country, it would be possible to conduct the whole affair from the Central Office?—That I cannot say; I do not know what the capabilities of the Central Office are.

716. Have you ever considered whether with or without rates, if you could reach the whole country and provide education for the whole country, it would not be indispensable to carry out the system by the assistance of some local agency?—I am not prepared to say whether that would be desirable or not; you must of necessity preserve the Central Office, because you will have no uniformity without it.

717. Entirely agreeing with what has fallen from you on the point, and assuming the retention of the Central Office, is it your opinion that it would be possible, under a satisfactory extension of the system, to carry the whole thing out by the unassisted agency of the Central Office, or would not local aid be required?—I think not.

718. Do you think it could be done by the Central Department?—I think it could be done.

719. Have you ever considered whether it would not be possible to adopt some arrangement by which the existing diocesan boards might be brought into connection with the Central Office, and be made auxiliary to its actions?—It would be utterly impracticable in my opinion.

720. Will you state your reasons for that opinion?—First of all the Central Office must hold a firm hand upon its officers, and unless you pay the diocesan inspectors, which would of course entirely alter the whole condition of things, because they would, instead of being diocesan inspectors, become Government inspectors; and unless you subjected them to the same regulations to which we are subject, I do not think that it would be possible to make use of them for your purposes.

721. Is not one of the principal objects of the friends of extended education to contrive some mode by which assistance can be given to a great number of small schools which are doing their work in remote parts of the country, but which are now unable to gain assistance?—Yes.

722. Are you aware that suggestions were offered by the Royal Commissioners with respect to a system by which that smaller class of schools might be reached and made more valuable than they are at present; do you think it impossible that some connection might be established between the diocesan boards and the Central Department so as to enable those diocesan boards, by the aid of their own diocesan inspectors, to act as the agents of the Central Office and to judge which of those small schools might be relieved by assistance?—I think that it could not be done.

723. Have you ever considered the point?—Yes. I think that you would introduce an element which would be absolutely incompatible with the present organisation and administration of the department, unless you altered altogether the relations of the diocesan inspectors.

724. I am assuming an extended system of education?—You might extend the inspectors to any amount, and you might graduate them to any amount you pleased; that is entirely another question, but it seems to me that you have no probability at all of enlisting the services of a body of the parochial clergy without paying them, and that they would not answer the purpose you have in view without subjecting them to certain regulations, which they would not bear.

725. But is not the scheme which you are now sketching out of a very largely extended system, affecting the interests of the whole population, and all being controlled and guided from one Central Department, inconsistent with the spirit and practice of all our institutions?—I do not know very much about that; but it seems to me that, supposing the present plan was extended all over the country, there would be a very large amount of local administration going on in connection with the Central Office. The inspector himself represents a very large amount of local administration.

726. Do I correctly understand you in some way or other, strongly to express the opinion that those

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those destitute parts of the country should be supplied?—Certainly.

727. You have expressed great apprehension, have you not, lest any change with regard to the certificate system should lower the standard?—Yes.

728. Which would be the greater evil in your mind, the lowering of the standard or the leaving of all this immense district of country unaided and neglected?—Lowering the standard would be the greater evil in my opinion.

729. You gave to the Committee just now, some very interesting details in some of your written statements, showing what had been the subsequent position in life of a great number of the scholars of the National Schools; and in one instance you stated, did you not, that they were in fact all gentlemen?—Not all, there were three picked boys, I think, whom I mentioned out of a school, during a period of perhaps 10 years.

730. But, if I remember rightly, you mentioned a great number of the scholars of those schools, who, in their after life, were in a position which might fairly be called the position of gentlemen?—Yes.

731. Do you not think that it is a much more useful object, to have education extended largely in proportion to the population than to have merely such education as to qualify the pupils to become gentlemen?—Yes; I have not the least idea of sacrificing the sound education which is requisite for a labourer, to the education necessary for the fine wheat flour of the school; but if you lower the standard, you make the education inefficient for every class of society. You cannot afford to go down, because the thing has been tried. Originally, there was a debatable ground between the two classes of registered teachers. We had the higher class, who were allowed to have pupil teachers, and a lower class who were entitled to the Capitation Grant, just the type of teacher which you would get at unaided schools, supposing that you at all lowered your standard. We found from experience, that that class of teachers was perfectly unsuited to teach elementary subjects in our schools; that they were incompetent to do so, and the consequence is that they have now been removed. A fourth standard of certificate has been introduced, which represents the higher class of registered teachers. The question was brought to the closest possible line. We represented that this type of registered teacher was totally incompetent to teach the small rural schools. Therefore, it is not as if it were a new experiment. The experiment has been tried whether that low class of registered teachers was competent to teach the labouring poor, and we found that they were not.

732. Do you admit, or do you deny, that the present system as now worked has a tendency to give a high education to a portion of the people to the neglect of the rest?—I think that the Revised Code has corrected that tendency.

733. Do you think that there was that tendency, but that the Revised Code has corrected it?—Yes.

734. What portion of the Revised Code has, in your opinion, had that effect?—The individual examination of the children.

735. Are you not referring to that very portion upon which many people rest the argument, that the certificate should not be required?—Yes.

736. You founded part of your argument upon the difference which exists between the Government and the diocesan standards; is that a necessary difference?—I think that it is; I think that the independence of the Government inspectors over all local influences, and the dependence, to a certain extent, of the diocesan inspectors upon local influences, would of necessity enable a Government inspector to take a higher line of efficiency in the returns of his schools than the local inspector could take.

737. Under existing circumstances, it may of course be a matter of opinion whether, or not, it is desirable that the diocesan and the Government standards should be the same; but assuming that it is desirable that they should be the same, is there any reason why they should not be so?—None, exeept that if you establish the same standard to-morrow, and relieved one class of officers of all local influences, subjecting the other class of officers to those local influences, the natural tendency being to gravitate downwards, I think that the standard would begin to change from the moment such a change was made.

738. Is there any case within your knowledge in which the Government and the diocesan standards are the same?—No.

739. Are they not, as nearly as possible, the same in the diocese of Worcester, with which, I think, you are acquainted?—I have left the diocese of Worcester some time, but they were not the same when I was there.

740. Are you not aware that they have been so altered as to be the same?—No.

741. You have been asked, with regard to the strong objections of the clergy generally to the adoption of the principle of the Conscience Clause, from what you have stated to the Committe today, I understand you clearly to approve of the principle of the Conscience Clause?—Yes.

742. You have also stated, have you not, that your experience has taught you that the opinions of the clergy upon that subject are very much divided?—Yes.

743. Would it be an incorrect statement to say that the views of the clergy, with regard to the Conscience Clause, may be divided into three classes, namely, those who altogether object to it on principle, those who approve of it on principle, and those who without disapproving of it on principle, and in fact themselves acting upon it, object to be compelled to act upon the principle by the adoption of the clause, and does not that third class, which I have last mentioned, exist to a very great extent?—I do not know to what extent it exists, but it does exist.

744. Which of those three classes should you consider to be the most numerous?—I should not like to give an opinion upon the subject.

745. Do you think that the last class which I mentioned, namely, those who act on the principle of the Conscience Clause, and who do not disapprove of the Conscience Clause, but who merely say that they do not like to be compelled to adopt that which they think right, stand upon sound ground in holding that opinion?—I should not like to give an opinion upon that.

746. Mr. *Shaw Lefevre.*] Are there many Dissenters in the rural districts of the two counties which you inspect?—I have no doubt that there are, but I know nothing about it.

747. Can you state what proportion they bear to the Church people, as a rule?—No.

748. Do you know whether they have Sunday-schools to which they send their children?—I do not know it as a fact, but no doubt they have.

749. You

749. You stated that there was a certain number of schools in the trust deeds of which the Conscience Clause has been inserted, has that been done at the instance of the Privy Council?—No doubt.

750. Have you found that the laity in those rural districts sometimes insist upon this clause being inserted?—I do not know that the name of this case should be mentioned in public; but my impression is that a Lord Lieutenant in a neighbouring county to the one in which I live has insisted upon it in a school which has been built, and which is aided by Government.

751. Are those schools distinctly Church schools?—Yes.

752. Did you find that the clergyman objected in that case?—Not in that particular school.

753. Do the clergymen object in those other schools?—I know so few of them that I am unable to answer that question.

754. Have you ascertained in how many schools that is the case?—No; I have made inquiries on the subject at the office, but there has not been time to give the answer.

755. Mr. *Bruce.*] Have you ever heard of any scandals arising from the presence of a Conscience Clause in the Trust Deed?—No.

756. Have you ever heard of the parents being incited to withdraw their children from religious teaching under the powers of the deed?—I have never heard of it.

757. Has it been suggested frequently that if the Conscience Clause was not inserted in a deed the children by degrees might all be subtracted from the clergyman's teaching; have you known an instance in which even a beginning has been made in that direction?—No, I know an instance in which the Conscience Clause was inserted, and in the case which I have mentioned the clergyman told me that one child or one family (I am not sure which) had withdrawn, but that he felt no inconvenience from it.

758. *Chairman.*] On what ground were those children withdrawn?—On account of the parents disagreeing with the religious teaching of the school.

759. Do you mean that they were withdrawn from the school or from the religious teaching?—From the religious teaching.

760. Mr. *Clay.*] We have heard, from more than one of the gentlemen whom we have had the advantage of examining, that besides the result of inspection, which of course could be readily ascertained, there is perhaps another thing which can be easily ascertained, namely, the tone of a school; do you attach any definite idea to that expression, "the tone of a school"?—I should like to have the words exactly explained, for it is a very difficult thing, I think, to determine what you mean by that precisely. I remember perfectly well, that some few years ago, in one of Mr. Matthew Arnold's Reports, he took exception to the term; he said, "I hear people talk of the tone of a school," no doubt there is such a thing, but to report upon it would be a very difficult thing indeed. I imagine you feel in your own mind what sort of a thing it is, but I should not like to put it down in my report.

761. Supposing it to mean ordinary decent behaviour, punctuality, and perhaps even the cheerfulness of the scholars, and their attachment to the master, as I presume it does, is that a matter which you would undertake to ascertain in a very short inspection?—No, I should not.

762. Mr. *Morrison.*] In your district are there many rural parishes with a small population where the landlord is a non-resident, and the clergyman perhaps very poor?—Yes.

763. Are you acquainted, in other districts, with town parishes where the population consists almost entirely of poor people?—Yes.

764. Would not those be instances in which there would be difficulty in raising subscriptions for school purposes?—Yes.

765. Would not your plan of giving a very great amount of aid out of the public purse to districts which provide for their schools by subscription, as compared with those which are to be compelled to provide schools by rates, act very unfairly towards those districts?—You stimulate the voluntary agency of the persons possessing property in those parishes to the greatest possible extent by subjecting them to a rate at a disadvantage, if they will not avail themselves of the offers of the Committee of Council and provide a certain amount of voluntary contribution. The incidence must be somewhere.

766. Perhaps they would employ the expedient of a voluntary rate; have you considered that point?—That would meet the difficulty, of course, at once.

767. But what difference would there be in principle between a voluntary rate in that respect and a compulsory rate?—So far as the school is concerned, the former would be the better method of getting the rate, because you would preserve the voluntary agency in one case which you would lose in the other.

768. Is not the chief reason for wishing to see the voluntary rate maintained, to keep the management of the education of the country out of the hands of the ratepayers?—I should not put it in that form.

769. And putting it in the hands of persons who take a special interest in education?—Yes.

770. *Chairman.*] Has what is called the Burdett Coutts' Minute come into operation in your district?—It is now in operation in my district, and I hope to watch it to see what it will do.

[Adjourned to Thursday next, at 12 o'clock.

Thursday, 8th March 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Shaw Lefevre.
Mr. Bruce.	Mr. Liddell.
Mr. Buxton.	Mr. Morrison.
Mr. Henry Cowper.	Sir W. S. Maxwell.
Mr. Howes.	Sir John Pakington.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. BENJAMIN FREDERICK SMITH, called in; and Examined.

Rev. *B. F. Smith.*

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771. Mr. *Bruce.*] You are a beneficed clergyman in the diocese of Canterbury, are you not?—I am.

772. Are you also a diocesan inspector for the whole of that diocese?—Yes.

773. How long have you filled that office?—For nearly 16 years.

774. May I ask whether the diocesan inspectorship is a paid office?—Yes.

775. What is the number of schools that you visit?—About 420 in two years. The diocese has about 420 schools to be inspected; and they are taken in two years.

776. Do you visit them biennially?—I have visited about 200 a year, in practice, for the last nine years.

777. Will you state what proportion of that number receive assistance from the State?—Probably more than three out of five receive annual grants now, because every Christmas increases the number; but taking two years, and putting them together, it would state the facts of the case about six months back, to say about three out of five.

778. Do you visit the assisted schools as well as the unassisted schools?—Just the same.

779. Taking your last complete annual inspection, how many schools did you inspect?—One hundred and eighty. I may say in explanation, that the tendency of things is to diminish the number of schools under separate teachers, so that 180 would now correspond with perhaps 200 some years ago, from the tendency to the amalgamation of separate departments.

780. During your last inspection did you observe any increase in the number of schools which had connected themselves with the Committee of Council, so as to obtain the Government grant?—I think I calculated that 8 per cent. had added themselves in the two years; at all events, I reckoned 4 per cent. as the annual addition in the diocese for the last few years.

781. Taking the per-centage, how many per cent. of these schools were assisted at your last inspection, and how many per cent. at the previous one?—For half the diocese 66 per cent. would take the place of 57 per cent; there would be a growth of 9 per cent. in the number of schools in that half of the diocese in two years.

782. Now taking, not the number of schools, but the number of scholars attending the schools, what were the per-centages in 1863 and 1865?—In 1865, 75 per cent. were under certificated teachers, partaking of the annual grant; in 1863, only 68 per cent.

783. Then, in fact, although only three out of five of the schools of the diocese are receiving annual grants, three out of four of the scholars of the diocese are in schools which receive annual grants; is that so?—Yes.

784. What has been during that time the increase in the number of certificated teachers employed?—The number would be exactly the same. The number of schools receiving the annual grant would correspond to the number of certificated teachers.

785. In how many years, supposing no alteration were made in the present system, might you reasonably look forward to the whole of the schools of the diocese being brought within the aid of the State?—That would probably never exactly happen for other reasons, but at the present rate in 10 years the whole of the schools would be absorbed. There are probably other obstacles which would always prevent a small minority from availing themselves of the State aid.

786. What are those other obstacles?—First of all there is the liking of managers for those teachers whom they have employed for a good many years, and who have established themselves in a village; those persons being uncertificated teachers, there being more mistresses than masters among them. Then there is the dislike which some people have to take trouble for a very little money, which would prevent their going through the forms of the office. And there is the small per-centage of persons who perhaps, on principle, decline to receive the Government grant; but I estimate them at a very small per-centage. I should say that 10 per cent. might cover all those who eventually from that, or from other causes, are prevented from obtaining assistance.

787. To what principle do you allude when you speak of people being prevented by principle from receiving the grant?—Every now and then you come to a person who thinks that the State assistance is not desirable for a church school to receive, but of course those are very exceptional cases.

788. Are those cases rare?—Very rare indeed; but putting all those cases together I do not think that they would come to 10 per cent. of all classes.

789. Have

789. Have you been able to make out in your own mind any satisfactory distinction between the circumstances of those parishes which receive assistance and of those which do not, so as to account for the fact that one set of parishes are receiving assistance, and that the others are not?—I think that I reckoned that the majority of schools in our diocese are in a financial position to accept the Privy Council grant by having certificated teachers. There may be a few perhaps of whom that could not be said, but, neglecting those few, I should say that the majority of them have means enough to do it.

790. Do you think that the grant, in addition to their ordinary means, would enable them to employ a certificated master or mistress?—Yes, a certificated teacher.

791. *Chairman.*] If I understand you rightly, you state that the majority of schools in your diocese are, financially, in a position to have a certificated teacher; is that so?—Yes.

792. But you have also stated that a considerable majority have certificated teachers, therefore the two statements are hardly consistent; do you mean that there is a majority of those who are yet unassisted?—I mean a much larger majority than those who are already assisted.

793. Mr. *Bruce.*] Do you mean that a majority of the unassisted schools might, if they thought proper, put themselves in a position to receive the State aid?—Yes, a very large majority. If the Committee will allow me, I will read this sentence from my Report for 1864, with reference to that point: "Indeed, already in most villages capable of supplying 50 scholars there is, financially, no greater difficulty in engaging the services of a certificated teacher than those of the merest amateur."

794. You have still a good many schools containing 50 scholars which are not in connection with the State, have you not?—Yes.

795. Do you attach much importance to the possession of a certificate by a master?—I think it is the key-stone of the whole fabric of improved education in England.

796. Should you be inclined to dispense with the certificate in order to hasten the time within which the schools which are not now assisted by the State should be enabled to receive that assistance?—I do not see what advantage to education would be gained by admitting schools to a grant without securing greater efficiency by some means or other, and I think that the certificate is the best means of securing an improved style of education.

797. What are the principal reasons which lead you to attach so much importance to the certificate?—Because, after a great many years' examination, the results of examination differ so completely as a whole, in the two classes of schools, that I have always been in the habit of classifying them separately, so as to keep the results apart.

798. Do you think that the practical and useful results of the working of a school could be ascertained by examination and inspection?—I should say not absolutely; it is a great additional security to have a certificate.

799. In what respects would such a mode of ascertaining the merit of a school fail?—I doubt if I should be inclined to recommend the dismissal of a teacher as the result of a single examination.

800. There is a good deal, is there not, besides the mere reading, writing, and arithmetic, which are required to be taught in a school?—There is an immense deal.

801. Can you ascertain whether those important matters which are not included under those three heads of examination are properly imparted at your single biennial examination?—You can form an opinion, but not an opinion upon which you would like to act so as to recommend the discharge of a teacher in a single inspection.

802. What is the state of religious instruction in the assisted schools as compared with those which are not assisted?—That is one of the points in which the assisted schools excel the others the most.

803. Is that equally the case since the Revised Code has been in operation?—I think the thing has remained almost exactly the same since the Revised Code has been in operation.

804. Have you found any very important superiority in the religious instruction which is imparted in those schools where the master is certificated?—The superiority is very considerable on the side of certificated teachers.

805. It has been suggested that in many cases the clergyman might supplement, not only in religious instruction but in general elementary instruction, the imperfect teaching of the uncertificated master; what would be your opinion upon that point?—That was the state of things which I found when I began inspecting 16 years ago; the present state of things is very much better than that could be.

806. Would you consider that most clergymen are qualified to teach in their schools?—It requires a great deal of technical skill to teach so large a number of children as a schoolmaster has often to deal with, and which a clergyman would find it difficult to teach; and he would not generally be in possession of that technical skill.

807. Are the Committee to infer from your answer that you consider that the majority of clergymen are not qualified to impart elementary instruction?—It would depend upon the size of the school; a large class of 70 children would puzzle many clergymen.

808. Let us take the case of the smaller kind of school; do you think that in such a case the majority of clergymen are qualified to impart elementary instruction?—I should think the majority are not qualified to do it so satisfactorily as we should require it to be done by a certificated teacher.

809. Taking the very head of religious instruction, in which the clergy may be supposed to be strongest, do you think that religious instruction is most effectually imparted by the clergyman or by the trained schoolmaster?—By the trained schoolmaster.

810. Is that the decided result of your own experience?—Very much so.

811. At the same time, you would attach much importance to the frequent attendance of the clergyman at his school, would you not?—I think that his great moral weight in conveying what instruction he gave would be very valuable indeed.

812. Have you schools of your own?—I have schools of my own.

813. May I take the liberty of asking what course you yourself pursue with respect to the teaching of your schools?—I examine, but I do not myself teach; I hold the teacher responsible

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for the religious instruction, but I am constantly in the school.

814. I need therefore hardly ask you whether you consider you are better and more effectually performing your duty by adopting that course, than by teaching?—I think I do better by examination than by frequently teaching. My curate would take a class now and then, by way of intercourse with the boys, but it would not come to much more than that.

815. Do you think that, except in cases where the clergyman has the rare and unusual gift of teaching, your example is one which might be most usefully followed?—I think that as that secures good results, the best way would be to devolve it upon the teachers, presuming that they were competent; but, if you will allow me, I would add that there should be strict supervision by the clergyman.

816. Have you many certificated teachers in your district, who have not been trained, but who have obtained their certificate by the inspection of their schools, and by examination?—A good many.

817. How do you find them to work?—Very well, on the whole; but I think they generally have a weak place about them, which you can find out after seeing them for some time, and which training would have probably removed. But there is an ambiguity there; by "training" must be understood "training college," and not their being apprenticed as pupil teachers, which is a training of itself.

818. Do you attach much value to the security which is taken for the efficiency of the untrained teacher by the Committee of Council?—A very great value.

819. Do you consider that the four inspections of his school, as well as his personal examination, give a considerable guarantee for his efficiency?—Very great.

820. You are aware that there was a new class of teachers authorised under the Revised Code, that is to say, pupil teachers, who had passed all their examinations, but who had not yet gained their certificates; have you any of those teachers employed in your rural districts?—We have some.

821. Could you state how many?—I am afraid I cannot state that.

822. How do you find they work?—Those whom I have seen work very nicely.

823. It has been objected that they are too young to take charge of a school; have you found any practical inconvenience arising from their youth?—That would be more true of the boys than of the girls.

824. Then in your district are the greater part of those teachers girls?—I think they are.

825. With respect to the building grants, have you found that the exaction of the Conscience Clause has interfered with the improvement of schools?—It has deterred persons from taking grants for small rural schools.

826. Has that occurred in many instances within your knowledge?—I think I can recal five or six instances of it.

827. What is the general practice of the clergy in your district with respect to exempting the children of Dissenters, either from the teaching of the formularies of the Church of England, or from attendance at the Church, or at the Church Sunday Schools?—With regard to the Church Sunday Schools, I should say that the practice was almost universally to exempt them from attendance at those schools, if the parents desired it. With regard to the teaching of the formularies of the Church, that is a matter, I think, which is much more left in the hands of the teacher.

828. Is it then left by the clergyman in the discretion of the teacher either to teach or not to teach the catechism?—I think a good deal of discretion is left in the hands of the teacher. The cases are so few, that perhaps no principle is laid down antecedently, and the teacher deals according to his discretion with the case.

829. We have heard of instances in which unbaptised children have been excluded from schools in connection with the National Society; have any such instances come to your knowledge in your Diocese?—I think not. I do not say that it does not happen, but such cases have not come to my knowledge.

830. Do you attach much importance to the continuance of the building grant?—It is not by any means so important now as it was five years ago. All our large towns have schools, and it is only the smaller villages that will now come for building grants for the first time. Others might ask for grants to rebuild or to renew their schools, but the first building of the schools would be chiefly in the small rural parishes.

831. Do you not think that the criticism and supervision of the architect of the Committee of Council are often useful to the promoters of country schools?—They are very often useful, and very often expensive. They run them into additional expense, and it often becomes a question whether the supervision is worth the additional expense.

832. Are you not aware that the interference of the State architect is more frequently exerted to produce economy than expense?—I dare say it often is so, but probably the cases of which I should hear, would be cases where they had to grumble at the course of the Committee of Council. I may mention, in explanation, that we have a diocesan architect at our Diocesan Board, so that we do not go wholly without supervision.

833. It has been suggested that the Conscience Clause, or *a* Conscience Clause, might be accepted with less opposition on the part of the clergy, if it were to receive the previous sanction of Parliament; what is your opinion upon that point?—That would depend upon the extent of range that was given to it. If it were confined to the present little schools, it might possibly be more acceptable; but if it were extended more widely than it is made to do now in the administration of building grants, it would certainly create a storm of opposition.

834. Then would you rather leave things as they are, than extend the Conscience Clause to every case in which a building grant was made by the State?—Certainly.

835. Do the children of the classes who are in easier circumstances, on whose account payment by the State would not be made, frequently attend your schools?—Not so frequently as they used to.

836. Why is that?—I think they have been deterred by the omission of the subjects which their parents look for; such as geography, grammar and history.

837. Do you find that the tendency of late years has been to omit those subjects?—It is not only the tendency, but the universal practice to omit them, I may say totally.

838. D

838. Do you consider that that practice is at a necessary result of the revised code ?—I re say it will not be so ultimately, but in its esent state no doubt the teachers are well vised in what they do in omitting these subjects. do not myself see cause to press them.

839. Mr. *Liddell.*] What is the general character your diocese; is it a very populous diocese ? It contains 500,000 inhabitants.

840. Are there a great number of large towns in ?—It contains the watering place towns, and ree or four county towns, the rest being rural stricts.

841. But when you speak of rural districts, e they, as compared with other rural districts, ry populous, are the villages very large ?—I ink not.

842. Have you in your diocese any considerable rtion of what may be called poor districts ?—here are districts dependent altogether upon gricultural labour.

843. Are the farms generally of considerable ze ?—They are middling-sized farms, I think.

844. Is the proprietary class chiefly resident; e there very large landed proprietors throughout he diocese ?—There are a good many resident ersons, but I do not think the large landed pro rietors are so constantly resident as some other entry.

845. Have you many endowments to your chools ?—We have only a few endowments.

846. But can you state what proportion of our schools have endowments, and what pro portion have not ?—I cannot state that, but they re very few, I am happy to say, because it pre ents them from receiving a portion of the nnual grant, and I know the number of schools o excluded is small.

847. You stated, did you not, that the villages s a rule are not very large ?—I think not.

848. Have you many Dissenting children at ending the Church schools in your diocese ?—I hould think there must be a good many.

849. Have you any means of forming a correct notion of what the number is ?—I can only judge by the fact of there being no Dissenting schools; and looking at the number of Dissenting Chapels, I compute that nearly the whole of them, except in the large towns, must be included in the National Schools.

850. Then are the Committee to understand that the great bulk of the Dissenting children are in the parish schools ?—Yes, in the rural districts certainly, and I believe in the towns also. I hardly know of six Dissenting schools in the rural districts of our diocese.

851. Is there any large number of schools that have been recently built, which have accepted the Conscience Clause in their trust deed ?—Very few.

852. Consequently, before the invention of the Conscience Clause, or before we heard of the Conscience Clause, there was no indisposition on the part of Dissenters to send their children to the Church schools ?—Not that I am aware of.

853. Has that been the practice during the whole of the 16 years that you have been diocesan inspector ?—Yes.

854. You stated, did you not, in an early part of your evidence, that you considered that the trained teacher was superior to the educated clergyman in imparting religious instruction ?—In teaching large numbers, I think the trained teacher is superior.

855. I presume you do not base that statement upon the want of knowledge of the educated clergyman of the subject which he teaches ?—No.

856. But you base it, do you not, upon the deficiency in the technical power of imparting that knowledge ?—Upon the deficiency in the technical power of imparting any knowledge.

857. As compared with the knowledge of the subjects which is possessed by the clergyman, is not the knowledge of the subjects which is possessed by the trained teacher comparatively superficial ?—The clergyman's knowledge would be much the deeper.

858. Then are the Committee to understand that, in your opinion, it is merely that capacity for teaching which he learns in the Training College which gives the trained teacher the advantage ?—I think he learns it more as a pupil teacher; he is bred up to it.

859. Knowing as a child how a child learns ?—He sees his master do certain things, and he goes on for five years imitating him, so that he acquires great proficiency in the art of making a number of persons interested in what he is telling them, and of making them remember it.

860. This opinion would apply specially to large schools, would it not ?—Yes, where a large body of children—as many as 50—have to be taught anything at a time, nothing but a technical habit of managing them, and keeping their attention, would render a person capable of efficiently imparting instruction to them.

861. Do you place no reliance upon the natural talent for teaching which is so much displayed by some over others ?—It makes a difference, but it does not supply the want, generally speaking, of the trained habit.

862. You stated, also, in a previous part of your evidence, that a large majority of unassisted schools are in such a financial position as to be able to accept the Government grant by having certificated teachers; will you state why the majority of those schools do not have certificated teachers ?—For various reasons; one of them being, that some of them have teachers who have been with them a long while, and they consider the interests of the teachers as well as their own in the matter.

863. Or, on the other hand, do they find that those untrained teachers, attained upon examination, bring the children as well up to the mark as the trained teachers do ?—They are not capable of judging; persons who have had experience in only one village, probably know very little of the comparative merits of teachers.

864. You are the diocesan inspector, are you not ?—Yes.

865. Do you examine those schools equally ?—Yes.

866. Do you present a report of that examination ?—I send a report to the Archbishop and a copy of it to the school.

867. As compared with the assisted schools, what has been the result, within the last three or four years, of your examination of the unassisted schools; have you found that they were decidedly inferior to the assisted schools ?—Very decidedly inferior.

868. When you speak of their being inferior, will you state in what respect are they inferior, is the standard generally lower ?—They are inferior in religious instruction, in discipline, in arithmetic, in reading and in writing, but most

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largely in their discipline, religious instruction, reading and arithmetic.

869. In fact, I gather from that answer that they are deficient in every point upon which you place importance in the examination of a school; is that so?—They do not differ so much in writing and in any knowledge of geography and grammar which they may possess; they may probably be about on a par with the others.

870. Are not those subjects which, in the assisted schools, are not now generally taught?—Yes.

871. Are the Committee to understand from that, that the effect of the Revised Code has been absolutely to confine the education of the children to three branches of elementary education, namely, reading, writing, and arithmetic?—Hitherto it has been so, but I do do not think that effect will be an enduring consequence.

872. Have you observed that to take place as much in the towns as in the rural districts?—If there is an exception where these things are taught it will probably be in a town; but 80 per cent. of the schools under certificated teachers either taught geography, grammar, and history not at all, or taught them in such a way that it came to nothing.

873. Do you consider that that is a valuable result of the working of the Revised Code?—Perhaps it is incidental to starting the foundations anew; but I should not be content to see it remain so.

874. What makes you think that it is only the effect at present, and that that effect is not likely to continue?—Because now every child is obliged to begin its course at six years of age, so that by a certain time, say by 10 years of age, the children will have run through their first four standards, and will therefore have breathing-time for anything else to be added.

875. Practically, have you any large number of children who remain in school after 10 years of age?—After 10 a good many.

876. Have you many after 11 years of age?—No; those who are over 10 years of age are less than one-third; 31 per cent. only of the whole number of scholars were turned 10, and not more than one in 18 have reached the age of 13.

877. Mr. *Adderley.*] What do you think is the reason of the mixed schools becoming more common in your district?—To economise teachers.

878. It is not because that is considered a better arrangement for certain kinds of rural schools?—No, it is economy.

879. What has generally become of your old uncertificated masters upon the change being made?—That is rather a difficult question to answer.

880. Have they generally got certificates themselves?—Many uncertificated teachers have gained certificates, and many are working for them, and will be certificated.

881. Do you think generally that the uncertificated masters in your district could get certificates if they chose?—A good many could.

882. With a little preparation?—With a little study.

883. Supposing that the stipulation for certificated masters were taken off, and that a grant were given without that stipulation, do you think that the schools would still take certificated masters?—Not to the same extent as they do now, because the money would be the ruling inducement; and that being gained, in many cases, they would not demand a certificate.

884. Do you consider that the stipulation for taking a certificated master keeps up in fact the standard of education?—Very much.

885. And if that stipulation was taken off, do you think that the standard of instruction in the schools would gradually go down, perhaps even so low as the state of education was before this whole system began?—It would fall very much, I have no doubt, and the inducement to go to a training college and to undergo all other preparations which are now necessary, would be, to a great extent, taken away.

886. So that by degrees all that the system has done might be lost, and we might have the old state of primary schools again?—I think that you could not quite go back to the old state of things, but I regard the certificate as the fulcrum upon which we have raised the state of education from its former position.

887. Do you consider that the raising of the standard of instruction and the training of better teachers has been the chief result, as it was originally almost the sole object of the Government system of education?—It has been the great result of it.

888. Do you consider that there are qualifications for teaching given in colleges which no natural gifts will supply?—There are; but a certain number of persons get a large portion of those qualifications by being apprenticed as pupil teachers.

889. But are there not qualifications for teaching which are given by training, and which no natural gifts will supply?—Certainly.

890. Do you not think that the system of a training college gives both the art of teaching and discipline to the teacher, which you cannot get without training?—I think that the training college does more for disciplining a man's own mind and habits, and of course adds to his facility as a teacher, but he is chiefly a student in the training college; if he has been a pupil teacher before, he will have acquired the power of teaching and discipline.

891. But do not the practicing schools in the training colleges impart the art of teaching?—Yes; but a man has had so much practice before he gets into the training college that the practice which he gets there does not form a large share of his portion in life.

892. But is not one the practice on a system, and the other the practice which a man's own mind may dictate?—No, I mean as an apprenticed teacher.

893. You were asked whether in small schools the clergy could undertake a portion of the teaching; do you think that, generally speaking, even in rural parishes, the clergy have sufficient time for such regular and constant teaching in schools as would be useful?—I have seldom found the deficiency of the teacher completely supplied by the clergyman in the matter of religious instruction.

894. You stated that you thought that there was considerable good in certificates without training. Would you, if you could, have all certificates with training?—I induce every person as far as I can to go to a training college.

895. Do you think that a certificate without training is an inferior certificate, but that yet it has its use?—I think that it has its use; it secures a certain practical aptitude.

896. Mr.

896. Mr. *Morrison.*] Do you think that the system of inspection and examination can test any other quality of a school besides the actual instruction which is conveyed?—You cannot help forming an opinion of the moral effects of the school as well.

897. Would that be the case in an examination which was only held once a year?—You form an opinion, but perhaps you would not like to act upon it very strongly.

898. Do you mean as to the increased discipline and tone of the school?—I mean the moral effects upon the school, of and what the pupils do and hear inside the school.

899.—Has your experience led you to suppose that there is any great difference in the boys after they leave school according as they have been taught by certificated or uncertificated masters?—I do not think that my experience would enable me to give any answer to that question.

900. Do you know whether the children who have been taught in certificated schools rise in life more rapidly than those who have been taught in uncertificated schools?—Of course, well-taught children, if you could take a large number, must rise more rapidly. In the town which I inhabit almost all the schools are certificated, and therefore I have no opportunity of comparing the results in life of certificated with uncertificated schools.

901. Has your attention been at all directed towards any system of rating as a means of obtaining money for the support of education?—I have seen it mentioned in the papers.

902. Have you considered that point at all?—I have thought about it, and I should think it a most objectionable mode of getting the money.

903. On what ground?—That it would be most unpopular, and also that the money so raised would be in very bad hands for its expenditure?

904. In whose hands do you consider that it would be placed?—I presume that some local Boards must be formed for the purpose.

905. What would be your opinion as to its being administered by Boards of Guardians?—My experience of those Boards is that they would be about the worst qualified persons that you could find to deal with education.

906. Do you think that it would be possible to work it by a system of county Boards, as recommended by the Commissioners of 1861?—My own opinion would be against it.

907. Has Miss Burdett Coutts's Minute been put in operation in your diocese at all?—Not at all.

908. Mr. *Shaw Lefevre.*] You spoke of the inferiority of the unassisted schools, as compared with the assisted schools, has the size of the schools much to do with that?—It is easier to make a small school a good one than to make a large school a good one. Most of the unassisted schools are small schools.

909. Comparing a small assisted school with a small unassisted school, is the same inferiority to be remarked in the latter?—Yes; I think so.

910. Are there many large unassisted schools?—Very few large unassisted schools.

911. Are there a great number of small parishes in your diocese?—A good many small parishes; I mean parishes containing 400 or 500 people.

912. Have you many parishes containing 200 inhabitants?—Not many of those.

913. What is the whole number of parishes in your diocese?—I am not quite certain, but I think it is 365.

914. How many of the schools in those parishes are not assisted by the State?—I cannot tell you as to the parishes, but of the number of schools 240 or 250 would be assisted.

915. Are there many Dissenters in the rural districts, in your diocese?—A fair sprinkling.

916. Are there many Dissenting chapels in the purely rural districts?—I think there is a sprinkling of them.

917. You mentioned five or six cases where persons had been deterred from applying for building grants in consequence of the Conscience Clause, were applications made for grants in such cases?—Yes, applications were made to the Privy Council Office, and conditions were sent down which the applicants declined.

918. Have the schools been built notwithstanding?—Several of them have been built; I am not certain that all have been built.

919. Have any of them applied since for certificated masters?—I cannot charge my memory as to that; they are almost all of them recent cases.

920. Do you find that the subscriptions fall off when State assistance is first received by the schools?—I think not.

921. Do they keep up the local subscriptions?—The demand upon the funds would be greater to begin with before any grant came in, so that it would not do to withdraw the subscriptions.

922. Do the landowners generally in your diocese contribute much to the support of the schools?—I think they do.

923. Are there many schools the support of which falls wholly on the clergymen?—Excepting by their own will, I do not think that there are very many which fall wholly upon them.

924. Mr. *Henry Cowper.*] You stated that the schools would have a great deal in common, in that they are small schools; is that the case?—There is a certain number of larger ones, but the bulk of them would be small.

925. And therefore, as regards the question of inferiority or superiority, there may be some local and special reason besides which may make them inferior, so that it might not depend solely upon the master being certificated or uncertificated?—No, I eliminated all that when I gave that opinion. The uncertificated teachers have not the same qualifications for dealing with the materials before them which the certificated teachers have.

926. That favourable comparison being made between the schools which are taught by certificated and by uncertificated masters, do you make the same favourable comparison in the case of schools which are now taught by certificated teachers and which were once taught by uncertificated teachers?—Yes, the improvement is noticeable; I am speaking of the rule and not of the exception.

927. *Chairman.*] You stated, did you not, that your office of diocesan inspector, which you have held for 16 years, is a paid office?—Yes.

928. Has that always been so during the whole period?—Yes.

929. May I ask what salary you receive?—The salary originally was 100*l.*, all the expenses having to be paid by the inspector; and now it is 200*l.*, with the same arrangement. I pay all my expenses out of the 200*l.*

930. Do you mean that you receive 200*l.* per annum from the Diocesan Board, you paying all expenses?—I receive 200*l.*, and I pay all expenses.

931. Is there a very clear code of regulations laid

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laid down by the Diocesan Society to guide you in your inspection?—There is none at all.

932. Are you, then, entirely left to inspect when you like and as you like?—Yes; I was the first inspector, and I laid the whole thing out myself.

933. Are you tied by any prescribed regulation to inspect a school within a certain time?—The diocese is divided into two portions, which are to be taken in alternate years.

934. Are you the sole Diocesan Inspector?—Yes.

935. Therefore you take the whole diocese?—Yes.

936. I do not know whether you stand quite alone, but it is a very unusual fact to have a payment for a Diocesan Inspector, is it not?—Yes.

937. Did I correctly understand you to state, that in virtue of that office you inspect the assisted schools which are in connection with the Education Department?—Yes, I inspect nine-tenths of the whole of the schools in the diocese at the present moment, and I have inspected nineteen-twentieths of them at one time or other.

938. Why do you not inspect the other tenth?—Some reason accidentally intervenes and makes them withdraw.

939. Is it, in fact, your custom and your duty to report to the Diocesan Society upon the condition of assisted schools, as well as of unassisted schools?—I make no report to the society upon the condition of any one school; that only goes to the Archbishop. My report to the society is this general summary of affairs.

940. Do I rightly understand the general condition of things in schools in the diocese of Canterbury to be that about three-fifths of the number of schools, and 75 per cent. of the scholars, are in connection with the Central Department?—Yes.

941. Taking the assisted and the unassisted schools together, and taking in fact the whole of the schools in the diocese which you inspect, are they sufficient for the educational supply of the population?—Every child in the diocese would find a school within three miles from his door; but of course there is room for a few more to be planted in more convenient places.

942. How are the Committee to reconcile those two statements?—A village, for example, might be a couple of miles from another village.

943. Supposing that we had a really national system, undertaking to bring education within fair and reasonable reach of every door, would you desire to add more schools to the existing number in your diocese?—Very few.

944. Then are you very nearly sufficiently supplied with schools?—Yes, with schools of some sort.

945. And are the large majority of those schools satisfactory in their character?—A large number are.

946. Subject to the qualifications which you have stated as to the higher branches of education, so far as the requirements of inspection go, are those schools for the most part in a satisfactory condition?—Those which are under certificated teachers would be, to a large extent, in that condition.

947. What proportion should you say of those schools which are not under certificated teachers are financially in a position to have certificated teachers?—A very large proportion. In all, except a very minute fraction, the salaries are sufficiently large.

948. I did not quite follow your answer to a question put to you by an Honourable Member, as to why it is that schools which are financially in a position to have certificated teachers do not employ them; what is your explanation of that?—Some managers do not like the trouble, and some managers do not like to get rid of teachers who have been with them for some time.

949. Is it any great trouble to the managers?—They have to dismiss the teacher, and then to get another.

950. Are there very many schools in which that practice which you describe prevails of its being left to the discretion of the teacher as to whether or not the teaching of the formularies of the Church of England shall be relaxed in regard to some of the scholars?—I can hardly say whether the teacher has held any communication with his clergyman beforehand, but I suspect that very frequently the teacher might do it on his own authority and responsibility, but the exemptions are but rare exceptions.

951. It is rather a novel statement which you have made, and I should like to know from you if you are in a position to state to what extent that arrangement really prevails by which so delicate a discretion is left to the teacher?—One can only reason upon such a thing by guess; one has no authority to say whether the master has communicated with the clergyman or not on the subject. You only see the exemption made, and perhaps you attribute it to the discretion of the teacher.

952. Then are the Committee to understand that it is not actually within your knowledge that such things exist?—I presume them to exist.

953. On what grounds do you presume them to exist?—Upon a general observation of the amount of discretion which the teacher is allowed to exercise.

954. Would you approve of such an arrangement, that the discretion, in fact, as to whether the Conscience Clause is or is not to be put into operation in a given school, is to be untouched by the clergyman and left to the teacher?—Probably the rule would be enacted by the clergyman, but the cases to which it would apply would be within the discretion of the teacher.

955. Is there much excitement in your diocese about the Conscience Clause?—In our Diocesan Board there is a good deal of talk about it; I do not think that it could be called general excitement.

956. Is there a very strong feeling against it?—The feeling is strong there against it.

957. Supposing that the Education Department were to consider it right and just that the grant, even for the maintenance of schools, should depend upon the Conscience Clause, do you think that it would be very much resisted by managers of schools throughout the diocese?—I think that it would send the whole thing back ten years, at least, and that it would terminate the connection between the Privy Council and the great bulk of the schools.

958. Would that be from dislike on the part of the clergy to the principle of the Conscience Clause, or from dislike on the part of the clergy to that principle being made compulsory, or from dislike upon the part of the managers to that principle?—I think that managers would consider

sider that it was over-riding them in a way which they would resist very much, and which they have never contemplated in accepting the annual grants.

959. Are you able to state whether the objection on the part of the clergy is chiefly to the principle of the Conscience Clause, or chiefly in making that principle compulsory?—I think that it is to the legal footing which is given by it to Dissenters that they would object.

960. Do you think that they do not find fault with the principle, but that they do not like to be compelled to adopt a principle even if it is good?—I do not think that they would like to give a legal footing to Dissenters which might be used injuriously to themselves and their schools.

961. Although they do not disapprove of the principle, and many of them act upon the principle itself?—They would say that the discretion must be put into their hands, or into those of the Dissenters, and that they would rather have the discretion in their own hands.

962. Is that discretion largely exercised in your diocese in favour of the Dissenters?—Almost universally, I think, where they demand it, which is very seldom. The exemption from religious teaching, granted or asked, is never, as far as I know, from the oral religious instruction, which is given to all scholars alike, but is strictly confined to exemption from learning by heart the Church Catechism, or certain parts of it.

963. Then should I be exaggerating your opinion if I were to say that your view, at least, of the feeling of the clergy is, that they do not object to the principle, but that they do object to that principle being made compulsory?—That is the case so far as this, that they are willing to do the thing, but not to be forced to do it.

964. You stated that the attendance of the middle classes in the National schools had diminished; is that your opinion?—I think so.

965. Is that the case in any large proportion of them?—The numbers of the middle classes attending the National schools always bore a small proportion to those of the other classes.

966. In the schools which come within your knowledge in the exercise of your duties of inspection, do you know of many cases at present in which the lower middle class of children, belonging to farmers and tradesmen, and so on, do attend the National schools?—I think that there are a good number of schools where one child or more of such classes would attend.

967. Have you found in your diocese any objection on the part of those classes to sending their children to the schools from a feeling of pride, and from a dislike to their children associating with the children of labouring people?—Not in the case of boys; but I have known that feeling to exist strongly in the case of girls.

968. Do you know of many or any cases in which the female children of the middle classes are sent to those schools?—I think that the cases must be few.

969. You stated, did you not, that the diminution in the number of the middle classes in the National schools is to be attributed to the fact that the higher branches of teaching have been discontinued?—I suspect that to be the reason. I expect also that it will recover itself.

970. Why should it recover itself?—Because when the examination under the Revised Code gets into full work, and five years have elapsed, I think that there will be an opportunity of teaching those things again.

971. Do you, or do you not, as a gentleman highly conversant with education, think it a great evil that the teaching of anything so eminently useful as geography and grammar should have been discontinued in our National schools?—Yes; I urge the teaching of those subjects in every report which I write.

972. Do you think it a great evil?—I think it a great evil.

973. Do you think it a necessary evil?—At the present moment I do not see my way to urge a teacher to add those subjects to his scheme, because he has so much more which it is important to do, and that I think is a thing of lesser importance.

974. Will you be good enough to explain your last words, that there is so much more that it is important for him to do?—He has so much more to do that is of higher importance.

975. Why is it of higher importance?—Because he has to teach the elementary rudiments.

976. But why has he more to do than he had at the time when he taught those things?—Because he has to reach a certain grade of proficiency earlier in the child's life.

977. And therefore he must diminish the subjects which he teaches, must he not?—Just at present I think that he must do so.

978. Did you not express a very strong opinion in opposition to the principle of at all maintaining schools by means of rates?—I have a very strong objection to it.

279. You stated that you thought it would throw the guidance of education into incompetent hands: is that your only objection to rating?—I have another objection to it. I think that it would excite the greatest jealousy; the whole religious question would, in my opinion, be raised with the greatest acerbity by rates.

980. Do you think that the religious question would of necessity be raised under a rating system more than it is on points connected with the Conscience Clause?—Very much more. Every little ratepayer would be considering what share his own sect got of the money.

981. Do you think that he would not be reconciled by the fact of the blessings of good education being diffused all through the country, and by his being enabled to have a good education for his children?—I think that the class of persons of whom I am thinking is rather insensible to the advantages of education.

982. When you speak of the money being under the management of persons who would be incompetent to deal with the subject, do you not think that that evil, whatever may be its extent, might be counteracted by central control?—I should think that the central power must be absolute really to administer money so as to advance education in England.

983. Do you not think that it is possible that a central control, accompanied also by central grants, and a control analogous in its character to that which is exercised by the Poor Law Board, might be so arranged as to prevent the evils which you apprehend from the deficiencies of those who would have to administer the money?—I think that you could not command the same class of administration as you get from a central body.

984. Why should that be impossible?—My experience with local bodies is very unfavourable

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to them as a means of carrying out a delicate scheme of any sort.

985. Would you not, first of all, have the control of a centre department with power vested in Parliament; would you not next have the agency of the managers of the schools; would you not thirdly have the inspection and assistance of the clergy; and do you think that it would be impossible with all those elements to devise a system in which any improper management of funds might be completely checked?—I think that there is one weak link in the whole chain, and that would be the Local Board. I compare the Poor Law administration with the administration of the Education Department, the one weak and the other strong.

986. Do you think that though there might be practical difficulties at first, those practical difficulties would be insuperable?—I think that they are inherent, and would be insuperable as England is now.

987. Mr. *Bruce.*] May I ask whether you yourself object to the Conscience Clause?—As a clergyman, I should much rather not have it in my Trust Deed.

988. May the Committee understand that you do not object to the principle?—Within certain limits; I should not like to have an indefinite number of children who desired to be exempt from religious teaching forced upon me.

989. Have you ever considered whether any clause might be devised which would secure the main objects of the Committee of Council, and which would at the same time be more acceptable to the clergy?—There is one point that they are generally prepared to concede, which is, the non-attendance at church on Sunday. I should say that a very large proportion of the clergy are quite willing to waive that point.

990. Are they also prepared to excuse the children from attendance at the Sunday school?—Yes, completely. I should think that a very large proportion of the clergy are prepared to waive, and in practice do waive, all control over the children of stiff Dissenters on Sunday.

991. And to what extent do you think that they would be prepared to concede the principle of teaching the special doctrines of the Church of England?—I am afraid that I must not speak for them. I should think that an intermediate step might be proposed, exempting a child from learning formularies which were stated in writing to be opposed to his parents' religious creed; that I think is a compromise which might be proposed; but I am unable to say how many persons would adhere to such a compromise.

992. But what real difference is there between the teaching of formularies and the inculcation of the doctrines contained in those formularies by means of other lessons?—I think that one great objection on the part of a Dissenter learning a formulary, is the danger lest it should put into the child's mouth that which is inconsistent with fact.

993. But cannot that equally be done in the explanation of the Bible?—I think not.

994. Or by a lesson from any religious book?—I think not; because repeating certain words which pledge you to a certain state of things is otally different from instruction on an abstract topic.

995. But would there not be a difficulty in instructing the child of a Baptist in the Church's doctrine of baptism?—That differs from a Baptist's child being obliged to say that its godfathers and godmothers at its baptism did certain things which they did not do.

996. It is different, but would it not be equally objectionable to a conscientious Baptist?—I doubt if it would be equally objectionable.

997. Mr. *Adderley.*] Will you be good enough to state as to those unassisted schools which you think that are not financially in a position to get certificated masters, why they are not financially capable of doing so?—They are so few that I can only speak of the one which occurs to me at the moment. I dare say there are others in the same position, but that is a case where the teacher merely takes the pence and has a small collection in church, and there may be two or three others like it.

998. But is that particular case the only case in which you think that they would not be financially capable of getting a certificated master?—That is the only case which I can call to mind at the moment, where financially it would be impossible to engage a certificated teacher.

999. You do not mean that there is not wealth in the place which would supply the means, but that there is not the voluntary basis?—Yes.

1000. You mean that the wealth-owners are not willing to give the support required?—Just so.

Tuesday, 13th March 1866.

MEMBERS PRESENT:

Mr. Adderley.	Sir Stafford Northcote.
Mr. Bruce.	Sir C. O'Loghlen.
Mr. Henry Cowper.	Sir John Pakington.
Viscount Cranborne.	Sir W. Stirling-Maxwell.
Mr. Liddell.	Mr. Walpole.
Mr. Morrison.	Mr. Clay.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

PATRICK CUMIN, Esq., called in; and Examined.

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1001. Mr. *Bruce.*] YOU are now Secretary to the Commission on Education in Scotland, are you not?—Yes.

1002. You were employed as an Assistant Commissioner under the Commission presided over by the Duke of Newcastle in 1859, were you not?—I was.

1003. Will you be good enough to state what the amount of your experience was during that time?—I think that the enquiry lasted for six months—three months in Bristol and Bedminster, and three months in Plymouth and Devonport, and then I drew up a report which was published in the proceedings of the Commission.

1004. Has your experience extended at all to rural schools?—Yes, part of Bedminster is a rural district.

1005. How many rural parishes are there there?—I do not remember the number, but there was a considerable number of rural schools. Bedminster is a kind of suburb of Bristol, but a large part of the parish goes down nearly to Clevedon, and a considerable part of it is rural. Then after that I happened to be in America, and I examined the schools there, and I saw the system which was in operation. That was, I think, in the year 1860. I looked at a good many schools there, both in the seaport towns and also in the remoter places.

1006. During the time when you were inspecting schools in England, did you examine schools under certificated masters as well as schools under uncertificated masters?—Yes. One of the principal parts of the enquiry was to ascertain the comparative merits of schools under certificated masters and of those not under certificated masters.

1007. What proportion of the schools in the districts which were then examined was at that time under uncertificated masters?—That appears in the report, and I could not state it off-hand, but the larger number of schools were uncertificated. We examined the private schools, that is to say, those which are called in Scotland private adventure schools, where the master keeps the school for his own profit; schools which were under a body of managers, and also schools which were connected with particular religious denominations, and which refused the grant upon certain grounds.

1008. What was the estimate which you formed of the comparative merits of the schools under certificated masters and of those under uncertificated masters?—There was no doubt whatever that the certificated schoolmaster was the better schoolmaster, and that his school was in better order; and it was admitted, I think, in the evidence which we got, which is also published, that that was the case. I may mention that before we drew up our reports we were directed to communicate with the other Assistant Commissioners. I think that every one of the Assistant Commissioners confirmed that view, and, if I am not mistaken, the general report also adopted that conclusion, that the certificated master was a better instrument for education than the uncertificated master.

1009. Had you the advantage of examining those schools without notice?—Without notice; that was most important.

1010. For what reason do you say that it was most important?—Because I made a point of going to schools under certificated masters, both when the inspector was there and when he was not there, and was not expected to be there; and the difference between the state of the school when there was no inspector expected, and when he was expected, was most striking.

1011. Will you be good enough to describe in what the difference consisted?—It was exactly the same thing as it used to be when one was at school, and when, on a certain day, we were told to be in our best order, and to behave well for the day; the whole thing was a regular field-day. But when I went in without notice, sometimes I found that the master was not quite so attentive to his business as he might be, and sometimes he was absent. I have no doubt in the world that if you were to try to insist upon the inspection without notice you would have great difficulty in enforcing it.

1012. Did you find that the difference was relatively

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tively the same in schools under certificated and uncertificated masters?—There is no periodical inspection (except, of course, diocesan inspection) of schools with uncertificated masters; but some times this happened, that when I went into an uncertificated school, which was under a body of managers, the teacher would send off for some of the managers, and I should be delayed walking about until they arrived; and then when I did get in, there seemed to have been a good deal of putting things in order.

1013. Do you believe that a skilled inspector would be able, in spite of all this preparation, accurately to distinguish the character of the school on the day of inspection of which notice was given once in the year?—No, I do not believe it; I mean to say that, supposing I had to pay money to support a school, or rather supposing I undertook to give so much to a school in the parish with which I was connected, and the master said, "Now, I will make one condition with you, that you shall give me notice of the day in which you are coming to my school; you may examine it all that day if you like, but you must give me notice, and must only come once," I should say, "I cannot give my money upon such terms," because I am sure I could not find out the real character of the school in one single inspection, in one day of the year, and I do not believe that it is possible.

1014. Would not long experience enable you to ascertain pretty accurately the quality of instruction given to the school, in one single inspection?—It depends upon the time you spend there. I have known some inspections where I should be very sorry to think that the schools had had a fair chance. There were complaints, which I heard and represented to the Commissioners, of the inspection being too scanty to enable any one to form an opinion as to what the real nature of the education was. I do not think it is satisfactory for the purposes of obtaining money simply to inspect for one day in the year, with full notice. I will not mention the name, but there was a case in which the inspection took place for about an hour before 12 o'clock. In this case there was a couple of schools to be inspected,—or rather a boy's and girl's department in a British school. There was an hour's time, and then came the usual time for dispersion, and the inspector was going off by, I think, a 2 o'clock, or half-past 2 o'clock, train. The master complained bitterly to me, saying, "It is all very well coming down here once a year, but to come down and have an hour of inspection before 12 o'clock, and then to rush off to the girl's school and report upon that school—I do not consider it satisfactory;" and he requested me to state these facts, which I did.

1015. Supposing your examination had extended to an individual examination of every child in a limited number of subjects, do not you think that a day given to the school would enable you to ascertain, at any rate, so far as those subjects were concerned, the quality of instruction given?—I should think that if the school were of a reasonable size, you could perfectly test the mere reading, writing, and arithmetic of every child. The examination of which I spoke was before the Revised Code; it was under the old system.

1016. But you doubt whether any inspector could satisfy himself in the course of a day's inspection as to the amount of order and discipline which prevailed in the school during the rest of the year?—Yes; and not only that, but also as to the whole condition of the school buildings, and the whole system of the school. You must drop in from time to time and see how the master goes to work. Supposing he is a man of very hasty temper, for instance, who is accused of being rather cruel to his scholars now and then. A man may for a few hours keep his temper very well, and appear very agreeable, but if there were no notice you might go in suddenly some morning and find this man punishing some of the boys very severely, he would no doubt be very much annoyed, but the information would be very useful. You can not ascertain a man's habits as a teacher in a single day, although he may produce good results.

1017. Of course your objection to the single inspection of the school applies, to a certain extent, as much to schools under certificated masters, as to schools under uncertificated masters; would you say that it applied in a greater degree to schools under one class of masters than to those under another class of masters?—I think that one of the objects of a man's getting a certificate must be to ascertain that he is a good schoolmaster; and part of the fact of his being a good schoolmaster is, that he has been observed for some time to be in the management of a school, or that he has been trained. I believe there is no system under which you do not require masters to be trained or licenced; and you have a better guarantee by such a system than by any other. As I understand the question, it is this; is any school to come at anytime, and say, "We produce certain results, and we demand payment for those results." According to this theory any schoolmaster may have his school assisted by the Government Grant at any time by producing certain results, but of course, if you required a school to be either under supervision for sometime, or the master to be examined in some way, before you gave the Government Grant, it would make a difference; you would get the guarantee. But I understand the question to be, whether a school may for the first time come upon the Government Grant simply in consequence of the results.

1018. What I asked you specially was, whether you thought that in the absence of more frequent inspection the presence of a certificated master was any security that ordinary discipline would be better observed?—I think so, certainly. I do not know whether the Committee confine their inquiries to England, or whether I may bring in what the view is in Scotland and elsewhere.

1019. The Committee would be glad to have the benefit of your experience in other places.—In Scotland the system of education is very much older than it is in England, and the people have had far greater experience of it, and value it, I should say, much more highly than the people do in England, particularly the farmers and the common people throughout the country. I should say, that from the very highest down to the very lowest, no Scotchman would ever argue with you as to the necessity of a general system of education; just as in America a man thinks you a kind of idiot if you discuss the necessity of education. But I remember having a meeting of farmers in Bedminster, and they denied the necessity of education altogether; they thought that it was more

more likely to create revolution than to civilise the people.

1020. What do you find to be the prevailing opinion in Scotland with respect to the value of a certificate as some security for a master's competence to teach?—The system in Scotland is very old; from the beginning of the century, and even earlier, every parochial schoolmaster has been examined, before he could take possession of the school to which he was appointed.

1021. Examined by whom?—Examined by the presbytery. That system continued until not very long ago, when another Act of Parliament was passed. They were not satisfied with the examination by the presbytery, and in consequence they transferred the right of examination from the presbytery to the universities.

1022. Do you remember what the date of that second Act was?—Here is the Act of 1803: the presbytery of the Established Church "shall take trial of his sufficiency for the office in respect of his morality and religion, and of such branches of literature as by the majority of heritors and minister shall be deemed most necessary and important for the parish;" but on a complaint being made to them against the teacher by the heritors, the minister, and the elders, of immoral conduct, neglect of duty, or cruelty, they could, after satisfactory proof, censure, suspend, or dismiss the schoolmaster. That has been altered; it was not considered satisfactory, as not being sufficiently stringent, and so they passed this Act in 1861, which increased the salaries of the schoolmasters to a minimum of 35 *l.*, and to a maximum of 70 *l.*; and the examination of schoolmasters elect was by the same Act transferred from presbyteries to Boards of examiners appointed by the court of each of the four universities. Therefore now no parochial schoolmaster can take possession after he is elected by the persons who appoint him, unless he passes the examination of one of the examining boards appointed by one of the four universities. The whole of the counties of Scotland are divided into four districts, some under Glasgow, some under St. Andrew's, some under Aberdeen, and some under Edinburgh; and the schoolmasters in each of those four districts are compelled to go before the examiners, who examine them as to their competence for the business of a schoolmaster.

1023. You are now speaking of parochial schoolmasters, are you not?—Yes; and the complaint now is that those examining boards cannot make the examination sufficiently stringent. They being only four in number, and their being no common measure, the question has been raised whether there may not be an easier examination, for instance, in Aberdeen, than there is in Edinburgh, or in Edinburgh than in Glasgow; and the idea has been suggested that there should be a common measure, so that it could be ascertained that the standard of a schoolmaster's passing in Edinburgh should be the same as in Aberdeen. But there is not a single person in Scotland who would take a different view, I should think, as to the necessity of some examination. At all events, the evidence which we have collected is simply to the effect that it would be advisable to increase the stringency of that examination, and not to do away with it.

1024. Is that the evidence taken before the Commission which is now sitting?—Yes; one of the examiners in Edinburgh, Dr. Stevenson, was examined before the Commissioners, and gave evidence to that effect. In the Dick bequest they insist upon examination of the schoolmaster himself; they are not satisfied even with an University degree. They say, "You may be a very competent person, and may have passed an intellectual examination at Aberdeen, but we examine you in the business of a schoolmaster;" and they very often pluck an undergraduate of one of the universities. I have now spoken of the parochial schools, and of the schools under the Dick bequest, which are among the best in Scotland; in these the masters get very considerable salaries, and the schools are known to be very good.

1025. You have spoken hitherto with reference to the parochial schools, and the schools established under the Dick bequest; what is the course pursued with respect to masters who teach in schools other than those?—Schools other than those are divided, of course, into schools which are aided and schools which are not aided. In many of the towns and other places, for instance in the Highlands, they have great difficulty in raising sufficient money for the purpose of claiming the Government grant; and those schools of course, if they are not parochial schools, are in fact just like any ordinary schools here; they are sometimes connected with congregations, and are supported by bequests, or church collections, or by subscriptions, or by the proprietor of the neighbourhood.

1026. In that class of schools has there been any desire manifested to obtain assistance from the State on other conditions than those which are now imposed?—The two conditions which, according to this evidence, they would insist upon, supposing you were to create a national system in Scotland (that is to say, supposing you were to place a school wherever it is wanted), would be these: first of all, there must be a license to the teacher, in fact a certificate that he is a competent teacher; that is one of the conditions upon which all parties are agreed: and the second condition is that they must have a Conscience Clause.

1027. In that case, by whom is the license given?—There are questions about that; of course they would accept the Government certificate upon examination by the inspectors, but there are also some others who would be willing to accept a degree or an examination under the Statute of 1861 from the universities.

1028. Do the clergy take an active interest in those schools?—Yes, certainly.

1029. Do they teach there?—I think not, generally.

1030. Do they examine occasionally?—Yes, there is remarkable evidence as to the improvement of religious instruction since the introduction of the certificate system. I suppose that Dr. Candlish may be taken to be a competent authority in Scotland on these subjects, and in his evidence I find this: "How far do you think the religious instruction which is now given in the denominational schools is a really good and effective religious education?—I don't think it possible to give in any such schools a really good and effective religious education; you cannot secure that. But I believe that in all our Free Church schools, and I would make the same remark in regard to the parochial schools, the religious instruction given is fifty times better than it ever was before, at least in modern times; and I ascribe that very much to the system of training in the normal schools. I would not limit the remark to the Free

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Church teachers. The men who go out as teachers are better qualified and more disposed to give religious instruction in the right spirit than the old class of schoolmasters were."

1031. Then does Dr. Candlish attribute the extraordinary improvement in the religious teaching to the superior class of masters who are now employed in the schools?—He is asked this question: "It being your opinion that the religious education given in the common schools is more or less defective, are you of opinion that it would be made more effective by being taken out of the hands of the ordinary schoolmasters altogether, and left to the clergy and Sabbath-school teachers." And he replies, "Quite the reverse." I would just add, with regard to the certificate, that from my experience in England I should say that one of the great advantages of compelling the employment of a certificated master has been this: I found that the managers of non-certificated schools in England are often very ignorant of the value of a really good schoolmaster, and that unless they were compelled, as it were, to go to the right source, they would very likely (not from any corrupt motive but simply from ignorance) choose an inferior man, thinking he was a superior man. Now one of the advantages of compelling the managers to take a certificated master is this, that you not only educate the children better, but that you positively educate the managers by rendering it necessary for them to select a competent man as schoolmaster.

1032. You stated that you found a general desire that there should be a Conscience Clause in force in the trust deeds of those schools; what is the present practice both in the parochial schools and in the Free Church schools upon this point?—I observe that the Conscience Clause which the people in Scotland usually desire is a Parliamentary Conscience Clause; that is to say, no such clause is to be put into the deeds, but the parochial schools are to act upon it, and no pecuniary assistance is to be given to any school, unless it comply with the regulation which has been laid down by the Church of Scotland, and I believe by the Free Church, with respect to a Conscience Clause.

1033. What is the form of Conscience Clause which they suggest?—The system of having a Conscience Clause, that is to say, of allowing the parent to be the complete judge of the proper religious education of his children, has always been adopted in Scotland; but it appears that in the year 1829 the education committee of the General Assembly made the following special declaration on the subject, and they delivered it as part of their report: "A considerable proportion of those attending at several of the schools are of the Roman Catholic church; and it is proper to state that the schools are always open to scholars of this class as freely, and on the same terms, as the Protestants, and that the teachers have been directed not to press on the Catholic children any instruction to which their parents or their priests may object, as interfering with the principles of their own religion. The Catholic children resort accordingly to the Assembly schools, in most cases, without jealousy or reluctance, and receive every branch of literary instruction in the same classes with the Protestants, from the same school-books, and without any sort of distinction betwixt the two denominations. At the same time, the committee have specially directed that the religious instruction given at the Assembly schools, whatever may be the number of Catholics usually in attendance, shall be always accommodated strictly and exclusively to the principles of the Established Church; and the Catholic children are invited to participate so far as their advisers may think proper to direct them."

1034. Have you found any number of the clergy aggrieved by this exemption of a part of the school children from their teaching?—On the contrary. The evidence which was given by Dr. Candlish (who is the leader of the Free Church), by the ministers of the Establishment, by Roman Catholics (the evidence as to the Episcopalians is less specific, but I can refer to that evidence presently), shows that they are not satisfied with this, but that they insist upon a Parliamentary Conscience Clause; that is to say, that in any Act of Parliament for Scotland, any parent shall be entitled, as a matter of right, to prevent his child from hearing any religious instruction of which he does not approve.

1035. They will consider that exemption to be a violation of their conscience?—On the contrary, they think that not to exempt a child would be a violation. They consider that the parent is the proper party to judge upon that point, and they are not at all afraid that the religious instruction of the other children will be interfered with.

1036. Do I understand you that you have found this to be not only the prevailing opinion, but the universal opinion?—There is not a single witness, whom we examined, who ever entertained the slightest doubt upon that point.

1037. Are you a Scotchman yourself?—Yes.

1038. Your countrymen set considerable store by dogmatic theology, do they not?—Certainly.

1039. And do they not attach much importance to what they consider to be purity of dogmatic belief?—So strongly that, for instance, Dr. Guthrie, who is a great Free Church leader, thinks that it is a violation of duty to assist anything but the teaching of Protestant doctrines, as I understand his evidence; he thinks that it is a vital error, and yet he is as strong as any of the rest upon the necessity of a Conscience Clause. But the difficulty that occurred to me was this: amongst two millions of people in Scotland there are, I may say, not 5,000 Episcopalian children; now, if there is not a Conscience Clause, I do not quite see how those 5,000 Episcopalians are to be educated without suffering violation of conscience.

1040. Is there not a larger number of Roman Catholics?—There are about 12,000 Roman Catholic children. I am speaking now simply of the rural districts. Now with regard to those children, although you may say *de minimis non curat lex*, and therefore that 5,000 Episcopalians and 12,000 Catholics are not of much consequence, still the Presbyterians in Scotland, who are of course the enormous majority, for the mere purpose of protecting those Episcopolians and Catholics, have always acted upon the principle of the Conscience Clause, and they now insist upon its being secured to them by an Act of Parliament; and yet I presume that if a Presbyterian came to England, and went into the parish, for instance, of Archdeacon Denison, he would not be able to go into his school. If I had been a poor person, and had come into the parish of Archdeacon Denison, not having been baptized, I should not have been able to obtain any education at all. Fortunately the authorities at Baliol

were

were more liberal, and I was allowed, although not baptized, to be educated in the regular way.

1041. Will you be good enough to state very briefly what you found to be the state of the case with respect to a certificate in Canada, and in the United States?—I remember being very much struck at St. Paul's, Minnesota, which is the furthest point to which I went. The first thing they told me they did was to get a railway, next to build a church, and then to have a school; that was the process through which they always went in occupying a new district. This school was a very primitive affair. I said "How do you get schoolmasters?" and they replied, "We get perhaps some woman to teach it." Then I said, "Do you examine the masters, or how do you know that they are competent?" My informant said, "The minister examines him." I asked to see the examination papers of the last schoolmaster, and they showed them to me. That was in the most remote possible district. The rule is, I believe, in Canada, or certainly in Upper Canada, that no teacher shall be recognised unless he possesses a certificate.

1042. In the older States of the United States I think a rate is levied, and in the newer States a grant of land is made for the support of the school; but in neither would a master be permitted to teach unless he possessed some sort of certificate?—I think not, and I believe there is no exception to that rule. If the Committee will allow me, I will read what a Roman Catholic says about the system of the Conscience Clause. I refer to the evidence of the Rev. Mr. Rigg, who was deputed by the Bishop of Edinburgh to be examined before the Commissioners: "But I understand that, whether by a clause in the statute, or by universal recognition of the propriety of it, you would desire that protection wherever you have not strength enough of population to support a school for yourselves?—That might be an advantage. It would afford apparently the only means in these districts of giving ordinary instruction to Catholics?—Certainly it would."

1043. Are the Episcopalians in Scotland averse to enjoying the benefit of the Conscience Clause in Presbyterian schools?—Certainly not; Dean Ramsay, of Edinburgh, describes the fact of the mixture of classes in the schools. I should observe that, of course, a great many Episcopalian schools in Scotland are remarkably well conducted, and a great many Presbyterian children go there. The evidence of Dean Ramsay is as follows: "Has the effect of your religious teaching been to make the Presbyterian children who attend your schools become Episcopalians?—My own experience and my own opinion is that it has not. It has had a considerable effect in removing prejudices on the part of the families of the children who attend; but I don't think it makes the children become Episcopalians."

1044. You have expressed a strong opinion of the value of the certificate, and I understand you also to express, at any rate, indirectly, an opinion that the conditions of the State aid ought not to be lowered; have you formed any definite opinion as to the mode in which education could be extended to the districts which are not now assisted by the State Grant in England?—That is one of the questions which the Commission have to consider as to Scotland, and I do not know whether it would be right for me to enter upon it.

1045. But, during the time when you were engaged in making inquiries into English education, and since you have turned your thoughts to the mode of making education general in England, have you formed any opinion upon that subject?—I think that the only possible means is a rate. I do not see the difficulty of combining a rate with a denominational system.

1046. How would you combine a rate with a denominational system?—I should simply make the districts responsible for having a sufficient number of schools, and I should leave them to determine what the religious denomination of the schools should be; and when they had given a certain sum of money locally, then I should give them a certain sum from the central fund.

1047. Do you remember the system which was recommended by the Royal Commission?—Yes.

1048. Did the recommendations of that Commission meet with your approval?—I do not think, if I remember rightly, that they gave sufficient power to local authorities. I do not remember the details of that scheme now, but that objection struck me, that they restricted the local authorities too much and did not give them enough scope.

1049. In what respect would you give a larger power to the local authorities?—I think the one thing that they ought to be told is this: that they have a certain population, and that they must have a certain number of schools; that they can judge perfectly as to what the religion of the schools ought to be, and that that is left to them; but that a certain number of schools they must have, and that if they do not erect a school of one sort they must erect a school of another sort.

1050. Are you not rather speaking of the power of the central authority to force the local authority to do its duty?—I referred to an Act of Parliament. There must be a certain number of really *bonâ fide* schools, which seems to me to imply some kind of certificate or license for the master of existing schools might be adopted by the local people as really good schools, to which they should appropriate a certain sum from the rates. Having done that the local authorities might claim to be assisted from the central fund.

1051. Would you entirely supersede the voluntary system?—On the contrary, I should say that you might adopt a voluntary school; the existing managers might ask that the management of the schools should be left in their own hands, and if it is a thoroughly good school, and well found, assistance might be given to it.

1052. Do you not think that the effect of introducing a system of rating would be very much to diminish the system of voluntary effort?—I do not think so, because the power of managing a school, and the influence acquired thereby are well worth paying for; and if you could get both local and central assistance, I believe that the managers of schools would be very happy to pay, even supposing that they were to pay the whole sum due out of the local rate, before any demand could be made on the central fund. Supposing the central authority said, "before you raise a shilling in the pound we will give you no assistance;" or, to put it in another way, "supposing you raise ten shillings a child, we will give you six shillings; we do not care whether you do it voluntarily or whether you do it by local rates, but produce your ten shillings, and you shall get so much from us," I think that a great many managers would say, "we do not want

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want to be interfered with by a local board, but we will pay the whole ourselves, and have the management of the school entirely in our own hands."

1053. Do you mean that they would supply from their own private resources those funds which would be necessary to put the schools in a condition to receive the public grant?—Yes; but you must not interfere with their school further than the inspection of it. I think that many managers of schools would be very willing indeed to pay towards the support of their schools on those conditions.

1054. *Chairman.*] Do you think that in many cases managers of schools would be willing to take the burden upon themselves, and relieve the rest of the population?—Provided they had the management; there is no doubt, for instance, that where there is a very large proprietor, who wishes to have the management of the schools, it would be worth his while.

1055. In fact, you only suggest falling upon the rates in the last resort?—Exactly.

1056. Mr. *Liddell.*] Will you state what is your idea of the management of a school supported by a rate, when that rate is spread over a population composed of many different religious denominations?—I do not think that there is any difficulty. In the evidence in this Report, Lord Belhaven, who lives in a country which is filled with miners, put that question to Dr. Candlish, who said, "I do not know how you would do it." Lord Belhaven said, "Well, Dr. Candlish, if you will come down to so and so, I will show you a school which answers very well indeed, in the management of which all the different denominations have their share."

1057. How is the managing body in that school selected, or elected, or chosen?—From the people who would pay the rate.

1058. Are you now speaking of a school which has come under your personal observation upon Lord Belhaven's estate?—I am speaking now of the description given by Lord Belhaven of the constitution of a school in the mining districts near Glasgow.

1059. Is this evidence from which you are quoting given before the Scotch Commission?—It was given before the Scotch Commission, and has been laid before the House of Commons. "Suppose a school formed by subscription or by a rate, but that it was strictly a Protestant school, and that clergymen of all Protestant denominations formed part of it, as well as all persons who chose to subscribe, would you consider that a national system?—So far as the voluntary subscription goes, of course it is not properly a national school; but do you point to a school receiving public money? Yes; it would receive public money from the Privy Council Grant?—I should suppose that a school so constituted, might be held part of a national system. Do you know of any school existing upon that principle?—No, none. Then I should be very happy to introduce you to one; but take it that a school formed in that way was to be paid by rates, you would consider it a National school?—Yes," replied Dr. Candlish, "but surely there is some ambiguity about that expression. If a national system were formed, based upon the parish school system made a little more liberal, it would be for Parliament to lay down the conditions on which any school could be recognised as part of that system. If the Act of Parliament made provision for schools being supported, either voluntarily, by subscription, or by rate, that would make all such schools part of the national system."

1060. This is all theoretical; I want to come to the practice?—This is an actual description; it proceeds thus: "In that case, what objection could there be to the clergymen of all Protestant denominations, who form part of the governing body, being the ecclesiastical body to superintend the schools?—I do not think the ecclesiastical superintendence is possible in that miscellaneous way. I think it is possible by the separate churches, but I doubt very much whether you could constitute a sort of presbytery in that way. You don't know of any such school existing, a school supported by voluntary subscription, receiving Privy Council aid, in which all the ministers in the district form part in the managing body?—I think that is a first rate constitution for a school." That I believe to be the description of an existing school.

1061. But I understand from the last portion of that quotation that this is a school supported by voluntary subscription; I refer to a school supported by a compulsory rate?—He speaks of the rate also.

1062. But what is your idea of the management of such a school by a body of persons selected from all religious denominations?—Lord Belhaven says, "Suppose a school formed by subscription, or by a rate."

1063. But he refers, as I understand, to a school supported by voluntary subscription?—He means either the one or the other.

1064. From your great experience and knowledge of these matters, you are in a position to give an opinion, and will you state what is your opinion as to how a Board of management of a school supported by rate is to be constituted (the rate being spread over the whole population) from the different denominations of persons of whom the population is composed?—I see no difficulty in doing exactly what they do in America, namely, having a School Committee, either for the county or for the parish, as the case may be, this committee being responsible for the education of the whole parish, and taking up any schools they like, or erecting new schools, and being managers of them, this body being elected by the ratepayers.

1065. But do you foresee no possibility of jealousy and discussion existing between the different denominations as to which should have the supremacy?—No, they have nothing to do but to keep a good school; that is their object.

1066. But do you suppose that it is to be a purely secular school?—On the contrary.

1067. Then what is your idea of the mode in which religious instruction is to be conveyed to all those different children?—Supposing that in a parish or county, or part of a county, the people wanted a school, this body would erect a school, and they would determine according to the majority of them what the staple religious instruction was to be, and they would put in a Conscience Clause, and say that every child whose parent objected, need not have the religious instruction; or supposing they said that they had enough schools, that they had a Roman Catholic school, a Presbyterian school, a Unitarian school, and a Church of England school: or supposing they were all Church of England schools, and they wanted them a little improved, then

then all they would have to do would be to assist those various schools.

1068. Take the case which you have stated, of the children of Roman Catholics, Presbyterians, Unitarians, and members of the Church of England, all collected in one school?—I said in different schools. Take Bristol, where the denominations are very various. In one parish there is a majority of Church of England schools, in another parish a majority of Unitarian schools, in another parish a majority of Roman Catholic schools, as the case may be. This rate-paying body would say, "If we do not adopt existing schools we must erect new schools, and probably we shall not get them half filled, and, therefore, we shall throw away our money; the schools now existing will do very well, and will do all that we want done; and, therefore, we will simply appropriate those schools for the purpose of supplying education to the people, because, if we do not, the Act of Parliament will come down upon us, and say, 'You must have a certain number of public recognised schools to supply education to the people;' Parliament does not care what the denomination is to be—we are to determine that—but a school we must have." In the Scotch evidence that was put over and over again: it was said, "Supposing you have a parish in Scotland where you have a majority of Roman Catholics, what would you do then?" The Presbyterian clergy said, "We should have the Roman Catholic school."

1069. Then, so far as Episcopalian or Unitarian children attending such a school were concerned, supposing the place only to be rich enough to afford one school, that would be practically, so far as they were concerned, a purely secular school, would it not?—It might be a secular school if the majority of the people were Secularists; but if the majority were people whose children attend the British and Foreign Society's schools, or Church of England schools, it would be a Church of England school, or a British and Foreign Society's school.

1070. *Chairman.*] Always with a Conscience Clause?—Yes, always with a Conscience Clause.

1071. Mr. *Liddell.*] Episcopalian parents or Unitarian parents would never permit their children to be educated in the Roman Catholic religion in that school, and consequently the children would be without religious instruction altogether, would they not?—No doubt.

1072. Then, so far as these children are concerned, is it not a purely secular education which they receive?—No doubt; but that is not a secular system.

1073. Will not that be an inevitable result of a school supported by compulsory rates and composed of various denominations?—But it will not be more so than it is now; it is the same thing now, only it is worse.

1074. Do you believe it possible to have a general system of rate for the support of schools in which the denominations called upon to pay that rate will not insist upon having a voice in the management of those schools?—But they all have a voice in the management of the schools. My system is simply this: an Act of Parliament which provides that there shall be a certain amount of school accommodation in proportion to the population. Say there are 6,000 people in a particular parish; you must have a certain number of schools of one sort or another for those 6,000 people; the calculation is one in six, and then of course you must have a certain number of schools sufficient to supply that population. It is for you (the people of the district) to judge what the religious character of the population is, and it is for you to settle what schools you consider to be public schools; you know much better about that than the central power, but schools you must have. I do not see anything different in that system from that which exists now.

1075. The number of schools would be in proportion to the population, would they not?—Yes.

1076. Mr. *Adderley.*] Do I rightly understand that your idea is that, taking in each parish the denomination of the largest number as the denomination of the school, and introducing a Conscience Clause, the whole population would use such schools?—Certainly: the objection to the Conscience Clause is an ecclesiastical objection, and there is no foundation for it among the people. It has been proved, both in England and Scotland, that there is no objection on the part of the parents to send their children to any school where they get good teaching.

1077. But you do not know of any instance in England or Scotland where there has been a committee of management of such a school based upon rates?—The only schools which I know of that sort, and which are not exactly based upon rates, are the schools in some of the mining districts, where there is a certain deduction made from the wages of the men, and the school is managed for the whole of the people connected with the district.

1078. Where those schools work successfully, is it not the fact that the parents are nearly all of the same religious persuasion, being generally Methodists?—I am not aware of that, but I know that the managers are not of one denomination; they insist upon a variety.

1079. You spoke of the School Committee of America as a precedent which we might follow; is not the national education of America strictly secular?—I am not aware whether or not they read the Bible in those schools; they are very much like British and Foreign Society's schools, I think.

1080. Do they trust to religious instruction being given to the children at home?—Yes; there is no dogmatic teaching or sectarian teaching of any particular catechism, or anything of that sort.

1081. Has it not been part of every scheme proposed in England for rating for the support of education, that the teaching should be secular?—I think there is no proposition such as that which I mentioned, of allowing the denominational system to be combined with the rating system.

1082. The union of different denominations in Scotland is very much facilitated by the fact that there is no dogmatic difference between the Free Kirk and the Establishment, is it not?—No doubt; it is only a matter of Church government.

1083. But do you know instances where the Roman Catholics send their children to Presbyterian schools with a Conscience Clause?—In the rural districts the majority of the Roman Catholics are educated in Presbyterian schools.

1084. With a Conscience Clause?—No, without, except in schools built with aid from Government; but in the Parochial and Assembly schools they act upon the Conscience Clause by direction of the Assembly. Although there are a certain number of Episcopalian schools, the majority of the children in those Episcopalian schools are

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Presbyterians, and the majority of Episcopalian children are in non-Episcopalian schools.

1085. Would you not say generally that a Conscience Clause is in favour of the minority because a general grant given impartially to all would naturally go chiefly to the greatest number in every parish?—Certainly.

1086. Therefore, in Wales for instance, where the Church is in a minority, the Conscience Clause is in favour of the Church?—Certainly. In Scotland I think there is an impression that the Conscience Clause is in favour of the Established Church of Scotland, and I think, also, that it is in favour of the Church of England in one point of view; but the Scotch people seem to think that it is of advantage to get people into their schools, though they will not take the whole of the instruction which is given.

1087. But the Conscience Clause, so far as it is a relaxation of the rules, is always in favour of the minority, is it not?—Certainly.

1088. You stated that in Canada there were no teachers employed, or recognised, unless certified, can you inform the Committee what is the nature of the certificate in Canada?—I should say that both in America and in Canada the difficulty of getting thoroughly instructed masters is very great, and therefore the certificate is a very inferior thing to what it is here.

1089. Are there not training colleges in Canada?—I believe so, but I do not think there is so much desire to become a teacher as there is either in England or Scotland.

1090. Would you not say that a principal part of every National system of education is the training of teachers?—I should say so, certainly.

1091. Do you know any case of a successful National system in which the training of teachers is not the principal part?—I do not know about its being the principal part, but it is an essential part, certainly.

1092. Do you think it possible, without the systematic training of teachers, to keep up any high standard of National education?—I think that without a certificate, the standard must inevitably become lower, because no inspector, unless he has something like a fixed rule, such as the certificate, to protect him, can go into a number of schools, and shut out one and admit another to share in public money.

1093. Should you not say that one of the chief results of the educational system in Great Britain has been to raise the standard of teachers?—Most undoubtedly.

1094. And that through the training colleges?—Most undoubtedly.

1095. Was not that the first part of the educational system which was supported by Treasury grants?—I believe that was so.

1096. You suggested that the local management, as proposed by the Royal Commission, should have had greater power given to it; namely, a power to compel a sufficient number of schools to be made; I presume that any such compulsion would not be upon the school-managing body, but upon the body which represents the rates, the municipal authorities, would it not?—In towns that would be so; but I suppose that there would be what in America are called School Committees—that is to say, a number of people elected out of the ratepayers who manage the schools.

1097. But would not the body who might be compelled to make a sufficient number of schools be the Town Council, or those who had the control of the rates?—No doubt.

1098. Mr *Morrison.*] You say you would admit the landowner to provide the school by his own voluntary contribution in a parish; would you impose a Conscience Clause in a case like that?—Certainly, if he came upon the central fund.

1099. *Chairman.*] If he came upon the public fund?—Yes, if he came upon the public fund.

1100. Mr. *Morrison.*] In the case of a town where there are several religious denominations, would you permit each religious denomination to provide its own school for its own children?—Yes, provided the school was efficient to the satisfaction of the local people, and provided they thought that it was a school which ought to be assisted by local rates.

1101. Suppose that in the case of a town with 1,000 children, some of the religious sects provided accommodation sufficient for one-half of those children, how would you provide for the remaining 500 children, would you do it out of the rates?—Yes; if there was no school in the town which could be adopted as a public school, then I should insist upon the town building schools to accommodate those 500 children.

1102. But would you levy the rates upon the members of those religious bodies who had already contributed in the form of voluntary subscriptions?—The rate would be generally levied, and then, if certain ratepayers had subscribed more than the amount of the rate, they should be entitled to deduct that from the sum which they would have had to pay to supply the remainder. Supposing that a ratepayer had paid 10 *l.* towards a school, which was recognised as a public school (I should not recognise any subscriptions unless they were made towards a public school), he might be relieved from the payment of the rate to that extent.

1103. By the expression "public school," do you mean a school open to all children of any denomination, with a Conscience Clause, but which might have some distinctive religious teaching?—Yes; it might be a Roman Catholic or a Presbyterian school.

1104. There would be great practical difficulty, would there not, in levying rates and in calculating the amount of rates required under such a system as that?—I think there would be no more difficulty than in rating for a prison or anything else.

1105. Would it give any advantage to schools maintained by voluntary subscriptions, in the point of Government aid, as compared with those maintained by rates alone?—I should give the managers the right to dismiss the master, for instance.

1106. You would permit that in all public schools, would you not?—Yes; but in the other public schools the masters would be elected by the ratepayers. The voluntary subscribers would be a managing body within themselves, as it were; they would be the proprietors of the school in some sense.

1107. The standard of teachers in America is very low, is it not, in many places?—Yes, I believe it is; or at least lower than it is in this country. I saw one person who had been a pupil-teacher in England teaching in Canada.

1108. Should you ascribe that at all to the system of management of the schools by the "select men," as I think they are called?—I think that

hat the profession of schoolmaster does not pay sufficiently; they employ women to a great extent in America, but there is a difficulty in getting people to do the work.

1109. And also to the very great number of openings which there are to all intelligent labour?—No doubt; and then of course the women in America, who are so well educated as to be able to conduct a school, marry very rapidly.

1110. A school committee appointed by the ratepayers would probably in its composition be something analagous to the existing Boards of Guardians, or vestries, in point of position and attainments, would it not?—If you put the question as to Scotland, where they enjoy the advantage of a long-established system of national education, you may perfectly trust the people elected by the ratepayers (such is the effect of much of the evidence), to look after the schools and manage them just as well as people in a much higher position; but in England, I imagine, it would be different.

1111. Are the persons who are elected in Scotland as managers of schools mostly what are called "heritors"?—The heritor is simply a landed proprietor, properly speaking; but the right of electing the schoolmaster and of managing the school is restricted to a particular class of heritors. One of the proposals now is that that class should be extended, and that other persons beyond the heritors, as defined by the Act of 1803, should be entitled to share in the management of the schools. At present it is very often a very small body. In a great part of Sutherlandshire, for instance, I think the Duke of Sutherland is the sole heritor, and he or his factor, and the minister, practically manage the schools.

1112. Mr. *Liddell.*] Do you mean that Mr. Matheson, of Achany, is not recognised as a heritor in Sutherlandshire?—I do not say that it is the case in the whole of Sutherlandshire; but in many parishes, I think, the Duke of Sutherland is the sole heritor.

1113. Mr. *Morrison.*] In the towns, are the heritors more numerous?—The heritor does not exist in the towns; the parochial system breaks down in the towns; it does not apply to the towns.

1114. *Chairman.*] Did it never exist in the towns?—Not the parochial system.

1115. Mr. *Morrison.*] In the country parishes in Scotland, as the heritors find the money, and the heritors manage the school, is not that practically analagous to the case which you have suggested, of a large landed proprietor in England providing all the expenses of the school out of his own pocket?—Yes, so far as the money is concerned; but then he has no absolute control over the school, and the schoolmaster is not under his jurisdiction. Supposing a schoolmaster in Scotland is accused of immorality, he has a trial before the sheriff.

1116. Then a schoolmaster cannot be dismissed in Scotland, under the Scotch system (which, I think, was founded by John Knox), for incompetence or inefficiency?—Now, the system is altered, and under the Act of 1861 the way in which it stands is this: the censure, suspension, or dismissal of a schoolmaster for neglect of duty was transferred to the heritors and minister of each parish, on the report of one of Her Majesty's inspectors of schools, if concurred in by the Presbytery of the bounds. The power of censure, suspension, or dismissal for immoral conduct or cruelty, was transferred to the sheriff of the county.

1117. But still that does not give the power of dismissing the schoolmaster simply on the ground that you think that you can get better men at a smaller price, does it?—No.

1118. Should you not think that a most desirable change in the law?—That is one of the points now under consideration.

1119. In the event of a rating system being adopted in England, do you think that it would be an improvement, that the power of levying the rate, and of managing the school, should be vested, not in the hands of the ratepayers, but in the hands of the owners of the soil?—I do not know enough about the local bodies in England to give an opinion as to what the particular qualification ought to be for the purpose of electing the school committee; but I should think there can be no doubt that you might so arrange the qualification as to have proper people appointed.

1120. Would it not be desirable that the school committee should not be restricted simply to the boundaries of the district, but that the electing body, whatever it might be, should have the power of electing people of education and influence on the school committee residing outside that district?—I should think so; but then there is the difficulty, of course, about the people who pay the money not having the control of it.

1121. Do you think that it would be possible with a rating system to maintain so high a standard of education as we have now?—I think so, if a central system is to be combined with a local system; otherwise I think it would then go back. If you had the encouragement as you have now of the Privy Council Grant, I believe that you might make a rating system as good as it is now, if not better.

1122. That has been the case with the assistance granted by the Government towards local funds in the way of police expenses and prosecutions?—Yes.

1123. But if the money was entirely provided out of the rates, would it not be practically impossible, considering that the ratepayers are electors, to interfere with their exclusive management of the school in every respect?—Yes; and that is one of the reasons why it would be absolutely necessary to have some kind of license or certificate for the schoolmaster, so as to prevent their appointing a man who had not some qualification for the office.

1124. Is not the divergence of religious sects quite as great in America as in England?—Yes, I should say so.

1125. And yet is any practical difficulty found on that ground in the governing Boards of schools in America?—I believe none whatever. I think that there have been contests in Boston to maintain the non-sectarian system; there is sometimes a difficulty in maintaining that system. I do not wish to be understood as advocating the non-denominational system; but it seems to me that you might combine the two, and I do not see any difficulty in it.

1126. Are you aware whether any active interest is taken in America by members of the Boards of management of schools in the affairs of the schools?—Certainly. I remember that at Chicago I went to see the schools, and a gentleman who was a merchant in the place, and who was a very important member of the school committee,

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mittee, came away from his store for a whole day to accompany me. This gentleman was not paid at all for his trouble, but was simply looking after the schools in the place. He took the greatest possible interest in them, and evidently knew all about them, and was constantly in and out of the schools, seeing that they were properly conducted. They seem to look upon education there just as we look here upon the police. Their idea is that if you do not educate the people you simply have them in another form as savages. In fact, they are obliged to educate as a protection. I might mention that in Scotland the rate upon the heritors is much larger than is generally imagined. There is a return which Mr. Murray Dunlop obtained, and it appears according to that return, that the heritors have voluntarily, that is to say, without the compulsion of an Act of Parliament, increased their contributions by 15,000*l.* a year, so that now the whole contribution of the heritors is about 43,000*l.* a year.

1127. In the case of there being two or three heritors in a parish, is their power of voting at all dependent upon the amount of property which they possess?—Every heritor of 100*l.* Scots, I think, is entitled to be a heritor, taking an active part in the management of a school.

1128. But if one man holds land to the extent of 1,000*l.* a year, and another to the extent of 100*l.* a year, are they on an equality?—I think so.

1129. Then there is nothing analagous to the Sturges Bourne Act, where votes are given in proportion to the amount of property held?—I think not; but taking the population of England at 21,000,000, and the population of Scotland at 3,000,000, I find that two thirds of the population of Scotland raise, under the Act of 1803, 27,000*l.* a year; and the calculation is, that if the proprietors in England were to raise according to the population at the same rate, they would raise 169,000*l.* a year, which would be, in point of fact, a rate. The voluntary contributions appear to be in about equal proportions in England and in Scotland; that is to say, in the same proportion to the population.

1130. Mr. *Bruce.*] Are you calculating upon the voluntary contributions given in aid of schools assisted by the State, or are you taking in the whole amount of voluntary contributions?—This is simply the legal obligation upon the heritors under the Act of Parliament.

1131. But you are comparing the legal obligation of the heritors under the Act of Parliament with the voluntary contributions of English proprietors, are you not?—No; I say that the English and Scotch proprietors contribute in equal proportions—*i. e.*, their voluntary contributions, leaving out of the calculation altogether their legal obligations, are about equal; but besides the voluntary contributions made by the English and the Scotch, the Scotchmen raise a sum of 27,000*l.* a year; so that if the English people by rate were to raise 169,000*l.* a year, it would be about the same thing.

1132. Mr. *Morrison.*] That would be a very small amount towards the present expense of education in the country, would it not?—I do not know that; if you had 169,000*l.* a year raised for two-thirds of the people it would be a considerable sum.

1133. The present State Grant is nearly 1,000,000*l.* sterling, is it not?—About 700,000*l.*, including 100,000*l.* for Scotland.

1134. And is not that reckoned to be on the average only 10*s.* a child; the total cost of educating being 30*s.* a child?—Yes; that includes the cost of management and inspection.

1135. Is there any provision in Scotland for the superannuation of masters when they get old?—There is, but I do not know the details of it.

1136. With the exception of the power of superannuating, the Scotch schoolmaster has a freehold in his office unless something can be alleged against him which can be proved in a court of law; is not that so?—Yes; that is so.

1137. Mere incompetence and inefficiency constitute no disqualification for the office when a man is once appointed?—That is so, but under the new Act there are new definitions of neglect.

1138. Supposing that the inspector reports that the master is inefficient, and that the school does not come up to the Government standard, can the master be dismissed in such a case?—It does not affect him.

1139. Is not that very hard upon the heritors in that district?—No doubt, but some people think that it would not do to give the Government too much power.

1140. Sir *Colman O'Loghlen.*] Are there any schools in Scotland which are supported by a rate?—None; unless you call the heritor's payment a rate, and it is in fact a rate.

1141. Are pauper schools managed by the poor-rate?—The way in which they manage the paupers is simply to send them to the ordinary parochial schools in the neighbourhood; or, in the case of their being very young, they are sent down to the country and they lodge with farmers or people of that sort, and they are very well taken care of, I believe.

1142. Sir *Stafford Northcote.*] You stated, did you not, that in Scotland there is a general feeling in favour of the principle of the Conscience Clause, and a desire to insert it in the conditions of Parliamentary Grants?—I think so.

1143. If there is such a general feeling in favour of the Conscience Clause, what is the necessity for any Parliamentary action to enforce it?—They think it very important. At present there is a great division of religious opinion upon what some people think very small matters; that is to say, between the Free Church and the Establishment; but sometimes the smaller the difference is in religious things the more necessity people seem to think there is for taking the most ample securities. Perhaps one reason is that they do not like to rely upon the mere goodwill of the different managing bodies, and wish to have it as a matter of right.

1144. Then would they be glad of Parliamentary interference not to meet any existing evil, but only some possible inconvenience which might arise at some future time?—Yes, and with regard to this Conscience Clause, it is not simply that which they want changed, but what they want changed is the whole national system of education, so that, supposing the national system of education were established and the schools were provided by local bodies, the local bodies might be Episcopalian, or they might be Roman Catholic; and in that case the Presbyterians would consider it absolutely essential to have a Conscience Clause, and if you had it in one case it would be necessary

cessary to have it in all cases secured by Act Parliament.

1145. You have quoted the evidence of the everend Mr. Rigg, the Roman Catholic witness, favour of the Conscience Clause; did he give solute evidence in favour of the principle of the onscience Clause generally?—No, he was only amined with respect to Scotland.

1146. Was he not asked whether, upon general ounds, he would approve of the principle, and d he not say that upon general grounds he ould disapprove of it, but that, with reference the particular case of the Roman Catholic body Scotland, he thought that it might be useful?—I understood him to confine his view to Scotnd.

1147. He considered it, in fact, as a *pis aller*, id did not consider it as being what he desired see, but as being what he thought a desirable ode of meeting the difficulty under which the oman Catholics particularly laboured in Scotnd?—What I understood him to mean was, iat wherever there was a minority he thought iat this protection was absolutely necessary.

1148. You have quoted a portion of his evience; would you object to quote the evidence little before that which you have already quoted. With regard to the purpose of a system of national ducation, how did he think that it would bear pon the Roman Catholics?—He was in favour f the present system, and opposed to a national ystem. The evidence is as follows: "I was not peaking in reference to the Privy Council grants, ut supposing a system of national education stablished, by which the education of the entire opulation was overtaken, I wanted to know how uch a system would be injurious to you? Beause I don't think we could join in it.—Do you ean in respect of religion? Yes.—But if that ystem provided for the religious education of Catholics in some manner, I suppose you would ot object to it? But I don't see any means y which such provision could be made.—You ave nothing to suggest to us on that point? don't think it is possible in the present state of his country.—By way of separate religious eduation, such as is given in the United Industrial School? But that is quite an exceptional case. t was started by persons of liberality and of onour, who put themselves in opposition to what hey considered unfair dealing with Catholic hildren.—But suppose such a system to be introluced as would give Catholic children not merely ecular education but religious education, I supose you would have no objection to a national ystem then? But I have no hopes of seeing hat.—Suppose the religious education of Catholics was as well taken care of as it is in the United ndustrial School, you would have no objection o such a national system? I don't think any erson would object to such a system, provided he same fairness should be secured over the whole country; but that I conceive to be impossible." So that it is not an objection to the separation of the two, but simply to the practicability of the thing.

1149. You have quoted also the evidence of Dean Ramsay; with what purpose did you quote he evidence of Dean Ramsay?—First of all, to how the effect of having children of different religious denominations in the schools, which I think is very important; and secondly, to show hat he, being an Episcopalian, does not at all bject to the parochial system, which admits the Conscience Clause, but that, on the contrary, he supports it, and does not wish it to be altered.

1150. With regard to Dean Ramsay's schools, is it compulsory upon children of all denominations who come to his schools to learn the Catechism?—This is the answer which he makes with respect to that. He is asked, "Supposing Presbyterian children came to an Episcopalian school, but their parents objected to their attending the religious instruction, would you receive them for the secular branches of education?" And he replied, "I can only answer for myself, and perhaps for some others. I should say many of us would. If Presbyterians were to make that request in many of our schools, they would be received; but I cannot answer for all."

1151. Would you turn to that portion of Dean Ramsay's evidence which you were quoting just now, and having looked at it, would you tell me whether it is not a rule in the Episcopalian schools, or at all events in those schools with which Dean Ramsay is connected, that all children should learn the Catechism?—Yes.

1152. Is it not the case that there are no exemptions from that rule?—There are no exemptions from that rule in theory.

1153. Or in practice?—Yes, in practice there are exemptions.

1154. Does he say so?—I do not know whether he says so. In theory the rule is distinct, but in practice I understood certainly from this answer that if a parent objected, Dean Ramsay would not insist upon the child's taking the religious instruction.

1155. Would you turn to the answer which you quoted from Dean Ramsay's evidence just now, and read the two or three questions and answers which precede it?—"You have stated that in no case had any difficulty arisen in consequence of Presbyterians refusing to accept the religious instruction given in your schools? Not in a single instance.—It is, however, your rule that the Catechism of the Church of England shall be taught? Yes.—And you have had no occasion to provide for exceptional instances? No.—Is it an instruction to your teachers that that Catechism shall be taught to all the children? Yes; we start on the footing that it is an Episcopal school; children of other denominations come in, whom we do not necessarily know, and they fall into our system.—(Mr. *Davidson.*) But do you understand that several of those who attend your schools are Presbyterians? Yes; and I may mention that our teachers at Earl Grey-street, and in Leith, are reckoned good teachers.—Has the effect of your religious teaching been to make the Presbyterian children who attend your schools become Episcopalians? My own experience, and my own opinion is, that it has not." But then one ought to remark that there is a difference between a case in which such a rule as that would be really enforced, and the case of a school in such a town as Edinburgh, where there are numerous schools, and where, although the rule exists in theory, it is never enforced, and need not be enforced in practice.

1156. Have you any evidence as to the practice of Dean Ramsay's schools as to that rule not being really enforced?—He is asked a question of this sort: "In the use of the English Catechism in your schools, is there any modification of the questions to suit Presbyterian children? No, we are never asked to do so.—Is the question, 'Who gave you that name?' put to Presbyterian

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terian children? I suppose so; but to Presbyterians we always say, 'You were presented for baptism by parents or friends, who are supposed to be vouchers or guarantees for you;' and we reckon that the same." Therefore there is an explanation of the difference between the two.

1157. You would hardly quote Dean Ramsay as an authority in favour of the principle of the Conscience Clause, would you?—In this way I should; that he is in favour of parish schools, and therefore I should say that in practice also, even in the Episcopalian schools, he ought to be in favour of that principle.

1158. You stated, did you not, that you had noticed, when you were employed under the Duke of Newcastle's Commission, that there was a difference in the appearance of a school when you visited it with the inspectors after due notice, and when you visited it by yourself without notice?—Yes.

1159. Does that remark apply to schools under certificated masters, as well as to schools under uncertificated masters?—The difference existed always when there was notice.

1160. Did it exist even in the case of schools which were under certificated masters?—Certainly; but it also would apply to cases where the schoolmaster was not certificated.

1161. What I meant to ask was this; do you consider that the visits of an inspector are sufficient to satisfy him as to the normal state of even a school which is under a certificated master?—I should say not if the inspector comes only once in the year after notice. I observed, in the first place, that the schools were much fuller; secondly, that the children were much cleaner, and in a very different condition with respect to their looks; and, thirdly, that there was more anxiety on their part to keep order and discipline.

1162. When you object to trusting to inspection as a condition of the grant, is it because you think that an inspector coming only once a year, with notice, cannot judge properly of the condition of a school under an uncertificated master?—I should say that he had not sufficient evidence upon which he could say that the school deserved a grant of public money.

1163. Do you think that he can do so with a school which is under a certificated master?—I think the evidence in favour of a certificated master being *primâ facie* competent is very great in consequence of having seen a great many schools, and having always found that the certificated masters were superior to the others; at least, that was the case under the old certificate; I do not know what it might be under the new system, but some certificate, I should think, amounts to a *primâ facie* case in favour of the competence of the certificated master.

1164. It affords a *primâ facie* case of his acquirements, but does it afford a *primâ facie* case of his general powers of managing a school?—I think so, certainly; and also as to his general power of teaching.

1165. Is it not necessary, after all, to rely to some extent, and perhaps to a considerable extent, upon the managers in those cases for seeing how a school is really working?—I think that the managers are so deeply interested in getting the public money, that I should not like to take their evidence unless I had some further guarantee; I do not think you can take too many guarantees, because of course one suspects a good deal.

1166. But must we not, after all, trust very much to the managers, who are themselves interested as being subscribers to the school, and being, by the hypothesis, anxious for the education of the children, to see that they have a master who is really up to his work?—No doubt, to a certain extent, that is so. Then of course there is another advantage in a certificate, which is this: I do not suppose that the managers would give a wilfully false account, but I do not consider that they are sufficiently instructed in the qualifications of a schoolmaster to be able to judge, without some such assistance, whether one man is superior to another.

1167. Do you think it would be a valuable addition to the present system of inspection if, besides the regular annual visits of the inspectors with notice, there were also occasional visits from inspectors without notice?—Certainly.

1168. Do you think it would be possible to have a certain limited number of inspectors whose special duty it should be to go, without notice, to any different parts of the country, to visit a school here and there?—I think so, certainly; but there would be great difficulty in enforcing it, and it would be a good deal resisted.

1169. Who would resist it?—The managers generally, I should think.

1170. Do you suppose that the managers of schools with uncertificated masters, being anxious now to get grants which they do not get, would object to its being made a condition of their receiving those grants, that occasionally, without any notice, their schools should be inspected, in order to see whether they were deserving of being aided?—I should not be willing to give them a grant, but no doubt they would be very willing to accept it.

1171. Do you not think that, by going without notice to a school which had put in a claim to be assisted, you might, by one visit, or if not by one by two visits at intervals, ascertain whether the school was, upon the whole, a school of such a class that it might fairly claim to be examined for payment upon results?—The addition to the number of the inspectors and to the expense would be considerable. By a sufficient number of inspections no doubt you might obtain a sufficient guarantee; but I do not think that without something further, in the shape of a license or of a certificate, one or two visits would be sufficient. No doubt by a sufficient number of visits you might get a complete knowledge, not only of the results but actually of the capacity of the man to teach.

1172. And having once obtained what might be considered sufficient evidence that the school was upon the whole well managed, it would not be necessary to repeat such inspection year by year; but you might doubt as to its being well managed under the ordinary conditions of inspection and examination as to the results of teaching.—Yes; I think perhaps that a compromise might be made in this way, that when a man had been in a school a considerable time and had reached a certain age, and was not likely to be able to pass an examination satisfactorily, then to a certain extent you might adopt the principle which is suggested.

1173. *Chairman.*] Would you not say that the different states in which you found schools which

which you visited with notice, and in which you found schools which you visited without notice, are a proof that the managers must not be too much relied upon to keep the schools in good order?—I do not think it was to their discredit that they did not have the school always in the same order; it was inevitable more less, but no doubt the managers, if they had been more constantly present, would have prevented the difference being so great.

1174. Do you think it possible that the supposed security which is derived from a certificate, and from the annual inspection of a Government inspector, may lead managers of schools to be less careful of the schools than they would otherwise be?—I should hardly think so.

1175. Do you think that it would be an improvement in the system if all inspectors' visits were made without notice?—I certainly think so, but I do not know whether it would be practicable without a very large addition to the inspectors.

1176. That is quite another question; would it be an improvement to do it?—I think it would.

1177. Do you think it a safe system under which the administration of a very large Parliamentary grant turns entirely upon the information which is derived from one annual visit by an inspector, given with notice?—I do not think it is.

1178. You stated, did you not, that you found as a rule (speaking now entirely of England) that the schools under certificated masters were in very much better order than the schools which had not certificated masters?—Certainly.

1179. What do you consider to be the real cause of that superiority; do you think that the real cause is the fact that the one school has a certificated master and that the other has not; or is it that the one school has pecuniary aid from the Government which the other has not?—I think it is almost entirely due to the superiority of the teaching power, to the masters being better, and to the pupil-teacher system.

1180. Is not the main cause of that superiority of teaching power the superiority of funds?—I think not, for this reason: that sometimes you go into a school were the fees are much higher than those of the ordinary national school, and where the master has probably quite as good a salary as the certificated man, and yet where the school is inferior simply because the master is inferior.

1181. Then you trace it not to the want of funds but to the better training of the teacher?—Yes; and if you inquire into the history of schools, you will find perhaps that there is a school set up by tradesmen and others connected with the place, who really, not from any want of means to get a good schoolmaster, but simply from ignorance as to what a good schoolmaster ought to be, have been carried away by showy kinds of acquirements which do not really go to make a man a better schoolmaster. One of the most remarkable instances of this I saw at Devonport, where there is competition for the dockyards, and where the people are exceedingly anxious to get the best education they can for their children. There you very often find a boy who has been taught in a penny or twopenny national school beating another boy who has been in a sixpenny school, simply realizing the fact that his parents did not know a really good school. The parents found that although they had spent extra money on the boy's education, he lost the appointment, whereas if he had gone to the other cheaper but better school he would probably have succeeded.

1182. Did I correctly understand you to state that in your opinion the only mode in which a really national system of education could be established in England would be by means of a rate?—I mean with a Conscience Clause.

1183. Then is it your opinion that a Conscience Clause would be an indispensable necessity, with a rating system, for the protection of religious opinion?—I think so, and in that respect I believe the evidence to be conclusive; I do not think any system of education can ever be at once voluntary, universal, and efficient.

1184. Supposing a rating system with a Conscience Clause to be adopted as the national system of education in England, would you not also hold it to be an indispensable portion of such a system that every teacher should be a licensed or certificated teacher?—Certainly.

1185. Of course the adoption of a national system supported by rate would involve the necessity of some such system as you described as existing in Scotland, to provide a supply of duly qualified teachers for every school in the country?—Yes, to provide a protection for the ratepayers.

1186. Therefore that difference between schools with good teaching and schools with bad teaching would vanish under those circumstances, would it not?—It would vanish under those circumstances.

1187. Supposing such a system to be adopted, have you any reason to suppose, from your experience, that what is called the religious difficulty would afford any serious obstruction?—I believe that that difficulty is simply an ecclesiastical difficulty; that if the people whose children are to be educated were to be consulted, there would be no difficulty whatever in the matter. I believe that most of the clergy do not support schools so much for the sake of the education which they give as for the sake of the means which they afford of inducing people to attend their particular church.

1188. When you speak of people who want their children to be educated being asked, you refer, do you not, to the great body of the population who would benefit by such schools?—Certainly, the labouring classes.

1189. Have you reason to believe that the great anxiety of the labouring classes upon that subject is to send their children to the best school, without reference to the particular religious denomination of that school?—Most undoubtedly; and in Scotland they know so thoroughly the superiority of one school over another, that the children of Presbyterians will go to an Episcopalian school in preference to a Presbyterian school, if the Episcopal school is the better school. I think that in England the same feeling prevails among the mass of the people.

1190. Is it your experience of the people in England, supposing the case of a good Church school, and an inferior school connected with some Dissenting denomination both existing in one parish, that the parent belonging to that Dissenting denomination would rather send his child to the good Episcopalian school than to the inferior school of his own faith?—There is no question about that. I asked a man once in Bristol this question: "Are you a Dissenter?" he said, "Yes." I said, "Why do you send your child to the Church school?" He replied, "I think

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think it is the best school." I asked him, "Are you not afraid that they will teach him something of which you will not approve?" and he answered, "Do you think that if they put anything into his head in the day, of which I did not approve, I could not shove it out at night?" But in Scotland it is very remarkable that the majority of the children in the Episcopalian schools are Presbyterians, and that there are fewer Roman Catholic children in the Roman Catholic schools than there are in the Presbyterian schools.

1191. You stated to the Committee, did you not, that those Episcopalian schools in Scotland are schools where the children are under the protection of the Conscience Clause?—There is no Conscience Clause except in practice; there is none in the deed.

1192. But did you not state that that practice was universal in the Scottish schools, even in the Episcopalian portion of them?—Whenever the objection is made, as I understand it, that objection is respected.

1193. You also stated, did you not, that that was the case as regarded the Roman Catholic children?—Yes.

1194. Did I correctly understand you to say that in the Scottish schools the Roman Catholics have no objection to send their children to Presbyterian schools under the protection of a Conscience Clause?—None whatever.

1195. Do you know of any cases in Scotland in which the converse of the case which I have just mentioned occurs, and where in Roman Catholic schools Presbyterian children are admitted under the Conscience Clause?—The Roman Catholic schools are the only schools in Scotland where there are hardly any children but Roman Catholics; there may be a few other children.

1196. Does that fact arise from the population being mainly Roman Catholic in particular districts, or does it arise from disinclination on the part of the Presbyterian parents to send their children to a Roman Catholic school?—I think it arises probably from a certain kind of terror which they have of anything like Roman Catholic doctrine.

1197. Are the Committee to understand that there are no cases in Scotland in which Presbyterian children are sent to Roman Catholic Schools?—I will not say that there are no such cases; but there are very few. There is no Conscience Clause in the Roman Catholic schools.

1198. Is there or is there not willingness on the part of managers and teachers of Roman Catholic schools to admit Presbyterian children under the principle of the Conscience Clause?—There is no evidence of that.

1199. Are you aware of any cases in England of Roman Catholic schools where Protestant children are received, and where their religious faith is respected?—I think that you will find that Mr. Marshall, who was once an inspector, gave evidence as to that. This is a question which was put by Mr. Ramsay to Mr. Rigg, who was the representative of the Roman Catholics in Scotland before the Commission: "If you were placed in a rural parish where there were very few Catholics, would you recommend the parents in such cases to take advantage of the parochial or other Protestant schools in the parish, rather than that they should want education altogether?" Mr. Rigg replied, "Certainly." Then he was asked, "As their clergyman, you would be prepared to recommend that?" "I have always done so, because I have never met with any attempts at proselytism in rural schools." That is the ground of the confidence of the Roman Catholics in the parochial schools. Bishop Wordsworth and Dean Ramsay are both in favour of the parochial schools, and Bishop Wordsworth regrets that anything was done to alter the parochial schools.

1200. Would your experience with regard to this question in the English schools, and your experience of the great desire of parents to send their children to the best school irrespective of the religious teaching, lead you to the conclusion that, in the event of a rating system being adopted in England, what is called the religious difficulty need not be any impediment to the adoption of such a system?—I should say that it was no impediment whatever, or that it need be no impediment whatever. Perhaps I may add that I have observed that one of the principal objections to the Conscience Clause is, that it inevitably leads to a secular system; in Scotland the experience of many years is precisely the opposite. Throughout this evidence there is only one distinct advocate of a secular system. The vast majority are in favour of what they consider to be the religious system, and not only that, but of the Presbyterian system you may say, teaching the Shorter Catechism and the Bible; they believe that that is not only consistent with the existence of a Conscience Clause, but, as I said before, they insist upon this Conscience Clause; and they find practically that, although they have acted upon that system, it has not diminished the influence of the Church of Scotland one iota, nor has it diminished the number of Presbyterian children which afterwards belonged to that denomination.

1201. You expressed an opinion, did you not, that the true solution of the religious difficulty, under a rating system in England, would be, that the religious teaching of a school should be the religious teaching of the majority in the district, with a Conscience Clause as respects the minority?—Yes; but there is a great difference in the way in which the clergy in Scotland and in England look at their schools. I think that usually the clergy in England look upon their schools as their own property. I remember going into a school once on an inspection day, and I saw the inspector and the clergyman both with their hats on; I took my hat off, and presently they took their hats off. I went to another school, where also the clergyman had his hat on, and I said to him, "Will you be good enough to tell me whether you have any particular object in having your hat on?" He said, "The object is this: I consider the school to be mine, and I always walk up the school every morning with my hat on, to show that nobody else is entitled to interfere with it." The clergyman kept his hat on to show that he considered it to be his school, and the inspector kept his hat on because he considered that he was there to represent the Government.

1202. There appeared to be some little contradiction between the answers which you gave with regard to the Scotch system; I understood you at one time to state that there were two indispensable requirements from all the Scottish teachers, one being that they should be licensed teachers, and the other that they should adopt the Conscience Clause, and I understood you afterwards to

to state the Conscience Clause is a matter rather of practice than of regulation; can you clear up that apparent discrepancy?—What I said was this, that the practice, acting upon the declaration of the General Assembly of 1829, was the adoption of a Conscience Clause; but that now, when the question is whether they are to have a national system or not, the two essential requisites which seem to be admitted by all are, first of all, Parliamentary security of the Conscience Clause, and, secondly, a license for teachers. I was speaking rather for the future. I will not say that it must be a Parliamentary security, but I think that there must be some security of some sort. Some people say that we need not have it by Act of Parliament, but it must be secured either by the Conscience Clause being inserted in the deed, or by some Parliamentary sanction being given to the principle; it must be secured in some way.

1203. Is it your opinion, irrespective of the question of extending education in England by means of rating, that, whether rating is or is not adopted, some local agency in aid of the Central Department is desirable, in order better to carry out the education of the country?—I should have thought that it would have been a great assistance and a great convenience.

1204. Mr. *Liddell.*] You have stated that the result of your experience, shows you that the people are thoroughly alive to the value of a good schoolmaster; were you then specially referring to Scotland?—In Scotland certainly, and in England also, they value a good school.

1205. But you stated, did you not, that that was a general remark applicable to the whole country?—Yes, I think it is so, but then I said that managers very often make mistakes in choosing their masters. What I mean is this, that when a boy comes home from school, the parents can tell very accurately, whether or not he has been well taught, but that very often they make mistakes in selecting a schoolmaster, and that they are secured or enabled to select a good schoolmaster very often by being compelled to take a certificated man.

1206. Is it your opinion that the parents contrast favourably with the managers of schools in that respect, because you stated some time ago, did you not, that the managers of schools were ignorant of the value of good schoolmasters?—I think that education in that respect, has been greatly improved by the requirement of the certificate.

1207. You proceeded to state, that the managers themselves became educated, as it were, by the requirement of the certificate?—That I believe to be the case.

1208. That statement appears to me to be liable to some misconception; in what position do you suppose the managers of schools to be, for the most part?—They are of different classes; sometimes they are working men.

1209. Is that a very common case?—Not very common, but there are cases of that sort.

1210. But are they not for the most part, practically one of the most highly-educated classes in the country, namely, the clergy?—They are always part of the managers of schools in the country districts. Some of the people from whom I have heard the most vigorous complaints against the certificated masters have been the clergy, their complaints being principally upon the ground that very often those masters are rather disagreeable, and take too much upon themselves.

1211. Is it not rather the fact, that until the present system of education had acquired its present development, the trained schoolmaster was not to be got?—He was not to be got.

1212. He is a manufactured article, is he not?—No doubt.

1213. And until the manufacture was set up, of course the article was not to be found; but now that he is to be found, do you find that there is any disinclination on the part of the managers to avail themselves of the certificated masters when they can get them?—I think that if you allowed the managers to get at the public money without any such condition, they would take it in the cheapest way. It is only by keeping up the certificate system, and by compelling managers to go in this channel that they will go on in that system.

1214. Is it not rather the tendency of legislation, or rather of the regulations of the office, that, as the Revised Code says, if the managers of a school can bring the children up to a certain pitch in reading, writing, and arithmetic, they shall have the money?—But that is not all the Revised Code.

1215. But is not that the line of argument that the managers of schools may very fairly pursue now?—It may be so, but it is ignoring half the Revised Code.

1216. I am aware that the Revised Code says, you must have a master?—But it says more than that, it says that you must have good discipline in the school, a good building, and many other qualifications besides the mere results. Competence in reading, writing, and arithmetic is only one result, but it would be a very poor system if that was all.

1217. But are they not justified in saying "If the Revised Code produced those results which you ask for by the Revised Code, you have no business to inquire in what way we have arrived at those results"?—But I do not think that they are the results.

1218. Mr. *Adderley.*] You were asked whether you thought that they were justified in that argument; should you say that they were justified in that argument?—Certainly not. I think it is a mere misapprehension.

1219. Did I correctly understand your remark upon the appreciation of education to refer rather to Scotland than to England?—I think it is very much higher in Scotland.

1220. Did you not use the expression that farmers in England deny the necessity of education?—Yes, certainly; the farmers did in one case to which I referred.

1221. Do you not know a great number of farmers who are absolutely averse to the spread of education?—Certainly.

1222. Is not that the cause of the apparent poverty in the support of schools in many of the parishes which are called poor parishes?—I should say so, certainly.

1223. You stated that you could not place full reliance upon inspection, but that the certificate enabled you to have some little further guarantee; do you not consider that the certificate of training gives you a distinct guarantee that the man who has it has been trained in the art of teaching, and in the discipline which is given in a college?—Certainly, just in the same way as a degree.

1224. Mr. *Morrison.*] Is there much waste of power in Scotland from the presence of Free Church schools and Established Church schools

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side-by-side in districts of limited population?—That is a point which is under inquiry at present.

1225. Is it not the case that in every locality it is the practice that that school is best attended which has the best schoolmaster, no matter whether it is a Free Church school or an Established Church school?—Quite so.

1226. Is there much feeling among the Scotch ministers of the Free Church or the Established Church as to the success of their special schools?—Yes; I think there is a great interest taken in the different schools. Of course it varies; but great interest is taken generally by the clergy of Scotland in education.

1227. But do you mean that they take an interest in favour of their own school according as it is a Free Church school or an Established Church school?—At present a parochial school may be managed by persons of all denominations, and schools which are not parochial are generally managed by persons who take an interest in them.

1228. Where the heritors are Free Churchmen, does that have any effect upon the efficiency of the parochial school in your experience?—Not the slightest, I should think.

1229. Viscount *Cranborne.*] Did I rightly understand you to state that the Conscience Clause is not obligatory in any part of Scotland?—It is not at present; but the Commission of which I am secretary is engaged in an investigation as to how they can extend education to the whole of Scotland; and the unanimous opinion of all persons seems to be, that if it is to be so extended, the Conscience Clause, or something in the nature of a Conscience Clause, must be adopted.

1230. But did you not say that the practice of the Conscience Clause, that is to say, the abstaining from teaching any religious creed to children whose parents objected to it, was universal throughout Scotland in schools of all denominations?—It is so, I believe.

1231. Sir *Stafford Northcote.*] Do you include Dean Ramsay's school in that statement?—I certainly understand that whenever a parent objects to the religious teaching in any school except the Roman Catholic schools (I ought not to include them) the child would be exempted from that religious teaching.

1232. Viscount *Cranborne.*] On what ground is it thought desirable that the Conscience Clause should be made obligatory, when the practice of it is already universal?—I do not know why they should put it into an Act of Parliament, or why they should put it into the deeds at all; but I presume that one reason is, that there is a great division of opinion between the Free Church and the Established Church, and sometimes there is a suspicion that the religious opinions of the different children may be interfered with; and in order to protect persons who do not believe in the same views, or to prevent the possible suspicion of interfering with religious opinions, the Presbyterian body, both free and established, which of course constitutes the large majority in Scotland, is in favour of having this Conscience Clause. The principle of the Conscience Clause, as it originally existed, I read from the declaration of 1829, but I should not say that all of them are in favour of providing by Act of Parliament for it, but that the majority are in favour of that course being adopted. But in some way or other the right of the parent to direct the religious instruction of his child, is, I should say, the all but universal belief in Scotland.

1233. But then I understand you to say that the evil, or supposed evil, against which this precaution is to be levelled, is purely hypothetical, and not in any instance practically existent?—Not in Scotland, I should say, because there the Churches have interfered; and in fact the whole air there is filled with the Conscience Clause. The popular opinion, the public opinion, I think, even without an Act of Parliament, would be a sufficient protection.

1234. You think that toleration exists to an extent in Scotland to which it exists in no other country?—I should say so certainly, except in America.

1235. Mr. *Bruce.*] You mean on this point?—On this point; that is, in the matter of education.

1236. Viscount *Cranborne.*] Then, as I understand, you have absolutely no experience of the working of the system of an obligatory Conscience Clause?—I don't know whether you might not call it obligatory. Supposing, for instance, that the National Society were to meet and pass resolutions to the effect that it was the duty of all the clergy who were in union with the National Society to admit children to their schools, and to admit the principle of the Conscience Clause; supposing that you had all the Bishops meeting together and passing a resolution to admit the principle of the Conscience Clause; supposing that you had Convocation meeting, and adopting a resolution to admit the principle of the Conscience Clause; that is not obligatory, but it is so very strong that it would hardly be resisted; this is the state of things in Scotland.

1237. Whatever compulsion there is, if compulsion it can be called, rests purely on the force of opinion, or upon the action of ecclesiastical organizations, and you have no experience whatever of the enforcing of the Conscience Clause by the action of the courts of law?—No, there is no such security as that, but it is a much better security than that of any court of law.

1238. And yet this security being better than that which is given by any court of law, the authorities of Scotland propose to adopt the security of a court of law instead?—It is not quite that; supposing that you have a new system by which education is to be made national and management local (that is, under the new system as suggested by Dr. Candlish), I think that this might occur. There are certain parishes in Scotland where the majority are Roman Catholics, and others where the majority are Episcopalians. Dr. Candlish says: "I am prepared to admit local management to this extent; that I will leave a school in the hands of the local people, who may be Roman Catholics; that is part of my system." Then it is said, "How are you to secure the children of Presbyterians?" He says, "Because I shall have a Conscience Clause." It is to meet cases of that sort that Parliamentary sanction would be required under the new system; but supposing that the old system goes on, I do not know that any one is prepared to give legislative sanction to it.

1239. I understand that you have said a good deal about the power which ecclesiastical authorities have over the management of schools; have you any knowledge to what extent the Roman Catholic authorities approve of this practice which you say prevails on the part of Roman

Roman Catholic priests, of sending Roman Catholic children to Presbyterian schools?—There is a passage in Mr. Rigg's evidence which answers that.

1240. But I want to know whether you have any knowledge that the Roman Catholic superior authorities (I mean the bishops) approve of this practice which you say prevails on the part of the priests of recommending children to go to Presbyterian schools; was there any general expression of opinion on the part of the Roman Catholic bishops in Scotland in favour of that view, or was this merely an isolated case of the opinion of one individual priest?—Mr. Rigg was the representative man who was sent before the Commission with authority to state the Roman Catholic view.

1241. But do you imagine from that that he is not only a representative man, but that everything which he holds is to be taken as the view of the whole of the Roman Catholics of Scotland?—I understood that, certainly; because we told them that we wanted to have their views. We asked by whom they would abide, because we could not examine all the people in Scotland of that way of thinking; and we requested them to select some person in whom they had confidence, and who would state their general views upon the subject.

1242. Are you not aware that that opinion is in startling contrast to the general language which is held by Roman Catholics?—I am not aware that that is so, when the Roman Catholics are in a minority. There are, I believe, 12,000 Roman Catholic children in the rural districts of Scotland, and the majority of these children are in Presbyterian schools. In what position would they be without a Conscience Clause?

1243. What species of secular teaching in matters of history is used in those schools; of what system of books do they approve; are they those prescribed by the Privy Council, or do they select them for themselves?—Many of the parochial schools are not under the Privy Council system at all.

1244. Then do they select their books for themselves?—Yes; but what the Episcopalians feel in Scotland is, that they know that they are safe in the parochial schools; they know that there is no proselytising.

1245. Here is a question to which I wish to draw your attention: "Where Episcopalian children have gone to a parish school, has the effect been to make them Presbyterian?—I think so; I have heard Bishop Low, who died some years ago, talk of our having 1,000 or 1,200 people, for instance, at Ballahulish, and it is not so now; therefore, from some cause or other, our people have fallen into the mass of the Presbyterian body. Do you attribute that in some degree to the fact of there being no Episcopalian schools in the district, and the Episcopal children going to the parish schools?—Partly, I would not say entirely." Does that confirm the statement which you have just made, that there is an absolute trust upon the part of the Episcopalians in the fact of there being no proselytising in the parish schools?—I think that I could very easily point out statements in the evidence which would support my view; for instance, Bishop Wordsworth, if I remember rightly, and Dean Ramsay, on being asked, "Have you any objection to state to the present constitution of the parish schools," answered, "No, I have no objection whatever."

Again, the Dean is asked, "Is there anything in the religious instruction usually given in the parish schools involving the reading of the Scriptures and the use of the Westminster Catechism, opposed to the religious teaching which you desire to give to your children?" He answered, "I don't mean to say that there is."

1246. Do I understand you to state that, on the part of the Episcopalians, there is a general trust, that there is no proselytising in the school?—I should say so, certainly.

1247. Is not Dean Ramsay an Episcopalian?—I do not think that that passage which the noble Lord has read seems to imply a want of trust as regards the schools on the part of Episcopalians.

1248. What is the line of distinction which you would draw between conversion and proselytising?—I do not know that there is any distinction.

1249. Does not Dean Ramsay say that the effect of the system is to make the children become Presbyterians?—He says that the effect is that the children become Presbyterians, but I do not know that that is done by the converting power which is exerted by the master.

1250. Is it, in your opinion, a purely spontaneous effect of which the master is wholly innocent?—I, for instance, was born in Scotland, and came to England, and went to Oxford; but I should not say that I was converted or proselytised to the Church of England by the effect of being at Balliol; but that my prejudices were reduced to a state of common sense.

1251. Then you were converted before you came to Balliol, were you not?—No; I was not, indeed.

1252. Did you not sign the Thirty-nine Articles?—Yes, I did, but I do not mean to say that I understood them. The effect of what Dean Ramsay says, is this; he is asked, "Has the effect of your religious teaching been to make the Presbyterian children who attend your schools become Episcopalians?" And he replies, "My own experience, and my own opinion is that it has not. It has had a considerable effect in removing prejudices on the part of the families of the children who attend, but I don't think it makes the children become Episcopalians." As I understand it, you have 5,000 children distributed among a population of 2,000,000, and those people under great difficulties maintain their religious views, if they cease to be Episcopalians. This effect is not at all to be attributed to the proselytising effect of the Presbyterian or parochial schools. I should have thought that the wonder was that they continued Episcopalians under such great disadvantages. But what struck me in Scotland was this, if those poor Episcopalians who amount to so few, had not this Conscience Clause, or something corresponding to it, I do not quite see how their religious prejudices or their religious feelings would be protected. That is the only protection they have, and if that did not exist, they would be compelled to go to Presbyterian schools and to learn the shorter catechism, which is one of the most obnoxious things which you could make many of them do. In fact, without the Conscience Clause, the Episcopalians in Scotland would be in rather a melancholy position.

1253. But did you not state that they had no Conscience Clause?—They have indeed; it is acted upon practically.

1254. Did you not state that they had no Conscience Clause?—There is something much better than

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than a Conscience Clause. The Church interferes where there are Roman Catholics or Episcopalians.

1255. It is not a legal obligation in a court of law, is it?—In 1829 this was the action of the Church of Scotland in favour of Episcopalians and in favour of Roman Catholics: "A considerable proportion of those attending at several of the schools are of the Roman Catholic Church; and it is proper to state that the schools are always open to scholars of this class, as freely, and on the same terms as the Protestant, and that the teachers have been directed not to press on the Catholic children any instruction to which their parents or their priests may object, as interfering with the principles of their own religion. The Catholic children resort, accordingly, to the assembly schools, in most cases, without jealousy or reluctance, and receive every branch of literary instruction in the same classes with the Protestants, from the same school books, and without any sort of distinction betwixt the two denominations. At the same time, the Committee have specially directed that the religious instruction given at the Assembly Schools, whatever may be the number of Catholics usually in attendance, shall always be accomodated strictly and exclusively to the principles of the established church; and the Catholic children are invited to participate so far as their advisers may think proper to direct them." Therefore, the Church of Scotland and the Free Church, or the Disruption, as it is called, actively interfered to protect the rights of the Episcopalians and the Roman Catholics in Scotland.

1256. But if an individual schoolmaster neglected that precept, was there any power on the part of the parent to obtain a remedy against him in a court of law?—But the schoolmaster being under the superintendence of the Presbytery, he would come under censure, and he might be punished in various ways, so as to make his place absolutely intolerable.

1257. That might be so; if the Presbytery were inclined to carry out that principle, but is it so in practice?—In practice it is an undoubted fact that they have carried it out, and that is proved by the evidence of every one of the persons who has been examined.

1258. But would you say that in that answer, which I have read, Dean Ramsay does not express any opinion that the parish schools of Scotland have the effect of converting Episcopalians into Presbyterians?—He says partly so; but I should say that the principal cause of the Episcopalians becoming Presbyterians is not the proselytising effect of those schools.

1259. Then is it true that the Episcopalians have an absolute confidence in the parish schools?—If the Committee will allow me, I will read what Bishop Wordsworth says upon that point.

1260. That is not the point, is it true of all Episcopalians?—I consider that Bishop Wordsworth is a much better authority than myself on the point, and if the Committee will allow me, I will read what he says.

1261. I do not ask you what some Episcopalians think, but what all Episcopalians think, and whether those who may be taken to be represented by Dean Ramsay, feel that absolute confidence of which you have spoken?—I do not say that all Episcopalians feel that absolute confidence; but that, as a whole, they do feel that confidence. Bishop Wordsworth is in favour of a national system, and he proposes to construct a new Catechism out of the Shorter Catechism, and he wishes all children to be instructed in it, and then he says: "I earnestly hope that in making the remarks now offered, I shall not be thought presumptuous. Had the parochial schools been allowed to remain upon the footing on which they stood before the last Act, or had there been any reasonable hope of the Established Church being able to recover that footing for its school, I should have deemed it unbecoming to suggest to your Lordships the proposal which, through your courtesy, I have been allowed to make. It is tendered with no other view than that of assisting, if it may be, to maintain the cause of the Christian education of this country, or, at least, to check its decline; and it is based upon the principle that a national system, in our present circumstances, will be the best, provided always that it be as thoroughly and truly Christian as our unhappy divisions in religion leave us room to hope for." Therefore, I should say that his view was in favour of the parochial schools, and Dean Ramsay says very much the same in that part of his evidence which I have quoted.

1262. Sir *William Stirling-Maxwell.*] To what would you attribute the existence of Episcopalian schools in those towns or villages in Scotland where there is also a very good Free Church School, and a very good Established Church School, amply providing for the wants of the community?—I believe that it is looked upon as insuring the people who have been Episcopalians being kept in connection with that Church. It is not that they doubt about the parochial schools, but that they consider it a very useful system for keeping their people together.

1263. Do you consider that the decrease in the number of Episcopalians in such remote places as Ballahulish, to which you have alluded, does not arise so much from any results which the Church schools may have had upon the children, as from the absence of Episcopalian schools, though the people have been poor, and have been unable to provide themselves with those institutions?—That I believe to be the case, the kind of feeling between the two bodies is this. This is the case of a school actually established in Edinburgh "is it an object of your (Dean Ramsay's) church to establish a school in connexion with every congregation that you have?—We have nearly so. That is a principle which you aim at?—Not exactly a principle, but it has been found to work in such a way that it has come about. I may illustrate what I mean by our experience in St. John's Church." Then he continues thus: "Is the Church of England catechism taught in the school?—Yes. Do you allow other children to attend, without being taught the catechism, if they object?—In point of fact, several Presbyterians do attend, but no objections have been made in any single instance to the use of the catechism. I may also mention that the members of the Free Church in that neighbourhood also wished to establish a school, and Sir Henry Moncreiff, with the kindness and courtesy for which he is so remarkable, called on me to explain that they did not mean anything like opposition to or rivalry with our school. We thought this would have a considerable effect upon us, but we found it had no impression at all, but that our school has been so full that we have been obliged almost to refuse pupils; and the Free Church has got on very well."

The

The Reverend JOSEPH S. HODGSON, called in; and Examined.

Rev. *Joseph S. Hodgson.*

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1264. Mr. *Bruce.*] ARE you the rector of Roikton, in Cumberland?—Yes.

1265. Have you been for many years diocesan inspector in the Diocese of Carlisle?—Yes, and I was formerly an inspector in the Diocese of Worcester.

1266. How many years altogether have you been an Inspector of Schools?—I have chiefly acted in connection with schools lately as secretary to the Diocesan Education Society, at Carlisle.

1267. Do the operations of that society extend over the whole of the diocese?—Yes, they extend over Cumberland and Westmoreland, and a part of Lancashire.

1268. Is the general character of the population of that diocese rural or urban?—Rural and mining chiefly; there is very little urban population in it.

1269. How many schools are there in connection with your society?—Our society has organised about 120 or 130 schools. It connects itself with schools by sending out certificated masters to organise them, and we advance gadually, and obtain more schools by that means. One of the organising masters goes and stays at a school for a month or six weeks, and teaches the master the system in which masters are trained at training colleges.

1270. Are those schools in which there are no certificated masters?—Those are schools in which there are no certificated masters.

1271. Have you, in connection with your society, any schools which have certificated masters?—We have some, and the society has been the means very often of inducing schools to join the Privy Council. We make that a practice if possible.

1272. What amount of inspection do you exercise in the case of schools having certificated masters?—The inspection is exercised through the rural deans, or through those whom they appoint.

1273. Then do the present number of 120 schools, which you mentioned, derive no aid from the State?—Yes, many of them do; there are about 40 schools which are connected with us and with the Privy Council also.

1274. Are those 40 out of that 120?—Yes. We have been the means of introducing them to the Privy Council, by organising them and teaching them the benefits of having certificated masters, and gradually inducing them to proceed by degrees, until they have connected themselves with the Privy Council.

1275. Then are there still 80 schools receiving no assistance?—Yes, and there are a great many more in the diocese. There are about 300 schools altogether in the diocese.

1276. Do you know how many of those 300 schools derive aid from the State?—Yes, about 90.

1277. Taking the schools with which you are more especially connected, as secretary of this Diocesan Society, you state that 40 receive aid, but that 80 schools do not, is there anything in the conditions of those 80, which is different from the conditions of the 40?—I suppose that they are poorer places, and that there are not people there who are ready to spend so much upon the schools.

1278. What do you think is the principal cause of that?—Cumberland is a very poor county, and very often the schools have been connected with the Privy Council, in consequence of one person living in the neighbourhood who has a great feeling for education.

1279. Is it part of the object of your society to recommend the employment of certificated masters or mistresses?—Yes, if we see a prospect of doing so we do it, but if we do not see it, we try to teach the master of the school as well as we can the system followed in the training colleges, by means of the certificated master whom we send to him.

1280. Will you explain what you mean by saying, "If there is a prospect of doing so"?—In very many of the parishes in Cumberland there is no squire, and the proprietors are all poor. We may not have any expectation or hope there of seeing them join themselves to the Privy Council, and we should not try to urge them to do so. In other parishes there are more wealthy people in the neighbourhood, and we try to induce them to join themselves to the Privy Council.

1281. In those schools are masters or mistresses usually employed?—Masters.

1282. What is the objection to the employment of mistresses in those schools?—They have a fancy that mistresses would not be able to manage boys.

1283. Do you know of mistresses being employed in any of them?—In none of those rural schools.

1284. Do you share in that opinion yourself?—I cannot say that I do. I have no doubt myself, that the present people in Cumberland, are worse educated than their grandfathers were. It is a very singular thing to say, but no doubt that is so.

1285. To what cause do you attribute that?—There was formerly a connection between the clergy and the schoolmasters. In very many parishes the clergyman was the schoolmaster; in other parishes, the schoolmaster expected to be ordained and to become a clergyman, and consequently the position and character of the schoolmaster was raised. But, in the last generation, that connection was cut off; Bishop Percy, I think, refused to ordain men under those circumstances, and the schoolmaster lost the hope of advancing himself, and went back in position, and very often became a drunkard and a bad character.

1286. What is the usual salary paid to schoolmasters in those schools?—Very often it is very small. I have a tabular statement of it here, and of the circumstances of the diocese.

1287. Will you be good enough to state, generally, what is the scale of payment to the masters?—£60., 30 *l.*, 24 *l.*, 60 *l.*, 17 *l.*, 50 *l.* 65 *l.*, 26 *l.*, 35 *l.*, 70 *l.*, are some of the salaries. In those cases where the salaries are higher, the schools have been joined to the Privy Council.

1288. Mr. *Morrison.*] Does that include endowments?—Yes, it is the whole salary. There are a great many endowed schools in the country.

1289. Mr. *Bruce.*] But in many of those cases would not the addition of the payment made by the Privy Council enable them to employ a certificated master?—I dare say that it would, but the

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the difficulty is to induce them to join the Privy Council, and have a certificated master.

1290. Have you found every year that a certain number of schools have put themselves in a position to obtain a grant?—I think so. I know of one case this year where a master has got a fourth-class certificate.

1291. Your system of organising those schools has doubtless led to a very considerable improvement, has it not?—In some cases it has led to a very considerable improvement.

1292. But still, are you so far dissatisfied with those schools that you desire to see all of them taught by a certificated master, and not merely occasionally visited?—Yes. In one of the cases in my neighbourhood we have one of Miss Burdett Coutts' groups of five schools under a certificated master.

1293. How does the plan work?—Very well, but it is only recently established. It is in connection with the National Society, and they are assisting us.

1294. What makes you so anxious to see those schools taught by a certificated master?—Because I think that certificated masters are much the best in a general way.

1295. In all respects?—Yes, in general in all respects. I have known one uncertificated master who was as good as any certificated master. I think I only know of one case, and he has ceased to be a master now.

1296. Have you yourself observed any marked improvement in a school after it has been for a certain time under a certificated master?—Yes, in my own parish I have done so when I was in Warwickshire, where I had a constant opportunity of observing it.

1297. You are doubtless aware that it has been suggested that the State aid should be granted to schools without the condition of a certificated master: have you considered that proposition?—Yes, I should be very sorry to see it done; I think that it is very much safer to have certificated masters and to insist upon them.

1298. Would you deny all aid to schools unless they had a certificated master?—I see no other way except by doing so.

1299. Then do you think that the advantage derived from having a certificated master is greater than the evil arising from the comparative poverty of the school?—Yes, I think so.

1300. Is not the object of having a certificated master to obtain certain results in education, morality, and good manners?—Yes, no doubt it is.

1301. Supposing those results to be produced, what is your objection to seeing payments made upon them?—In that case, I think that you might open a door; and afterwards you might have a difficulty in determining whether you would give assistance to this school, or to that school, and the school which was not so good would claim assistance from the state; gradually the system would become worse and worse, until it became nearly as bad as it was before the certificated masters were first established.

1302. Do you think that annual inspection, conducted as it is, would enable an inspector to judge of the state of a school in all respects with sufficient certainty?—No doubt it would be an improvement if he could walk into a school at a particular date, when he saw fit, and see what the school was doing then, besides his regular inspection.

1303. Taking the Government system of inspection as it is, that is, one annual visit, do you think that that inspection enables the inspector to judge of the state of the school in all respects; not only with respect to instruction, but with respect to good order and discipline?—I do not see why it should not do so. A man who has a good eye, and who is accustomed to look at schools, no doubt sees a great deal by casting his eye over a school, and seeing what the children are doing.

1304. Then your objection is not that he would be unable to judge of the state of a school in all respects, but that if assistance were equally given to schools where there were inferior and superior masters, the standard of inspection would be insensibly lowered?—I think that would be the case.

1305. And you attach so much importance to to that evil that you are not inclined to extend assistance to schools under less stringent conditions than those which are now in force?—I do not see why the Privy Council should not use the diocesan inspectors as a sort of pioneers to induce the schools to join the Privy Council in some way. For instance, before the Revised Code one of our masters had an Augumentation Grant from the Privy Council. I gave an account each year of the schools which he had organized, and of the time he had been at them, and I gave him a certificate of the way in which he had conducted himself.

1306. When you stated that some use should be made of the diocesan inspectors, what did you mean?—In addition to the inspectors we have organizing masters who stay about a month or five weeks, or six weeks at a particular school first they take the management of the school into their own hands and get the children into good order, and then they give it to the master and see that he follows their system, and so train him to carry on the system in the same way.

1307. It is your opinion, is it not, that the assistance of the State should be given, not to the school, but to the Society which employs the organizing master?—Yes: and the Council might see that the money was rightly spent by sending inspectors down to look at any school that you choose to take out from the number of schools which had been organised during the year.

1308. That would be an extension, in fact, of what is called Miss Burdett-Coutts' plan would it not?—It would. In many respects Miss Burdett-Coutts' plan is very much like ours.

1309. Do you consider that the masters who have been trained in colleges are too highly educated for their work?—No, I do not think they are too highly educated for their work, but they have not been sometimes rightly educated; they might have been better educated than they are. The peculiar position in which they are placed perhaps makes them conceited in consequence of their only associating with men who are masters.

1310. Do you mean that they are sometimes superficially taught in a great range of subjects, and that they are not sufficiently well-grounded in a few subjects?—Yes, and their minds are not opened sufficiently by varied society, and they come away from the training college thinking more than they ought to think of themselves.

1311. Have you observed any difference of late years in the character of the masters?—It depends

lepends partly upon their own individual cha-racter. I have a very good master at my own school now, and I have an exceedingly good master to a group of schools with whom I have found no fault. He is a very nice man and not at all conceited.

1312. Have you formed an opinion as to the merit of the masters turned out, of late years, as compared with those who were turned out for-merly?—I have not seen much of them.

1313. Has the Conscience Clause been enforced or attempted to be enforced in many instances, in your neighbourhood?—The Diocesan Society does not enforce it, but acts in accordance with it.

1314. But is it made the condition of a grant by the Privy Council, in any case?—I cannot tell.

1315. Is the principle of the Conscience Clause acted upon, or not?—I had the question put to me by an organising master lately, who was going to organize a school in the extreme north of the county of Cumberland, very near the bor-ders of Scotland, where many people were Pres-byterians, and there they said that if we insisted upon the children learning the Church Catechism and Liturgy, and the formularies of the Church, they could not have us to organise a school. We said that we did not insist upon that, and the man went to organize the school, and said that he had benefited the school by organizing it, and the people who were the managers of the school also wrote to me, saying, they had got great benefit from it.

1316. But in those cases, with whom did your organising master negociate?—With the mana-gers of the school.

1317. Was he the clergyman of the parish?—No.

1318. And this manager being a clergyman made no difficulty?—No. It is a very large dis-trict, and they have several schools in addition to the school near the church.

1319. Generally speaking, do the clergy in your district take an active part in the manage-ment of the schools?—No.

1320. Do they leave it to the master?—They leave it to the master, and very often they do not interfere at all.

1321. Have you yourself any opinion as to the policy of enforcing a Conscience Clause?—I certainly think that the Council are right in enforcing it as a matter of justice to Dissenters. I have always pursued that system in my own schools, but it was not obligatory upon me to do so in that case.

1322. What has been your practice?—Not to oblige the children of Dissenters whose parents objected to it, to learn the Catechism or formu-laries of the Church of England, and I have only had one objection in the course of my expe-rience, in consequence of which the child did not learn them.

1323. Have the Dissenters any Sunday schools in your neighbourhood?—There are very few Dissenters in my present neighbourhood. The thing I have chiefly to complain of is indifference to religion.

1324. Do you think that any clergyman in your part of the world has been prevented from applying for assistance for a building grant for fear of having the Conscience Clause im-posed upon him?—Not that I know of in my part of the world; but I have heard of clergymen refusing to apply in other parts of England.

1325. Would you take any steps to expedite the spread of education in your district in the parts which are insufficiently supplied with schools, or supplied with imperfect schools?—I think one step would be taken, if the Coun-cil gave more assistance towards the building of schools. When a good school is built, one great step is made towards the improvement of educa-tion.

1326. You think the present amount of contri-bution is rather small?—Yes, it is smaller than it used to be, I think.

1327. Do you mean that it is smaller rela-tively to the cost of building?—I mean that it is a smaller proportion of the expense of the school than it used to be.

1328. No doubt the grant has been reduced from 4 *s.* to 2 *s.* 6 *d.*; but do you think that over and above that positive reduction, there has been a reduction in the proportion of the grant to the cost of building?—I think myself that the pro-portion paid by the Council towards the building of the school might be larger. There have been several schools not built in my neighbourhood where there is a difficulty about the building now; and I have had conversations with the managers, and have been urging them to build schools.

1329. Have you ever thought of the feasibility of applying a rating system to the extension of education?—I have often thought of it.

1330. What has been the result of your con-sideration of that question?—I have come to the conclusion that it would not answer.

1331. Why so?—Because you would have the religious difficulty worse than you have now; and I think that in some counties you would have a political difficulty also; and in other counties, you would have a difficulty in getting people who really cared about education to form a committee.

1332. You stated, did you not, that there were but few large proprietors in your part of the country?—Very few.

1333. Are they mostly farmers?—They are mostly yeomen and farmers.

1334. Are they freeholders?—Yes.

1335. Do they hold education in much respect? I cannot say that they do.

1336. Do you think that they would be quite the men to trust with the management of the schools?—I think not. A greater number of people are educated to read and write in the county of Cum-berland than in other counties, I think. I have had very few cases in which people who have been married could not sign their names; I re-member only one or two such cases during my residence there.

1337. Then they cannot be very badly off for schools?—No; my own parish is very well of for schools.

1338. But do you say that that is so in the whole county?—No, I say it has been so in my own experience.

1339. Has your own experience extended be-yond your own parish in Cumberland?—Some-times it has, but I cannot speak so absolutely of other parishes as of my own.

1340. Do you consider, generally, the people of your own parish to be better educated than those of other parishes in the county?—It depends upon what you mean by education; if you mean by education simply learning to read and write, they are well educated; but if you mean by edu-cation

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cation the learning of punctuality, obedience, cleanliness, and truthfulness, and so on, you would not pronounce them to be well educated.

1341. It is there, is it not, that you require the services of a superior master?—Yes.

1342. Are the Committee to understand that the only suggestion which you make for the extension of education in your neighbourhood, is a grant to enable the Diocesan Society to employ organising masters, and some increase of the building grants?—Yes. Although I live in an entirely agricultural district, I may mention that I have had a complaint made to me of the effect of the Revised Code by a clergyman in Manchester, who has a school there.

1343. Sir *Stafford Northcote.*] With regard to your idea that the Diocesan Society might act as pioneers, do you think that they might act in this way: that having made themselves acquainted with the general action of a general character of a particular school, they might be able to recommend the Privy Council to let that school come under inspection, although it had not a certificated master?—Yes; doing something to raise the feeling of the people about education, and to improve education, and so gradually to lead them on; because in some parts of the country, education is in a very backward state indeed; they have no notion of joining the Privy Council at once, and you can only do it gradually.

1344. But do you think that it is possible that there do exist organised schools which, for various reasons, have not certificated masters, but which are sufficiently good to be worthy of receiving a share in the grant from the Privy Council?—I have only known one or two schools of that sort in my life.

1345. Do you think that it is possible that there might be others, especially if a little attention were paid to them by the Diocesan Society?—No doubt.

1346. Do you think that it would be a good arrangement that any Diocesan Society which should be acquainted with the existence of even one or two such schools, or still more of any larger number, should have the right of calling the attention of the Privy Council to the existence of those schools; and that the Privy Council should thereupon desire their inspectors to visit those schools as if they had certificated masters?—I think that the Privy Council does call upon its inspectors to visit schools if they have received assistance from it, although they have not received capitation money.

1347. But I mean with a view to examination under the Revised Code, and to making a payment?—I should hardly say that it was desirable, because in that case you get into a difficulty about certificated masters; and I think that if the Privy Council once got into the system of paying schools which had not certificated masters, it would open the door to the system growing gradually worse and worse.

1348. But why should it be necessary that a man should be a certificated master?—Simply because it is a testimony to his efficiency as a schoolmaster; it is a proof that he has been educated and trained for that purpose.

1349. But can you imagine no other mode of ascertaining that a man might be a good master than by the fact of his possessing a certificate?—You can only do it, I think, by examination, and giving a certificate.

1350. Do you think that the frequent inspection of a competent body, like the Diocesan Organizing Society would not be as good a test of the capacity of a man to manage a school as the fact that he held a certificate, which was obtained a good many years ago from a training college?—Yes; but one school, a little worse than another, would claim a grant also, and the question would be, where to stop; now they have a line at which to stop, and they do not go beyond it.

1351. From your knowledge of the subject, do you believe that in a very short number of years the system of certificated masters will become universal?—Not perhaps in a very short number of years, but in a certain time I believe it will be so.

1352. How long a time would you give for that system to become universal in your neighbourhood?—I cannot say. This question of the Conscience Clause, for instance, no doubt interferes with it.

1353. Do you think that you can expect, within 20 or 30 years, to have all the schools in your district under certificated masters?—Looking at what has been done within the last 30 years, I should say that in the next 30 years they might become so.

1354. Mr. *Morrison.*] You appear to think that a part of the State grant might be given to assist in your system of organising masters: have you considered the difficulties which would attend a system of that kind?—I do not know of any other difficulties than would arise from the fact of the Privy Council having a difficulty in seeing that the organising masters did their work; and I think that they might find that out by taking a certain number of schools which had been organised in the last year, and sending an inspector to any one of those schools they chose, to see how that school was doing.

1355. Do the organising masters of your society only pay one visit to each school, or do they visit the schools annually?—At present they only pay one visit, because we are anxious to get as many schools organised as we can; but when we have extended the operation of the system we hope that they may visit the schools periodically.

1356. Do you enter into an arrangement with the schools so visited that they are to permit the entry of the organising master at any future time?—Yes; because generally we make grants to schools, and we do not do so unless they are visited.

1357. When you spoke of Cumberland being a poor county, what did you mean?—I meant that it is thinly inhabited, and that there are very few people of fortune in it.

1358. But would you consider that it is poorer than other districts in proportion to the very limited number of its population?—I should say, judging from what I have seen of the farmers in Cumberland and of the farmers in the South, that the Cumberland farmers are the poorer.

1359. Do you base your opinion upon the fact that the farmers in Cumberland live more poorly than the farmers in the south?—Yes; but I think they live more poorly because they are poorer.

1360. Are any of the statesmen's estates very much embarrassed?—I fancy they are, and sometimes they are very small.

1361. You stated, did you not, that there were a large number of endowed schools in Cumberland?—A very large number; I think that there

are

re 133 endowed schools in the whole diocese; hat is, not in Cumberland merely, but Cumberand is the principal part of the diocese.

1362. Are school fees generally paid in the Cumberland schools?—Yes, generally; and the ees are higher, I think, than they are in the south.

1363. Can you give the Committee any notion f what they are?—Two pence, 4*d.*, and 6*d.*, and igher than that sometimes, when they are learning mensuration and those subjects.

1364. How long do the boys remain in the Cumberland schools?—In my own school the ipper class is composed of boys of perhaps from 1 to 13 or 14 years of age.

1365. Are those the sons of labouring men or f yeomen?—The classes are very much mixed ogether in Cumberland; the small yeoman goes ut to work sometimes, and his sons become day abourers, and the labourers very often become armers. There is a greater mixture of classes in Cumberland than in the other counties in England.

1366. Is that social equality dying out at all nder the introduction of railways, according to our experience?—Not that I have seen, though may be the case.

1367. You stated that the clergyman seldom nterferes with the management of the school; he on the committee of government, is he not?—n some cases he has nothing at all to do with the chool.

1368. Is there any jealousy on the part of the overnors in admitting clergymen into the chools, though they are almost all Church of ngland schools?—There is sometimes, I think; ut in a case with which I had to do lately, hich was a Church of England school, in consequence of the clergymen not interfering, and om other causes, it has ceased to be a Church of ngland school. Of the present managers, one is n Episcopalian, another is a Methodist, and nother is a Quaker, and the clergyman has othing to do with it.

1369. You spoke in reference to the political ifficulty of a rating system as respects boards of anagement; are you at all aware of the working f a somewhat analogous system in America?—have seen it alluded to; but I think their circumstances are altogether different from ours; ey are not an historical country.

1370. In America political considerations enter nto the minutest relations of life in most respects, nt that difficulty is not felt in the management f schools, is it?—I think it would be felt with us.

1371. Mr. *Adderley.*] Do you think that the eligious difficulty is got rid of in America by e system of education being strictly secular?—believe so.

1372. You were asked whether there was any her mode of ascertaining a master's efficiency xcept by a certificate; is there any other mode getting a systematic supply of masters, except y training?—I think not.

1373. Your sending certificated masters to ur schools is, in fact, a mode of training the ncertificated masters, is it not?—Just so. The ociety has not established a training college, but stead of that it has adopted a system of ganizing masters.

1374. So that the organizing master is, in fact, training master of the inferior schoolmaster?—ust so.

1375. Do you think that some training is necesry in all cases?—I think so.

1376. You stated that you have some poorer places in Cumberland which have not certificated masters, from the fact of the inhabitants not being large proprietors but small yeomen; do you think that poverty or indifference prevented their having certificated masters?—Both are the cause of it, no doubt.

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1377. As a fact, would not the receipt of a grant have enabled them to bear the additional expense of a certificated master?—I think that in many schools in Cumberland the school is entirely supported by its endowment and by the quarterly pence of the children, and that no subscription is made towards it.

1378. Have you found that the number of endowments in Cumberland is of itself a check upon the subscriptions?—It is; and very often the endowment is given in the form of a subscription, because a certain portion of land was given to the school when they enclosed the commons about the beginning of this century; many of the endowments may be ascribed to that.

1379. In the poorest possible place in Cumberland that you can think of, do you imagine that there is not wealth enough to support the school, if there was the will?—Cumberland is very thinly populated; there are perhaps only a few hundreds in several square miles of ground.

1380. Do you think that any of those 40 places to which you have referred, which thought themselves too poor to have certificated masters, but which since have had them, have found that there is any difficulty in having them?—Some of those schools are endowed schools. I think that the effect of the Revised Code will be that they may go back again to the old system of masters.

1381. Does not the fact of their having since had them prove that poverty did not prevent their having them before?—Yes.

1382. In every case has not the grant which comes with a certificated master covered the extra expense?—I should not say that it is always so, I should think it nearly covers it. I recollect once that I had a case in which I thought it had done so, but I found that it was not so.

1383. When schools are under the inspection of the Privy Council, do you see any use in their being also under the inspection of the diocesan inspectors?—I do not.

1384. Do you see any disadvantage in the double inspection?—I do not; I think that both inspections may be useful.

1385. Do you see any objection in the two sets of inspectors having probably different standards of inspection?—No, because they report to their own authorities on the condition of the school.

1386. But does not the school see itself praised by one set of inspectors and blamed by another, if their standards are different?—That would be so, no doubt; and that might be a difficulty.

1387. Mr. *Liddell.*] You state that in many parts of Cumberland with which you are acquainted, the people are worse educated now than they were some 40 or 50 years ago; do you attribute that in any degree to the people themselves attaching less value to education now than they did then?—No; I attribute it chiefly to the falling away of the schoolmasters.

1388. You stated, did you not, that formerly a schoolmaster was induced to educate himself, with the prospect of promotion into the Church?—Yes.

1389. But do you think that a certificated master, upon whom you place so much value

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now-a-days, is not as competent to teach children as the old class of schoolmasters were?—Yes, quite so; but the certificated masters have not yet taken the place of the old ones. The system is undergoing a change from one to the other.

1390. You place great value upon certificated masters, as I gather from your answers?—Yes.

1391. Is the value which you attach to them derived from the fact of their having been trained in a college or an institution expressly formed for the purpose, or from the previous training which they have received as pupil teachers in schools?—Both joined together. I think that the training which a master now receives in a college, in many cases, is very good indeed, and benefits him very much.

1392. Did you not state that you expected that the demand for certificated masters, at any rate in your district, would go on increasing?—Yes, I think it will.

1393. Have you no fear that the supply will go on diminishing?—You may set one against the other; the demand will create the supply, I think.

1394. Is there not a danger under the new regulations of the Committee of Council, that much fewer pupil teachers will be employed in schools?—I have heard that suggested. I myself think that the Privy Council might, usefully to themselves, so far assist endowed schools which have more than 15 *s.* a scholar, by allowing them a pupil-teacher, and thus keeping up a connection with them. For instance, some of the schools in my neighbourhood, which previously had received assistance from the Privy Council, do not now receive any assistance at all.

1395. Are you now referring to the salaries which are given to the pupil-teachers?—Yes.

1396. They are now entirely discontinued, are they not?—Yes; and I think the consequence will be, first, that a school will not submit to inspection, and that afterwards, when a new master is appointed, they will not have a certificated master, but will fall back on the old system, and of that there is very great danger.

1397. Is it the case that there is a class of young teachers growing up who are likely to take the place of those pupil-teachers?—Not that I know of.

1398. Then, in that respect, do you consider that the regulations of the Committee of Council with regard to pupil-teachers are detrimental?—I do not know it myself, excepting from what I have heard, because some people say that the supply of pupil-teachers is much the same as it has been; but I suppose it has fallen off.

1399. From your own knowledge, are you able to say whether that is so or not?—I should say that it is so now, because under the old system it was the habit of schools to have as many teachers as they possibly could; whereas, under the new system, it is an advantage to have as few as they can, therefore that is likely to diminish the number.

1400. In answer to a question with regard to schools supported by rates, you used the expression that you thought that a political difficulty would arise; would you explain what you mean by a political difficulty?—I mean that parties on different sides of politics might dispute about the management of a school and the levying of the rate, in the same way as about religious teaching.

1401. Do you think that politics would enter much into the question of education simply?—One can hardly say into what they might enter. Hartley Coleridge says that politics enter into the way in which a man educates his own son.

1402. How are your organizing masters, of whom you have spoken, paid?—By the Education Society of the diocese. We receive assistance in one case from the National Society; in the other case, we pay the salary entirely ourselves; and we pay each his travelling expenses besides his salary.

1403. Do you undertake the inspection of all the schools, of every description whatever, British and Foreign Schools, besides National Schools, within the diocese?—We inspect them all except the British and Foreign Schools.

1404. Mr. *Bruce.*] Does the Government inspector occasionally visit the unassisted schools in your district?—Not that I know of; he complains of having very much to do in visiting the Capitation Grant schools.

1405. Do you not think that a more frequent visit to the unassisted schools by the Government inspector would lead to their making greater efforts to obtain the Government aid?—I think that it would have a very good effect. I, myself, am peculiarly situated in the case of my connection with the Government. In my parish I have an endowed school, and the only reason why I have any visit from the inspector is that I have a pupil-teacher in the school. When that pupil-teacher goes, we shall have no reason, I suppose, to expect visits from the inspector, except such visits as the Right Honourable Member suggests.

1406. Does the school get any aid from the State?—Not except in having that pupil-teacher; and I suppose that we shall not have another pupil-teacher when that one is gone.

1407. Will you state what is the amount of endowment?—The amount of the endowment is 180*l.* a year; but by the endowment deed, part of that money goes towards giving clothes to some of the children.

1408. How much of it is applicable to education, strictly speaking?—The last clothing money which we gave last week was about 43*l.*

1409. And the balance is applicable to education?—Yes, after the buildings are repaired, and the repairs to the farm (it is a farm), and so on; so that I suppose about 130*l.* go to education.

1410. *Chairman.*] You stated, did you not, that you had held the office of diocesan inspector in the diocese of Worcester?—Yes.

1411. Where were you residing at that time?—Near Rugby.

1412. In the county of Warwick?—Yes.

1413. How long did you hold office as diocesan inspector in the diocese of Worcester?—I cannot state the number of years, but it was between 1840 and 1850 that I held it.

1414. Did you inspect many schools?—I inspected in the rural deanery of Rugby.

1415. Was the diocesan society in operation at that time?—Yes, it was; Mr. Hastings was the secretary of it.

1416. And you are now diocesan inspector in the diocese of Carlisle, are you not?—I am the secretary, and I am an inspector inasmuch as I am a rural dean; but my chief connection with the society is as being its secretary.

1417. How many diocesan inspectors have you?—Each rural dean is presumed to be an inspector,

inspector, or to appoint one, and we have two organising masters.

1418. Do they report to the diocesan society on the state of the schools?— The organising masters report to me concerning their work.

1419. But to whom do the inspectors report? —The inspectors will report to me also.

1420. And through you to the society?—Yes, or to the Bishop.

1421. Do your diocesan inspectors inspect any schools in the diocese which are in connection with the Privy Council?—They do, but I do not see the usefulness of it. For my part, I would rather confine their attention entirely to the poorer schools.

1422. You stated, did you not, that there was a great number of poor schools, and that, with a view to the further spread of education, you want some system of inspection to be adopted in your diocese?—Yes, I should like to see it.

1423. Has it ever occurred to you whether the agency of such a society as yours acting in connection with, and in some degree guided by the Central Department, might not be very useful in promoting that object?—I do not see very well how they could do so; they could not use our inspectors, I think.

1424. Do you think that such an arrangement would be impossible?—The Government inspectors are very much superior to ours, because a school inspector knows his own business best, and with a clergyman it is merely a sort of bye-work.

1425. Your standard of inspection is not so high as theirs, is it?—It is very much lower.

1426. That is a matter of fact, rather than a matter of necessity, is it not?—If we had the standard of school inspection too high, perhaps we could not carry it on at all. I have been engaged lately in introducing into the diocese, by the direction of the Bishop, a system of school inspection by rural deans, according to papers which were lately issued by the National Society, and which are made in accordance with the standards of the Privy Council, in order to make our inspection in schools in harmony with the inspection by the Government inspectors.

1427. Does the deficiency of your educational system in the diocese of Carlisle arise in any large degree from a deficiency of funds?—We could do very much better if we had more funds.

1428. Do you object very much to obtaining those funds by means of a rate?—I do not think that it could be done by means of a rate; I think that the difficulties would be so great, that the system would fail.

1429. What sort of difficulties do you mean? For instance, you must have central authority as well as provincial authority, and I do not see what power the central authority would have of obliging the local authority to do as it wished.

1430. Would not that depend upon the Act of Parliament under which they acted?—The central authority merely has to say to a subscriber, "If you do not do so and so, we will not assist you." They are anxious for education, and do as the Privy Council tells them. But supposing that you had a rate, people very possibly might dislike education, and do everything to avoid performing the duty which they ought to perform with respect to it. I do not see how the central authority in that case would have authority over them.

1431. Would not every one of those points depend upon the manner in which the system was arranged, and upon the shape in which the Act of Parliament was drawn?—When people have a bad will to the work, no Act of Parliament is of much avail.

1432. Have we not a precedent closely analogous in the manner in which the physical wants of the poor are relieved by local Boards acting under the authority of an Act of Parliament, and under the superintendence of a central department?—What I have seen with regard to that has frightened me very much about education. I am sure that very often the guardians in poor law unions are not people to whom you could trust education.

1433. Not even under central control?—Not even under central control.

1434. It would not absolutely follow that the same people would have those duties, would it? —I think that most likely it would be the case.

Friday, 16th March 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Shaw Lefevre.
Mr. Bruce.	Sir Stafford Northcote.
Mr. Buxton.	Sir Colman O'Loghlen.
Mr. Clay.	Sir John Pakington.
Mr. Henry Cowper.	Mr. Walpole.
Mr. Howes.	

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. EDWARD STURGES, called in; and Examined.

Rev. *E. Sturges.*

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1435. Mr. *Bruce.*] YOU are a Diocesan Inspector of Schools, are you not?—I am a diocesan inspector.

1436. Is your district in the county of Oxford?—Yes.

1437. How many schools have you in your district?—I have 18 schools in my district.

1438. Are they inspected by yourself?—They are inspected by myself.

1439. Of those, how many receive aid from the State?—At this moment seven of them have been in receipt of aid from the State, and three are in a condition to receive aid next Christmas.

1440. How long have you been diocesan inspector?—Since the year 1862.

1441. When you first became inspector, how many schools had you under inspection, and how many of those were receiving grants?—I had 18 schools under inspection, and only three were receiving aid from Government.

1442. Did you observe any difference in the general character of those schools, as between those which were receiving State aid and those which were not?—On the whole I observed a very important difference between them.

1443. In what respects?—The discipline and order of the schools receiving State aid were, as a whole, decidedly better than of those not receiving State aid.

1444. Was there any difference with respect to instruction?—I consider that the instruction was better also; but the comparison is rather unfair for those receiving State aid, because those schools which were receiving that aid were the largest, and therefore the most difficult to manage. But I have no hesitation in saying that the instruction imparted was of a superior kind.

1445. To what circumstance do you attribute the superiority of those schools?—I attribute it to the fact of the teachers being better fitted for their work.

1446. Were they trained teachers, or had they received their certificate simply upon inspection and examination, without having been at a college?—They were all trained teachers when I first began my inspection.

1447. How many out of those 18 schools are now receiving assistance from the State?—Seven.

1448. You stated, did you not, that there were three more which would shortly receive aid?—There are three more schools just placed under an ambulatory schoolmaster, which have not yet received any State aid, and they have been but three months under this certificated ambulatory master; so that, perhaps, that short time is not sufficient to make any difference.

1449. Have you any expectation of enabling the other eight schools to put themselves in a position to receive State aid?—I think that the remaining eight will probably all of them gradually take certificated teachers.

1450. What prevents their doing so now?—Partly the fact that, where a teacher once gets into a school, there is a very great dislike on the part of the managers to remove such teachers, and partly from the fact that the Government system of aid is not quite understood; and the managers are shy of entering on a scheme which they do not quite comprehend.

1451. Are there any insuperable difficulties arising from the poverty of the parish?—In all the three or four schools in which I have been partly instrumental in getting certificated teachers, I think that the expense of certificated teachers has been found to be less than that of the uncertificated teachers.

1452. How do you make that out?—In my own schools, which are small village schools, I gave an uncertificated teacher 30 *l.* a-year, and a house and some other advantages. And, then, when I had a certificated teacher, I gave the same stipend, and half the Government grant, and the remaining half of the Government grant went towards finding the 30 *l.*

1453. So that to that extent you are better off than before; are you not?—To that extent I am better off than before.

1454. Was that a master or a mistress?—A mistress.

1455. Generally speaking, throughout your district, are masters or mistresses employed?—There are more mistresses than masters.

1456. Do you think that it may be laid down generally that, with the State aid, a certificated mistress can be got at least as economically to the supporters of the school as an uncertificated mistress, without State aid?—As economically as an efficient uncertificated teacher.

1457. Do you consider that to the school managers themselves, the insisting upon the certificate is a matter of importance?—I do not quite understand the Right Honourable Member's question.

1458. School managers have to find masters, do they not?—Yes.

1459. And have they not very often difficulty in finding them, and difficulty in testing their fitness before they are tried?—Yes.

1460. Do

1460. Do you think that in that respect the certificate removes the difficulty?—I am very strongly of opinion that it does remove a very great difficulty.

1461. Has it happened within your knowledge that incompetent masters have been engaged, and having been engaged, have been kept, who have received no previous training?—Yes; I know of several such instances of masters being kept for very long terms, who were thoroughly inefficient.

1462. Was that simply because the managers could not harden their hearts to dismiss them?—Partly for that reason, and partly because the managers did not take sufficient interest in the subject.

1463. Is it a common case that the managers are really unable, from want of knowledge of the subject, and also from not having the time at their disposal, to test the fitness of the master whom they employ?—I think it is.

1464. Is that frequently the case?—I think that it is very frequently the case.

1465. Then in those cases would you not consider that the possession of a certificate would relieve them from a great difficulty, and often from a great disadvantage?—I do.

1466. Do you consider that the certificate confers any advantages upon the teachers themselves?—Yes.

1467. What should you point out as the chief advantages which they derive from the certificate?—I think that one great advantage is, that when a teacher is not in possession of a certificate, he or she has to evolve his or her standard of excellence and teaching entirely from his own experience; I find that uncertificated teachers get very readily wedded to a plan of their own and are much more impatient of receiving suggestions than those who have gone through the training which is necessary to enable them to obtain a certificate.

1468. Do you find that the certificated masters are apt to meet together and to consult each other as to the management of their schools?—In my neighbourhood there is quite a league between the certificated teachers, which appears to be altogether wanting in the case of the uncertificated teachers.

1469. Do you consider that inter-communication advantageous to the teachers?—I think it is very advantageous, as tending to keep up very strongly their interest in their work. The uncertificated teachers are very isolated, and become thoroughly satisfied with their own way of doing their work. Very often nobody enters their school who has any real knowledge or interest in the subject from year's end to year's end, and the certificate does away with many of those evils.

1470. Then is it the result of your observation that it is inexpedient to lower the conditions on which State aid is given?—It is inexpedient so far as entirely removing the certificate is concerned. I am not prepared to say that no alteration of the present mode of distributing State aid would be advantageous, but I am not prepared to suggest any alteration with regard to the certificate which would seem to me advantageous.

1471. What result do you think would follow from ceasing to make the certificate a condition of State aid?—I think that the standard of education in our schools would be lowered, and that many persons who wish to try their hands at teaching would enter our schools and would only by experience prove their unfitness for the work; and that consequently the standard of attainment amongst the scholars would be necessarily lowered.

1472. Do you think that the standard of education would be lowered to suit the general level of the schools?—I think that it either must be lowered, or else the amount of aid given by the State must be diminished.

1473. Would you consider the part of Oxfordshire in which you live to be a fair sample of the rural districts of that part of England?—Yes, I think so.

1474. Are you better off in any respects than the neighbouring districts?—In some respects we are worse off. The district is made up principally of a number of small parishes, where there is generally a great difficulty in raising funds for educational purposes.

1475. But yet do you think that, either by a combination of parishes under an ambulatory master, or by the employment of certificated schoolmistresses, the difficulties connected with the obtaining of a grant from the State, could be got over?—Yes, I think so; I think that in every parish where there is an efficient school teacher, a certificated teacher might be had at the same cost.

1476. You stated, did you not, that although you would not suggest an alteration of the conditions with respect to the certificate, you would be prepared to suggest alterations in the conditions in other respects?—I think I stated that I was not prepared to say that no useful alteration might be made, but on the other hand, I have not sufficiently considered the question at this present moment, to suggest what seems to me might be beneficial alterations.

1477. Then you have no alterations to suggest at this moment?—I have not.

1478. Are any of the certificated teachers in your district, who have not been trained?—All the certificated masters have been trained.

1479. Have the mistresses been trained?—They have.

1480. Are any of your masters or mistresses preparing themselves for examination, so as to obtain a certificate?—They all have their certificates but one.

1481. But is that the case in the schools which are now under uncertificated masters and mistresses?—None are so preparing themselves; I find that uncertificated teachers, after they have been in possession of a school for a few years, have a great reluctance to encounter the examination for a certificate.

1482. Have you ever urged them to do so?—Yes, repeatedly.

1483. And have you never in one instance succeeded?—I have never succeeded; I have offered them aid in money towards doing so, which in one instance was declined.

1484. Does that disinclination arise from a conviction of incompetency to pass the examination, or from nervousness?—I think that it arises from nervousness, and from their not knowing what they have to encounter.

1485. Is your district so far sufficiently provided with schools as to accommodate the necessary number of scholars?—There are a few parishes without schools.

1486. What do the children do in those parishes?—

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parishes?—They may have one or two dames' schools in such places where the children are kept under a system which is called instruction.

1487. In those places are there resident clergy?—In one such place, which I remember now, there is a resident clergyman and no school.

1488. Has the clergyman made no effort to obtain a school?—Some efforts have been made, but unsuccessfully. I helped in such efforts a year ago, but they have proved abortive.

1489. What is the proportion of Dissenters usually to be found in the rural parishes under your inspection?—It varies very much indeed. In my own parish, out of a population of upwards of 200, I have not more than two families of Dissenters.

1490. Is that a small average?—That is a small average.

1491. Of what denomination are those Dissenters?—One family belongs, I believe, to the sect called Plymouth Brethren, and the other family are Primitive Methodists.

1492. Do their children attend your school?—One is a farmer's family, and the children would not in any case attend the school; and in the other family the children are so young that they are not of an age yet to attend a school. I have no doubt whatever that they will attend the school when they are of an age to do so.

1493. Do the Dissenting children attend the Church schools in your district?—I never heard any objection whatever from Dissenters about their children attending Church schools.

1494. Is the Catechism taught in all schools?—In some schools it is optional for the parents to have their children taught it or not.

1495. Have you ever heard of a parent objecting to have his child taught the Catechism?—I have heard of one case of the mother objecting to it, and the father approving of it.

1496. In that case what course did the schoolmaster take?—The schoolmaster referred the case to the clergyman, and the clergyman sent for the father, and the father said, "If my girl does not learn what you bid her learn, I hope you will punish her severely." And so he thought it better to follow the father's instruction.

1497. But would he have been prepared, had the father objected, to exempt the child?—In this case he would not. This was one of the largest schools in my inspection, and the clergyman said that if he were to allow a single case of that kind to interfere with the discipline of the school, it would create so great a difficulty that he could not possibly allow it; more especially as there was a school in the place where the children of Dissenters, if they preferred it, might be taught.

1498. Do you consider that a substantial reason?—Yes.

1499. Do you consider that the exemption of that child from the teaching on conscientious grounds would have lessened, in any respect, the feeling of reverence towards religious subjects on the part of the rest of the children?—If I rightly understand the question, I do not think that the teaching to that child of the Catechism against the mother's wish would have made any difference in the respect and reverence of the other children for the Catechism.

1500. That was not my question. Supposing that the father and mother had combined to desire the exemption of the child, and the child had been exempted, would that exemption, in your opinion, have produced any injurious effect upon the minds of the other children?—I do not know that it would, but it would have greatly increased the difficulties of instruction.

1501. In what manner?—Because, if there is a class of 20 children to be instructed in the Catechism, and two or three must be placed out of the class, something must be done with them, however small the number may be, and you make two classes out of one.

1502. May you not set them to make a copy, or work a sum?—It is not an easy thing in a school of 100 or 120 children, to interfere with the organization of the school, and take different members out of a class, and set them to do a different kind of work.

1503. What is the feeling of the clergy in your district generally with respect to the Conscience Clause?—I think there is a very strong feeling against it.

1504. Do you think that that feeling has tended to prevent their applying for grants towards the building of schools?—I know more than one instance in which it certainly has prevented their applying where they would have applied otherwise.

1505. Was that within your district?—I have had two such instances within my own district.

1506. In those cases was the school built, or has no school been built?—In one case the school is now building without Government aid, and in the other case, which was the one to which I before referred where they had no school, the plan of building a school has been given up for the present.

1507. What is the proportion of Dissenters in those parishes?—I should think that in both those parishes there was a large proportion of Dissenters, but there was no movement at all in the matter by the Dissenters.

1508. Still, was the number such as would have prevented the Committee of Council from acting on the ordinary rule, making a grant without a Conscience Clause?—The promoters of the school fancied that it would be the case, and when they became acquainted with the Conscience Clause, they declined to conduct the correspondence any further with the Privy Council Office.

1509. Then they did make the attempt?—They made the attempt, but they had no correspondence upon the matter of the Conscience Clause. I think it was only in one of the two cases that the correspondence was actually commenced; in the other case, it was contemplated, but never commenced.

1510. Do you think that if the National Society thought proper to admit into union Church schools, with a Conscience Clause, there would exist, on the part of the clergy, the same objection to the Conscience Clause as there is at present?—Yes. I do not think that the conduct of the National Society in the matter at all affects the judgment of the clergy in those cases of which I have been speaking.

1511. Do you not think that there would be among clergymen who were not themselves averse to a Conscience Clause (and I dare say you know that there are many such), a disinclination to separate themselves from the society, which to a great extent represents the action of the church in relation to education?—I think that very few would be found, out of the great body of the clergy who are sufficiently conscious of

f the advantages of the National Society, to ive up their own private opinion for the opinion f that society.

1512. Mr. *Adderley.*] In those cases of parishes your district which are without schools, what ould you say is the cause of there being no hool; why, in the particular case you have entioned, was it impossible for the clergyman, hen he made the attempt, to get the means?—am bound to say that I think it was through a ant of tact and judgment on the part of the ergyman.

1513. Do you know of any case in which a arish is without a school because it is too poor have one?—I think that is a question of deree entirely. There are many parishes which ink themselves too poor to build a school, but one are really too poor; they could do it if there as a sufficient stir made about it.

1514. I understand from that answer, that our opinion is rather that they think themlves too poor than that in any case they are o poor?—Yes.

1515. Is it your opinion that there is rather e want of will than of means?—Yes.

1516. Do you think that if Parliament was to lax its conditions of grants upon the claim of overty, that would stimulate or obstruct the oluntary support of education?—I think it would imulate the building of schools in poor districts Parliament were to enable such districts to get d from the State more easily than they can get now.

1517. But in giving more aid for the building schools, do you think Parliament should give inverse proportion to the voluntary offers of bscription, or in direct proportion to the voluntry subscription?—I think it ought to be roughly oportional to the voluntary subscription; I ean that that rule might be relaxed in cases of early very poor districts.

1518. What would you call clearly very poor stricts?—Where there are no wealthy landed oprietors.

1519. Do you mean places where no wealthy nded proprietor is resident, or where there is such thing as a proprietor; or is it possible at the land should be without a proprietor?—he land may be divided into such small quanties, that there is no one proprietor of any conlerable wealth.

1520. Then, would you propose that Governent should give a larger grant where the ldings of land are small, than where they are the hands of large proprietors?—I think so; Government can satisfy itself that the means ve been taken to raise the necessary funds om those small landed proprietors, and that ose means have failed.

1521. But would not that lay the Government -en to great pressure from those who would tempt to make out their own inability?—I do t think it would, because it would certainly volve more trouble in applying to Government der those circumstances, and where the trouble collecting money in the neighbourhood was s than the trouble of applying at the Governent office, the Government would be saved the plication.

1522. But still, in the cases of all, including the mallest holders of land, your opinion is that it is merally the want of will rather than the want of eans that prevents schools being established?—I nk that the clergy find that the collection of any amount of money for any charitable purpose is, after all, only a consideration of trouble.

1523. You would not wish in any way to alter the voluntary basis of national education in this country, would you?—I should not wish the principle to be given up, although it might be modified in special cases.

1524 Mr. *Shaw Lefevre.*] With regard to those two parishes which you mentioned, where there are no schools, are they very small parishes?—One parish of which I have spoken has a population of more than 700 people, and the other has a population of between 400 and 500.

1525. Are there resident landlords in those two parishes?—In the larger of the two there are considerable landed proprietors.

1526. Ought there then to be any difficulty in raising money for the school there?—There has been found difficulty; the proprietors cannot agree together in what proportion they should subscribe, and other similar difficulties have arisen.

1527. Are there many Dissenting chapels in your district?—Yes.

1528. That would indicate a fair proportion of Dissenters, would it not?—Yes.

1529. You stated that in some of the schools the learning of the Catechism was optional; was that in consequence of the number of Dissenters?—No, I think it has arisen rather from the desire of the individual clergyman to do all he possibly can to meet the views of conscientious Dissenters.

1530. Has not it been in consequence of objections made by Dissenters?—I never heard any objection made by a Dissenter, but I believe the labouring people give themselves very little trouble upon the matter; they do not care whether the Catechism is taught or not. They have a feeling that they send the children to be instructed, and they leave the nature of the instruction to the school teacher and school managers.

1531. Where this rule of the optional teaching of the Catechism has been made, has it not been made by the clergyman in view of the objections which might be raised by Dissenters?—So far as I know, it has not. In one school in my mind, where the rule has been made that the teaching of the Catechism may be omitted, I have reason to believe that it was entirely the clergyman's own idea to make the rule. I am very intimate with the clergyman, and I have spoken to him upon the subject several times, but I never heard him say that any one of his people spoke to him at all upon the subject, or made the smallest reference to it.

1532. Do you think there is any foundation for making such a rule?—I think the rule is unnecessary.

1533. You spoke of the difficulty which would arise from the interference with the order of the school in consequence of some of the children not being taught at the same time with the others; could not the Catechism be taught in the first lesson of the day, so that the children of Dissenters need not come to that lesson?—I think that if you were to make a rule of that kind the children would all put a great pressure upon their parents to be classed with those who did not learn the Catechism, in order to get the holiday on Catechism days.

1534. Do you think that would be the case even with those who were not the children of Dissenters?—I think it would be putting a premium upon that line of conduct.

1535. Then,

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1535. Then do you think that there is no objection to teaching the Catechism to the children of the Dissenters?—I think that clergymen, as a rule, if a Dissenter were to come and make it a matter of conscience, would be very willing and ready to make some arrangement to meet that conscientious Dissenter's views.

1536. Mr. *Buxton.*] If the parents do not object to the Catechism being taught, would they not generally wish to take the children to the chapel of the denomination to which they belong, instead of the children being required to go to the parish church?—I have known instances in which parents think very strongly about that, and do insist upon taking their children to the meeting houses, instead of allowing the children to go on Sunday to the parish church.

1537. Where the clergyman has no rule of the kind to which you are referring, the child would be obliged to go to the parish church, if it received education in that school, would it not?—I know of no school in my district where that rule is made, compelling the children to go to church on Sunday.

1538. Is it not assumed in National schools that the children will all go to the parish church on Sunday, unless an exception be distinctly made?—In one school in my district, which for the last year and a-half has been under a certificated teacher, the rule was made at starting that the children should go to the parish church, but such a strong objection was made to that by the Dissenters, that the rule was relaxed. Not a word of objection was made to the teaching of the Catechism, but the parents wished to take their children to their own place of worship with them.

1539. Do you think that there really is a very strong feeling on that point amongst the Dissenters, that the children should be allowed to go to the chapels of the denomination to which the parents belong?—I think there is.

1540. It is part of the object of the Conscience Clause, is it not, to insure to the parents that they should be able in that way to take their children to their own chapels?—I am not sufficiently informed upon that point to be able to answer the question.

1541. Do you think that the clergy generally connected with the schools which you have inspected would not generally admit that the parent has a right to have that religious teaching given to his child which he himself believes to be the true one; do you think the clergy generally would recognise that right on the part of the parent?—The clergy would recognise the right I think, but they feel the impossibility of allowing the undue exercise of that right consistently with the discipline of the school.

1542. Do you think that they would not make any sacrifice of the ordinary discipline of the school, in order to meet that right on the part of the parent in many cases?—They would in most cases be willing to make a sacrifice, but they feel that it must be left to the managers of the individual school to say what amount of sacrifice can be made.

1543. Have you found that the schools under certificated teachers are distinctly better than those under teachers who have no certificate?—I certainly find that to be so.

1544. Do you see an important difference between the two?—I see an important difference between the two. I do not say but that now and then an uncertificated teacher may rise to the average of certificated teachers, but such cases are quite exceptional.

1545. Do you think that the children in the schools, which you inspect, get an education which really produces a permanent effect upon their lives afterwards; or, so far as your experience goes, do you find that that effect disappears in a short time, and that all the advantages are lost?—I think the influence of different schools varies immensely. In some cases the influence is very great, and in other cases, it is very evanescent.

1546. Sir *Stafford Northcote.*] What do you consider to be the advantages of the system of diocesan inspection?—I suppose the first object of it is to unite together the schools of the district taken in the aspect of their religious training and then, secondly, the advantages are very great in giving some oversight and inspection to schools that have no Government inspection at all.

1547. Do you consider that the visits of the diocesan inspectors do produce an improvement in the work of the uncertificated masters?—In some cases I have seen a most marked improvement from year to year in young teachers who have nobody else at all to fall back upon but the diocesan inspectors for hints and knowledge in their work.

1548. You have stated that you attribute the inferiority of the schools under uncertificated teachers to the fact that the uncertificated teachers have no such league among themselves as the certificated masters, and that they are seldom visited by people who know anything of the real work of schools; do you consider that if schools under uncertificated teachers were subjected to a regular inspection by Government inspectors, those defects would, to any extent, be remedied?—I think they would to some small extent; but such difficulties would not be removed to the same extent as the certificate removes them.

1549. Why not?—Because the certificate gives to the teachers common experiences and common sources of instruction.

1550. Do you mean the certificate, or the training which precedes the certificate?—The training and the examinations for the certificate

1551. Would you apply that to the case of men who had received certificates without having been regularly trained, but who had passed an examination entitling them to the lower kinds of certificate?—Yes, I think the mere possession of a certificate gives them a status and a sort of class feeling, which is very beneficial to them.

1552. Do you think that if all those schools were under Government inspection the class distinction to which you have referred would still continue to exist between those who had certificates and those who had not?—I think it would; as a diocesan inspector, I have tried very much to bring the teachers together in my own district, and I have succeeded so far as regards bringing the certificated teachers to be acquainted with one another, even in cases where they have schools ten miles apart; but I have altogether failed in getting any kind of general intercourse among the uncertificated teachers.

1553. Do you think that that state of things would continue, even if the whole were put under a system of Government inspection?—I think it would; the uncertificated teachers for the most part are connected with the neighbourhood, and they have their own families and their own friend

riends; and there is no desire, either on the part of the certificated teachers to make their cquaintance, or on the part of the uncertificated eachers to make the acquaintance of the certificated ones.

1554. But do you not think it probable, that if n uncertificated teacher were under the coninual inspection of a Government inspector, and new that his work was being tested by the tandard of his certificated neighbours, he would e induced to make himself acquainted as far as ossible with their system?—I think it would end to promote that good result, but I do not hink it would accomplish it, so far as the present ertificate does.

1555. You stated that if the uncertificated chools were admitted to Government aid, you hought that the standard of education must be owered, or else that the amount of State aid ust be diminished. Why do you put those two uggestions as an alternative?—If there is a cerain amount of State aid to be distributed every ear among the schools, the practical standard of he school falls below that which is pointed out n the Revised Code; either there must be less oney distributed every year, or a lower standard of attainment must be accepted by the overnment Inspector.

1556. Then are you arguing on the idea that he Government would grant a fixed sum to be istributed among the schools every year?—Not uite; I say that if by any change in the certifiate, the general average of attainment in our arochial schools is lowered, either Government ust be content with the lower standard of ttainment, or else they must withdraw help from any schools that now are receiving it.

1557. Why must they withdraw help from chools which are now receiving it?—If a school now under a certificated teacher, and, in consequence of the certificate being done away with, ccepts an untried and uncertificated teacher, and the standard of attainment accordingly falls, that school will lose the Government help.

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1558. Are you now speaking of the imaginary case of uncertificated teachers being substituted for certificated teachers in schools which are now under the certificate?—I say that we have a certain number of certificated teachers now, those teachers being selected from a number of candidates by means of the certificate. If you do away with the certificate, any one who likes to try his hand at teaching, may do so if accepted by the school managers, and before their inefficiency is proved, the school must suffer exceedingly.

1559. To go for a moment to the question of the Conscience Clause, have you observed in schools where the children of Dissenters mingle with the children of Church people, that there is any feeling of animosity between the children of the different denominations?—There is not a feeling amounting to animosity, certainly.

1560. But do you think there is a certain feeling of jealousy?—In one case I have noticed that what I may call the Church children have rather looked down upon those children who went to meeting houses, and to the Dissenting Sunday Schools, instead of coming to the Church Sunday Schools; but there was no sort of ill will or animosity between the two.

1561. Do you think that it would tend to increase that sort of feeling of jealousy, or of contempt, as it might be, in cases where it exists, and to create it where it does not exist, if the children, instead of being all taught together, were openly separated in the school, some being set aside while others were being taught?—I think it certainly would increase that feeling.

1562. Would it not be stamping upon the children, from their earliest years, the distinction between Dissenters and Church children, and the difference between them on doctrinal points, which, with children of tender years, would otherwise probably not arise?—I think it would.

The Reverend JOHN MARTYN COLLYNS, called in; and Examined:

1563. Mr. *Bruce.*] ARE you a Diocesan Inpector?—I am a Diocesan Inspector in the iocese of Oxford.

1564. In what county or counties?—In the ounty of Oxford, and my jurisdiction extends o a part of the county of Berks.

1565. How long have you been a Diocesan Inpector?—About seven years.

1566. How many schools have you within your istrict?—I have 19 schools at present under inpection.

1567. How many of those schools receive tate aid?—Nine of them are receiving aid as eing under certificated teachers, and five as eing grouped together under an ambulatory aster; that is to say, 14 out of the 19 are reeiving aid in one form or other from the Comittee of Council.

1568. When you began inspecting, how many chools were receiving aid?—All except the five hich have since been grouped together under ne ambulatory master.

1569. How many remain unassisted?—There emain five unassisted schools.

1570. Have you any reason to hope that those we may put themselves in a position to receive d?—In the case of two of them, I believe they ill do so very shortly. One of the five is closed already on account of the death of the clergyman, and there is not the least doubt that the new clergyman will have a good school under a certificated teacher, and one of the others is in somewhat similar circumstances.

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1571. And what is the position of the other three schools?—Of the other three, I should very much hope to bring one under the ambulatory system if we could persuade the Committee of Council to make some slight change in the Minute. The distance from the nearest town is somewhat less than a mile and a-half, and therefore, although the parish contains only 342 people, we are not able to bring it within the scheme. Another has a population of 133, and is an endowed school, and therefore could receive no help. The third is a very small parish, with a population of 180, with rich people in the parish, and therefore it is not worth while for them to apply for help.

1572. Then, on the whole, the circumstances of your district may be said to be very satisfactory, may they not?—Quite satisfactory, I think.

1573. Is there anything peculiar in the position of your district which makes you better or worse off than your neighbours as to the possession of means for providing education?—I think

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that we are certainly not any better off than our neighbours. There are hardly any gentlemen—I think that in all the parishes which I mentioned, there is only one resident squire, and the ratepayers are simply tenant farmers, some being large and some small farmers; so that in most cases the greater part of the expense of the school probably falls upon the clergyman.

1574. To what do you attribute the fact of your district being so much better provided with schools than the generality of the rural districts, and also the fact of the proportion of schools in your district which receive aid being larger than that which is generally found in other places?—I think that the energy of the diocese of Oxford in Church matters is rather more perhaps than that of some others. The Bishop works hard himself, and makes us all work with him.

1575. Do you think that with equally vigorous men in other places the same results would follow?—I see no reason why they should not do so.

1576. You mentioned incidentally that one of the parishes which is not now receiving aid, would, if an alteration were made in the Minute having reference to the ambulatory masters, be put in a condition to receive State aid, would that be by their uniting themselves to some other parishes outside your district?—The Minute contemplates the possibility of the union of six schools under an ambulatory master; at present we have five, and we should be very glad to add the sixth if we were able to do so. It is the most important parish of the six, and it would be a great advantage to the parish to be able to bring it under this scheme.

1577. You stated, did you not, that in the neighbourhood of this parish, containing 340 inhabitants, there was a school?—Yes; the town of Wallingford is less than a mile off.

1578. Is Wallingford well supplied with schools?—For itself it is, but not sufficiently to take in the outlying parishes, nor is it desirable that it should do so.

1579. Is it your opinion, from your knowledge of the state of education generally in your part of the country, that the conditions upon which State aid is granted should be relaxed?—I should be very unwilling that the condition of a certificate should be dispensed with; I am not prepared to say that certain modifications might not be made to meet particular cases, but it should be by way of *privilegium*, and not by way of an alteration of the system.

1580. Why do you attach so much importance to the possession of a certificate?—Because I think it is allowed on all hands by the opponents of the present system, that in nine cases out of ten, at any rate, a trained and certificated teacher is superior to an untrained and uncertificated one, and I believe that it would be impossible to keep up the supply of trained teachers if the relaxation were granted; that is only one out of many reasons.

1581. It has been argued that, inasmuch as the certificated teacher would probably produce better pay and results, that would be a sufficient security for the demand of trained teachers: Would that be so in your opinion?—I think not; every school-manager in want of a schoolmaster would think that his *protégé* was going to be an exception to the rule; every applicant for the office of a mastership would think that in his special case training was not required; and it would take a considerable time for the school-managers to find out that they had made a mistake. The first year the man would not have been long enough in his situation. The next year there would be some excuse to be made for him. At the end of the third year probably the manager might discover that he had made a mistake; he would try another with the same results, and it would not be perhaps before the expiration of six or seven years that he would make up his mind to have a certificated teacher, and in the meantime the education of the school would be going down.

1582. Are you of opinion that a considerable proportion of the managers are not very capable of judging of the merits of their masters?—Yes; there are a considerable number of clergymen who take very little interest in their schools, and of course know very little about them.

1583. Should you think it inexpedient to make grants to schools, the masters of which were incompetent, although a certain amount of result might be produced?—Decidedly so; I do not look upon the money which is granted by the Committee of Council on Education as being payment for work done, but rather as a grant made from the public purse for the advancement of education in the country generally; and therefore we must have regard to the means by which that education is produced.

1584. When you speak of work done, do you mean merely reading, writing, and arithmetic?—Yes; the results, as they are commonly called.

1585. Are you of opinion that a good master influences his school in some way which is not easily appreciable by inspection and examination?—Yes; I am certainly of opinion that there is a tone about trained and certificated masters which one does not commonly find in an untrained teacher. I regard the certificate as not only a test of intellectual ability, but also as a test of moral character.

1586. Does the result of your observation enable you to state whether a good school has a very important effect upon the character of the population of a parish?—It has a very important effect indeed. I have had special means of arriving at this conclusion in the case of a parish of which I was formerly incumbent.

1587. Will you state to the Committee the circumstances of that parish?—I was appointed to the small parish of Drayton, with a population of 327, in the year 1855. The parish had been entirely neglected; there were no means of education whatever. It was thought to be an extremely poor parish; the children ran about without shoes or stockings, and it was as low a parish as one can fancy. Of course, the first thing which I had to do, was to establish a school. I opened a school in an old farmhouse; I got those ragged children without shoes and stockings for my first scholars. Then I went round to the farmers, and said that we must have a school, and that if they would give me 5*l.* a year each, we would have as good a school as any in the neighbourhood. I hardly expected to get it, but, one by one, they came forward, and gave it. The school was established, and it is as good a school now as any school in the diocese of Oxford, as is proved by the result of our annual prize scheme examination in the diocese: and the character of the young people who leave that school is as different as possible from what it was before. Some of them get good situations in service, on railways, and as pupil teachers; it is not an uncommon thing for them to do so.

1588. Had

1588. Had you a certificated master or mistress?—We had a certificated mistress.

1589. Then, do you consider that the permanent moral character of the parish has been greatly affected by the character of the school?—Yes.

1590. Is that one of your principal objections to lowering the standard of the master's competency?—It is; because I cannot help noticing the very great difference between the future of the children who leave when they are in the first class of the school, and the future of the children who have when they are in the second class in the school before their education can be considered to be complete. In the case of those leaving from the first class in the school you see permanent good effects. In the case of those leaving from the second class, you do not find those effects to the same extent. The highest class in a school under an uncertificated teacher would generally correspond to the second class in a school under a certificated teacher.

1591. Do you consider that it is not the certificate which gives the teacher his qualifications, but the training and experience which he has had?—It is more the training than the certificate. I should value the certificate even without training, but I should value it more if it were the result of training.

1592. What do you conceive to be the main obstacle to the spread of our present system of State aid in the rural districts?—The chief obstacle is that people, particularly old people, go on very much in the way to which they have been accustomed, and do not think that they can possibly comply with any new scheme or regulations; but I think that it has been found that until very recently the system of State aid was extending itself to all the country parishes very rapidly.

1593. What suspended its extension?—The attempted enforcement of the Conscience Clause in the case of new schools being built in small parishes.

1594. How did that affect the annual grant?—Because if people have reason to complain of the Committee of Council for refusing them a building grant, they will be very apt to say that they will have nothing at all to do with the Committee of Council. They would say they do not like the way in which they were treated, and that they would prefer to go on alone.

1595. But that is a mere sulky feeling, is it not?—If you have a suspicion that you have been treated with unfairness, I think it is not unnatural to have that sulky feeling.

1596. Have you known cases where, although there was a refusal to make a building grant, the school is yet built, and where afterwards, because the building grant has been refused, the managers of the school have declined to apply for an annual grant, they having a certificated master, and having fulfilled the other conditions which would enable them to receive a grant?—No; but it would be a reason for their not having a certificated master that they were content with one who was not certificated, and they would have nothing to do with the State control.

1597. Then they would visit upon their children the sins of the State, would they not?—They would really begin to feel that there was great danger in having anything to do with the State, if the religious teaching in their schools was liable to be interfered with.

1598. Would their religious instruction be interfered with?—Because it might be supposed that the introduction of the Conscience Clause into the building grants is but preliminary to its introduction into the annual grants.

1599. But supposing that it were introduced into the annual grant, it would be always competent to them to decline to receive the annual grant, would it not?—Possibly it might be.

1600. The insertion of the Conscience Clause would be a permanent advantage, or disadvantage, as the case might be?—Yes.

1601. But its being made the condition of the annual grant would simply affect the payment for the year?—I said merely that I believed that that was a reason which had operated, and which probably would operate, not that in my own opinion it was a sufficient one.

1602. Is there any other reason which, in your opinion, has prevented the extension of the system?—I think that when one hears of the great number of small schools which are not in receipt of the Government grant, there are many reasons which would account for it. One of those reasons would be the smallness of the parishes, and consequently the small number of children at the school; and the grant in those cases, if it were obtained, would be so very small that it would hardly be worth having. Then the clergyman, if he happened to be in tolerably easy circumstances, would probably much rather pay an additional 10 *l.* to the school, than have to make out all the forms and returns which are required for obtaining the annual grant. Very often, too, the chief proprietor of the parish, takes the whole expense of the school upon himself. I believe that the number of parishes who are unable to apply for a grant, simply on account of poverty, is very small indeed.

1603. Both yourself and the preceding witness have stated that you have a combination of schools under an ambulatory master in your district; is that system extending in your diocese?—I do not think that there is any other instance of it than those which have been already mentioned. I am not aware that any combination is being formed besides those two. The great difficulty is as to the limit of the population within a mile and a half. We cannot fix upon a sufficient number of schools which are not one or other of them within the reach of a town. I believe that that system would extend very considerably if those words in the Minute could be altered, and if it was said that the parish or district from which the scholars were to be drawn was not to contain a population of more than 500 within a mile and a half. Some such expression as that, I think, would meet the case.

1604. And with such a modification, do you think that that system would be generally applicable in districts where the parishes are small?—I think it would be applicable for the present, but I do not look at it as a permanent system. It appears to me to be suitable for working out the old teachers. Of course the clergyman does not wish to dismiss a teacher who has done good service in his parish, merely because he or she is not able to obtain a grant, and therefore, so long as that teacher remains in the school, it cannot obtain Government assistance; but when those teachers resign their situations, or die, I believe it will be very much cheaper and better for clergymen to employ certificated teachers, which they

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they could do at less expense than if they continued in that combination.

1605. Do you anticipate that in the particular instance which you have mentioned, of this combination of five parishes, when the present uncertificated teachers leave the schools in which they are employed, or when they die, they will be replaced by certificated teachers?—I should certainly think that that would be the case in several of them on the ground of expense. We are giving our ambulatory master 100 *l.* a-year, and there are five schools, which would give a share of 20 *l.* to be paid by each school; we may say that the resident teacher is receiving a salary of 20 *l.*, that would be 40 *l.* for the teacher's services, and for 40 *l.* the managers might get a certificated mistress, who would always be in the parish; and who would, therefore, of course, influence the children very much more than a man who only came once a week.

1606. Has this combination of schools to which you have referred yet received any payment from the State?—Not yet; it has only been in operation for nine months; it was, I believe, the first group formed after the Minute was passed.

1607. Do you anticipate that the payment will cover the expense of the master?—I hardly think it will; I do not think that there are a sufficient number of children to do that. Of course, for the first year there will be very great difficulty about it, on account of one of the supplementary rules of the Committee of Council, which requires that one class, at least, should be presented as high as Standard IV., which I think, in the case of new schools, is rather too strict. That might be left, I think, to the discretion of the inspector.

1608. Have many new schools been formed, or is it likely that many new schools will be formed, in your district?—I should say that the district is very well supplied with schools, except in one case of a parish with a population of 173 people, where the children attend the school of another parish on the other side of the road; the two parishes, in fact, are combined for school purposes.

1609. It is suggested by Mr. Walter, that a difference should be made between parishes having a population of 1,000 and those having less, and that the certificate should be insisted upon in the one case and not in the other; do you think it would be possible to maintain any such arbitrary distinction?—I think that it would be quite impossible. The parishes on the border would be clamouring for relaxation in their case.

1610. The experiment has been twice tried, and has twice failed, has it not?—It has been tried in the case of the endowment, and in the case of the old Capitation Grant, and it has failed in both cases.

1611. Do you think that the employment of a mistress is, on the whole, best suited to your rural parishes?—For a parish with a population of less than 500, I think it is.

1612. Have you in your diocese any night schools?—We have night schools in most of our parishes.

1613. Who conducts those night schools?—In the case of parishes where there are certificated teachers, the certificated teachers conduct them under the Revised Code.

1614. Do they conduct them whether they are masters or mistresses?—Always where there are masters, and in some cases where there are mistresses, but not perhaps generally. In other cases the teachers of the night school are volunteers, such as the clergyman and his family, or perhaps the squire and his family, and sometimes some of the farmers' sons and daughters assist in the night schools.

1615. By pupils of what age are your night schools attended?—By pupils of from 12 to 21 years of age.

1616. Are the majority usually children or adults?—They vary very much. Night schools are most uncertain things; you cannot judge from one year what a night school will be the next year.

1617. Do you attach much importance to the night schools?—I do not; I believe that as much as ever you can do is to teach the children in the winter what they forget in the summer, and that you cannot really advance education in the night schools.

1618. Then the main advantage of the night schools you would consider to be to strengthen the day schools?—Yes, to keep up what the children have learned in the day schools.

1619. Would you then be disposed to sacrifice any advantage to the day schools in order to improve the night schools in the rural districts?—I think not.

1620. Is it the case that the Conscience Clause is acted upon substantially, even although it is not enforced by the trust-deeds in the schools in your district?—It is; there is only one instance in which it is enforced in the trust-deed.

1621. You object, do you not, to its enforcement by the State in the trust-deed under any circumstances?—I do most decidedly.

1622. Is there any other suggestion which you would wish to make, which would in your opinion sufficiently protect the consciences of the children of Dissenters?—I think that the only reasonable ground which can be alleged for the enforcement of the Conscience Clause is that there is what is considered to be a kind of grievance upon Dissenters. I should have no objection, for my part, to shift that grievance on the Church; it is a very small one indeed, and I believe that we could bear it. I think that there are very few instances indeed in which injustice is done to Dissenters by their children being excluded from teaching in the day schools; but in nine cases out of ten the clergyman is willing to meet the scruples of the parents, and the children are admitted to the school.

1623. But that is only one grievance; perhaps on the whole the greater grievance is to exclude the child on the ground that he is not baptized, or that he refuses to learn the Catechism; but there is another grievance, is there not, namely, the forcing the child to learn that which his parents teach him not to believe?—Yes, but I do not think that that is ever done practically; if the child is admitted to the school he is not taught, for instance, that he has God-parents if he has none.

1624. Supposing that in any case that were proved to be done, and that it were shown that the clergyman insisted upon the teaching of the Catechism, and upon the attendance of the children at the Church Sunday school, and at Church, would you consider that that school might claim State aid?—I think that there would be no very great objection to the insertion of a clause in the trust-deed of a school in a very small parish, that the school might be used by the managers as a Sunday school; but that attendance

endance at the Sunday school should not be made a condition of admission to the day-school. think also that if, in those papers which are ent round annually at the time of the Inspector's isit, it were asked whether any children were xcluded on account of the conscientious objec- ons of the parents, and, if so, what provision here was in the parish, or in the neighbourhood, or the instruction of those children, the supposed rievance would be reduced to very small dimen- ions. Where it was found that the children f Dissenters were not admitted to the school, nd that there was no other school within two iles (we will say) to which they could be ad- itted, for that year the grant might be refused. hat would be a very different thing from putting into the trust-deed, to which we so strenuously bject.

1625. But you would have in the trust-deed a rovision that the child should not be compelled o attend the Sunday-school and the Church, as understand your suggestion?—I should object o it less strongly because that does not interfere ith the discipline of the school. The Sunday- chool is not within the operation of the regu- ations of the Committee of Council; they take o cognisance of the Sunday-school at all.

1626. Still a school with such a trust-deed as ou have just now sketched out, would not at resent be admitted into union with the National ociety, would it?—I am not sure of that.

1627. Is it not one of the conditions of the ational Society, that the children shall, if re- uired, attend the church as well as learn the ormularies of the Church?—Yes, at the discretion f the clergyman.

1628. But they decline to have his discretion nterfered with by the trust-deed; has the ational Society ever drawn any distinction etween the attendance at church and the learn- ng of the Catechism?—I am not sure, but I do ot think that it has done so.

1629. Have not both points been submitted to heir consideration, by the Committee of Council? —Not separately, I think.

1630. Both have been referred to in the same orrespondence, have they not?—Yes, as part of ne scheme.

1631. Are you aware that the late secretary of he National Society, who held the office up to within the last year, stated to this Committee hat in his opinion it was far more important that he children should attend the church and the hurch schools, than that they should be com- elled to learn the Catechism?—I was not aware f that.

1632. You have stated that the alteration hich you would suggest, would be, that in case were proved that children were excluded from school on account of their religious opinions, he annual grant should not be made; do you hink that such a practice would be generally pproved by the clergy?—I think that it would ffect so very few, that there would be no great bjection to it. I think that those who take the ther view are generally those who have no overnment assistance for their schools.

1633. Do you not think that the outcry would e even still louder than it is at present, if that uggestion were adopted?—Certainly not, be- ause we do not consider that we have any right o bind our successors; we believe that if we admit he clause, the next demand will be for Dissent- ng trustees to defend the clause, and to see it properly carried out, as was done in the case of endowed schools.

1634. But that could only be done by the operation of an Act of Parliament, could it?—Yes; you are trying to do this without the operation of an Act of Parliament.

1635. But has any attempt been made to alter the trust-deeds?—I do not see anything in the Code which authorises the Government to say anything about the Conscience Clause at all.

1636. The Conscience Clause is only exacted in a case where the trust-deed has to be made; and the Committee of Council have never interfered in any manner with an existing trust-deed? —I am quite aware of that; and I do not mean to imply that they have done so at present.

1637. *Chairman.*] You stated that you would be very unwilling to relax the present requirements with regard to certificates, but that you thought that you would be disposed to consent to certain modifications; will you state to the Committee what modifications you had in your mind? —I should be rather inclined to approve of the issue of good-service certificates without examination for teachers who were upwards of 40 years of age, who had been well reported of for years by the Diocesan Inspector, and of whose school the Government Inspector when called in had given a good report, so as to meet the case of old teachers, who are naturally reluctant to submit themselves to examination. With regard to the teachers of very small schools, where the average attendance is not above 50 or 60, I would allow those acting teachers to be examined, in the same way as the pupil-teachers are examined, in the next town or village. One day's examination there would not be quite so formidable a matter as going down to a training school and having to remain there three or four days; but I should object to the present definition of a small rural school, which I think is very much too large. It should be intended for a population of not more than 500, and not be attended by more than 50 or 60 children.

1638. Are the Committee to understand that in those two cases, in the event of the examinations being satisfactory, you would desire that assistance should be extended to those schools although they had not certificated masters?—No; I would propose that those teachers should be certificated on that examination of which I spoke.

1639. In the first case of which you spoke, would you give a certificate to the master?—Yes, a good-service certificate.

1640. And you would therefore extend assistance to that school, would you not?—Yes.

1641. But in the next case which you suggested, did I correctly understand you to state, that you would extend assistance without a certificate?—No; I would allow them to obtain the certificate upon a somewhat simpler examination, at the same time as the pupil-teachers are examined, in their own neighbourhood.

1642. But, in fact, in those various modes you would desire to find means of extending assistance to schools which are now unable to obtain that assistance?—I would rather say to schools which now do not obtain that assistance.

1643. Do you mean that it is because they have no certificated teachers that they are unable to obtain the assistance? —I am not prepared to say that they might not obtain a certificated teacher, for I think that they could do so.

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1644. You expressed an opinion that a very small number of schools which are now unassisted are prevented from placing themselves in a position to receive assistance on account of their poverty; do you think that there are many cases in which it is impossible to establish a good school for a parish on account of the small size and small population of that parish?—Of course the difficuly is much greater where th population is very small, because the amount of school pence is also much less.

1645. Is there not also sometimes very great difficulty on account of the small number of children which would attend such a school?—Yes.

1646. You stated, did you not, that in the case of the ambulatory master for five parishes, you had adopted in Oxfordshire the plan suggested by Miss Burdett-Coutts?—We have adopted the plan as modified by the Committee of Council in their Minute.

1647. Is not the object of that arrangement to supply those parishes where the population is too small for them to have a satisfactory school in each parish?—I am not prepared to say that, because the population of many of those parishes is quite as large as that of many others which have certificated teachers.

1648. Are none of those five parishes very small?—Only one.

1649. Then why should not those five parishes establish independent schools with certificated teachers, if their population is sufficient?—Because they have teachers in possession of the schools who have, as the managers consider, done good service for many years, and therefore they are unwilling to displace them.

1650. Ought they not to be certificated?—They are perfectly incompetent to obtain a certificate. The teacher of one of those schools is an old woman who cannot even write or set copies. She is 66 years of age, and is a labourer's widow.

1651. And are the managers unwilling to displace her?—The managers are unwilling to displace her; they will let her continue in office as long as she can.

1652. Is that out of consideration for her?—Partly so.

1653. It is not on account of any peculiar talent for teaching which the old lady possesses?—She has certainly a peculiar talent for managing children, and she keeps them in excellent order. The difference in the school since the ambulatory master has been there, nine months, is most wonderful. It is now really a very fair school; and this old woman, who is utterly incompetent, is in sole charge of it four days out of five.

1654. Does she succeed in teaching writing?—A lady in the village visits the school and assists in teaching the writing, and the ambulatory master comes once a week.

1655. Are there any cases within your district in the diocese of Oxford, in which you think that good effects might be obtained by combining contiguous small parishes for one central school?—I think not; I do not think that the scheme would work well generally.

1656. Have you ever tried it?—No.

1657. Have you ever seen any instance in which it has been worked?—I think that I mentioned just now that there was one instance in my district in which two parishes are combined for the purposes of a school.

1658. How long have they been combined?—About four years, perhaps.

1659. How does that answer?—It is the most wretched school that I have ever seen.

1660. Do you mean that it is not a well-organised school?—It is a very bad school; it is so low that one can hardly speak of it as a specimen of the working of the system.

1661. Was that attempt to combine those schools made on account of the small population of those two parishes?—Yes; there was a dame's school in one of the parishes under the care of an old woman, and at her death it was not thought worth while to establish a school as the population was so very small, and as one parish was close to the other, being on the opposite side of the road.

1662. Supposing that, instead of being a bad and ill-organised school, it had been a good and well-organised school, might not that arrangement be beneficial to both parishes?—Possibly; but if there were an active clergyman in each parish, I think that he would prefer having a school of his own, however small it might be.

1663. Are you aware that there are cases in which that experiment has been tried with great success?—I have never seen such a case.

1664. How long has this ambulatory system, to which you have referred, been in operation in your district?—For nine months.

1665. Is it working well?—Very well indeed; in the case of the present schools it is doing a great deal of good.

1666. Mr. *Adderley.*] Your idea of the reason why grouped schools will not work well is, that the clergy of each parish consider the labourers' children as property of their own, which are not to be looked after by anybody else; is that so?—Quite so; they feel that it is their duty to attend to the children of their parishioners, and they would be unwilling to neglect their duty in that respect.

1667. Is it your opinion that two or three clergymen of neighbouring parishes could not, in this case, combine for the same object?—In that case, the clergyman of the parish in which the united school was situated would be supposed to have the charge of the school, and the clergymen of the other parishes from which the children came could not know so much of the school.

1668. And yet you allow, do you not, that there are parishes so small that a good school cannot possibly be made in them on account of the smallness of the population?—It is, no doubt, a difficult matter to have a good school in a very small parish, but I know many instances in which it is done.

1669. But if there are parishes contiguous, each being so small that it cannot have a good school, is there not the possibility of the clergy co-operating, so as to give parishes in such a position a good school amongst them?—I think they may have a good school though it is small, and though it would be more difficult.

1670. The difficulty of making a good school in a very small parish has nothing to do with the conditions of the grant, but is a difficulty which would arise under any system, from the paucity of scholars?—Yes; where the population of the parish is small, and the number of children is therefore small, you require the same organisation as with a large number of children, and you must have nearly the same number of classes, whether the children be many or few.

1671. Did I correctly understand you to state that

hat your general opinion was against night chools?—No, I would do all I could in favour of hem; but I think we must not depend upon them or the extension of education.

1672. Are not night schools for a class of cholars who cannot make any further use of the ay schools from the fact of their being partially mployed in the business of life?—I suppose hat night schools are chiefly intended for those who have left the day schools to go to work.

1673. So that with regard to that class for whom night schools are intended there is no comparison between them and the day schools, owing o night scholars belonging to a class to which ay schools are inapplicable?—Yes.

1674. With regard to your proposal that there hould be a penalty in the shape of withholding he grants from those schools who force the consciences of the children, would that not be quite s great an interference with the discretion of the lergy, as the absolute condition of the Conscience Clause?—I think not. In the first place, it would pply to very few cases, and in the next place here would be nothing to interfere with the haracter of the school.

1675. Are the Committee to understand, that ven in those places where the Conscience Clause s objected to, the principle of the Conscience Clause is never objected to, but that the objection is to the withholding of a discretion from the lergy, and for fear of inviting external interference with the school?—Yes, for fear of interference with the discipline of the school.

1676. But would not objecting parents be just s likely to interfere if they knew that the refusal f the clergyman subjected the school to the enalty of the grant being withheld?—Possibly t would put an engine of annoyance in their ands, but if they used it, it would do themselves o good, and I do not think that they would take dvantage of it.

1677. But would not the inducement to interere amount, practically, to much the same thing s the insertion of a Conscience Clause?—It ould not be quite the same as an insertion of a Conscience Clause, because the cases would be o very few; there would be hardly any, I elieve.

1678. But in every case where it did occur, it ould operate in that way, would it not?—It ould not amount to quite the same thing, for he Conscience Clause stamps a school for all ime with a certain character, while the foreiture of the annual grant would only take ffect under very exceptional circumstances for a ear, or series of years.

1679. You were asked about Mr. Walter's uggestion, that the conditions of the grant should e relaxed where the population of a parish was nder 1,000; do you think generally that in those mall populations the difficulty of supporting chools is greater than in larger populations, as or instance in the east of London?—I should ay not.

1680. So that you would not say that the mount of the population would be any test of he difficulty of raising and supporting schools?—No; such a limit would, in my opinion, be unatisfactory, and would not be maintained for ong.

1681. You have described a particular parish n your district, which had always thought itself oo poor to maintain a school, but which, upon eing rallied by yourself, very soon found it had ample means for the purpose; do you think that if the excuse of poverty, instead of being met by the stimulus which you gave to the action of the parishioners, had been met by a relaxation of the conditions of the grant, the same amount of self-support would have been elicited?—I am certain that it would not; the farmers were very anxious that I should employ a woman at 6 *s.* per week to teach the children, and they said that that would be quite sufficient for their wants; but I assured them that we could not get the Government grant if that was the case, and we therefore engaged a certificated mistress.

1682. Did you not state that the support which you drew from the parish for the school was not from the large landowners, but that you received five pounds a year from the farmers?—Yes, from the tenant farmers.

1683. So that even a parish of small tenancies would not be necessarily incapable of such a stimulus being successfully applied to it?—I think not.

1684. Would it be your opinion that there are many cases in which the excuse of poverty is alleged, but in which, with the application of a little stimulus such as you have described, it might be found that there was no such poverty as had been supposed to render the place unable to support a school?—I cannot fancy any parish being really too poor to support a school.

1685. You cannot fancy in any part of England any parish in which, if there were the will, there would not be the means?—There is land everywhere, and where there is a landlord I think that they might have a school.

1686. Would not a relaxation of the conditions of Grants by the Government upon the excuse of poverty rather interfere with the voluntary basis of the National System?—I think it would.

1687. Mr. *Shaw Lefevre.*] You stated that you had no resident gentry in your district; have you found that the non-resident gentry subscribe to the schools?—In some cases they do.

1688. But not in all?—Not in all; I have in my own parish subscriptions from two of the Oxford Colleges, who have small farms in the parish, but that is all, I think.

1689. Do the schools practically fall entirely into the hands of the clergy?—Yes; almost entirely.

1690. Do the farmers ever take any part in the management of the schools?—They attend our committee meetings, and sign all the necessary papers, but beyond that I do not think that they take any part in the management.

1691. Have they, practically, any voice in the management of the school?—They may have it, if they please, but they practically leave it to the clergyman.

1692. You spoke of the exclusion of the children of Dissenters from the schools, and I think that you recommended that the annual grant should be withdrawn from those schools from which Dissenters were excluded; did you refer to those schools to which they were not permitted to send their children, or to those schools to which they were permitted to send them, but from which they were nevertheless practically excluded because the children were taught the Catechism?—I meant schools from which the children were either actually excluded, or practically so, because, the Catechism being taught, the parents would rather keep them away, but I did not at all recommend that

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course as to the annual grant. I only said that that there was a supposed grievance upon Dissenters, and that I should be willing, so far as I myself am concerned, to take that grievance upon the Church; but I acknowledge that it would be a grievance still, and you have no right to impose that grievance.

1693. Still, as a clergyman, would you be ready to concede that point?—I should be ready to concede that point to get rid of the Conscience Clause.

1694. You state that one of your objections to the Conscience Clause is that you feel that you have no right to bind your successors; but do you not practically bind your successors by adopting the form of trust-deed which is recommended by the National Society? — I imagine that a clergyman may withdraw his school from the National Society.

1695. But the clauses remain in the trust-deed, do they not?—The National Society expressly provides that the religious teaching shall be in the discretion of the clergyman for the time being, so that our successors have the discretion of modifying that religious teaching if they think proper.

1696. Is it not the case that the trust-deeds of the National Society make the Church teaching obligatory on the schools? — The Church teaching is obligatory on the schools, but individual cases are left in the discretion of the clergyman for the time being.

1697. Mr. *Buxton.*] Will you state whether you have ever found any difference in the rate of the school pence between certificated and uncertificated schools?—I think that the tendency is to raise the school pence where any school is put under a certificated teacher. For instance, in some of the schools which have been united under an ambulatory master, there were no school pence whatever paid. The system was introduced, and now school pence are paid in each school.

1698. Have you known any other instance in which the fact of the teacher having a certificate, tended to raise the amount of school pence which was paid by the parents?—I am not aware of any other instance. I know that the school pence paid in schools under uncertificated teachers are generally lower than those paid in schools under certificated teachers.

1699. Is it your experience that schools under certificated teachers are decidedly better than those under uncertificated teachers?—Yes, decidedly so.

1700. Would not part of that difference be due to the fact of those schools being under Government inspection, and receiving Government aid? —It is difficult to say how far it is due to inspection, and how far to the teachers, when the two must always go together.

1701. But do you not consider that the Government inspection and the Government aid are of very material importance to a school?—I think so. I think that the inspection alone is of very great value, but of course not of the same value if no pecuniary results follow from it.

1702. Do you not think that it would be a very great loss to any school, and therefore, in fact, a very great loss to the children, if they were deprived of that inspection and assistance from the Government?—I think so.

1703. Then is it not to be lamented, that such a large number of schools should be excluded from those great advantages, because they do not obtain a certificated teacher?—It is a disadvantage, of course.

1704. Are not an immense number of schools excluded from those great advantages simply because the teachers not being certificated, the Government will not give its aid or inspection? —I think that there is not so large a number as is supposed. I believe that there are many other reasons to account for the schools not being brought under Government inspection, and that if the schools which are not brought under Government inspection for such reasons were eliminated, the number remaining would not be very large.

1705. Do you see any serious objection to the Government giving inspection and a small amount of aid to those schools which are under non-certificated teachers, provided that the education given in them was found to be perfectly satisfactory, but still holding out an inducement to patrons to get certificated teachers by giving a larger amount of aid where the teachers have certificates? — I think the Honourable Member refers to the scheme which was suggested by Mr. Thompson, in which he would give a grant on the attainments, but not on the average attendance. The great objection to that, I think, would be that it could not be maintained, and that schools that were only receiving a part would be wanting to receive more; that if you maintained the proportions as they are now, only a very small amount would be granted to those schools, which would not be of sufficient value to do them any good; and that if you made the whole amount dependent upon the reading, writing, and arithmetic, then you would be entirely at the mercy of a fine day; and a low state of health in the village, and various other things, might cause you to lose your entire grant.

1706. Do you think you would find such pressure exercised by non-certificated schools to be placed on the same level with the others that you could not maintain the distinction?—I do not think you could maintain it. The Committee of Council tried to draw a line in two cases, the Endowment and the old Capitation Grant. They failed in both cases; and I have no reason to think that they would be more successful now.

1707. You do not find the Committee of Council very compressible?— They have been compressed in those two cases.

1708. Should you see any objection to that scheme, provided that that distinction could be maintained?—No; I think that it would be a very great improvement on Mr. Walter's scheme.

1709. Do you think it would be a decided advantage to those schools which now have no Government aid or Government inspection, if that aid and that inspection were afforded them, even if they had not the additional advantage of certificated teachers?—I think that it would be an advantage, because it would afford to them an additional inducement to struggle for a certificated teacher, so as to obtain the remaining portion of the grant.

1710. Do you think that the children would be better educated, and that therefore they would probably grow up better citizens?—No doubt, for they would be better educated. So long as the uncertificated teachers remained I believe that any uncertificated teacher would show a certain amount of results, and therefore would obtain a certain amount of money.

1711. With

1711. With regard to the Conscience Clause, do you think that the clergy generally consider that it is their right, and not that of the parents, to decide what religious teaching the children should have?—It is a clergyman's duty to teach the truth to all the children living in his parish, so far as he is allowed to do so.

1712. Would not the clergy generally admit the claim of a parent rather than that of any third party to decide what kind of religious teaching his child should have?—Yes, probably they would; but we believe that parents generally are almost indifferent on the subject, and I can give an illustration of that: I have in my parish a large National School and also a large British school, both equal, probably, as far as secular attainments are concerned, and both receiving aid from the Committee of Council; of course various things occur, which cause a certain number of children to pass from one school to the other; in every case where the children leave the National School and go to the British and Foreign School, they go to the Dissenting Sunday School; and in every case where they leave the British and Foreign School and come to the National School, they go to the Church of England Sunday School; I have never had an instance to the contrary in seven years.

1713. Do you think that parents do not care much whether their children go to a Dissenting chapel or to the parish church?—I think not, for the most part; it is a very exceptional case where they do express a decided opinion.

1714. Mr. *Walpole.*] Did I correctly understand you to state that the trouble in making out the returns to which you referred, was so great that the clergyman was willing to pay 10*l.* to the school out of his own pocket rather than undertake that trouble for the sake of getting a grant?—Yes; I think that in many cases where there is a rich clergyman or a rich squire that is so.

1715. Do you think that that would be a general rule applying to the district of which you are Diocesan Inspector?—Where the population is very small, I think so.

1716. Are there no means of diminishing the trouble of making those returns, so as to give the clergyman a better opportunity of obtaining some portion of the Government Grant?—I think that if the clergyman really cares about it, it is not very much trouble for him.

1717. Is it not rather the fear than the experience of it which has induced him to shrink from the undertaking, and so to forego the grant?—I believe it is.

1718. With regard to night schools, do I understand you to state that the persons who attend those night schools forget in the summer what they learned in the winter?—Yes, that is the general experience in my part of the country.

1719. Does that apply to the older persons or the younger persons?—To the younger persons particularly; it applies particularly to youths between the ages of 12 and 18. When a young man, from 18 to 21, goes to the night school he is really anxious to get on, and does make some progress, and keeps up in the summer what he has learned in the winter; but that is not the case with the children.

1720. Have you any means of judging how far that could apply to children who were taken early away from school in order to get employment, say at the age of 10 or 11; do they ordinarily forget what they have learned at school?—Yes, unless they have reached the highest class in the school; then they do not; but if they leave before they reach the first class, when they have only passed Standard 3, then they forget very quickly.

1721. Does that apply to the three elementary subjects, reading, writing, arithmetic, and so on?—Especially to the reading.

1722. You stated, did you not, that in the case of those five parishes, which are united for the purpose of getting the assistance of an ambulatory master, there were no school pence paid before that union took place?—In some of them that was so.

1723. In all of them, are school pence paid now?—School pence are paid now, in all of them.

1724. Are the school pence considerable in amount?—No, very small indeed; you would be surprised to find how small they are. In the case of two parishes it is only a penny a week for the family, instead of a penny for each child.

1725. Was that chiefly introduced upon the recommendation of the ambulatory master?—It was introduced upon my recommendation entirely; I had to exercise considerable pressure to get the school pence. The clergyman did not believe that we should get the school pence in that parish; the families, he considered, were exceptionally large.

1726. What is the rate of wages in those parishes?—I suppose from 10*s.* to 15*s.* a week, according to the nature of the employment.

1727. Is it not a general rule that where school pence are paid, the parents take a much greater interest in the childrens' education than where they are not paid?—I think so; the parents are more unwilling to keep them at home from school, and that is my reason for preferring it.

1728. *Mr. Bruce.*] You expressed an opinion, that the imposition of the Conscience Clause in certain cases by the Committee of Council was not warranted by the Revised Code. I am not going to argue that point with you, but I merely wish to ascertain your opinion upon this point, whether you conceive that the duty of the Committee of Council, where an application is made by a clergyman for a grant for a school which is to accommodate all the children of the parish, a portion of them, and not an inconsiderable portion of them being Dissenters, the grant should be made without any provision for the Dissenters?—I think so, because it is just as open to the Dissenters to make the first application as it is to the Church of England people; and in that case I do not consider that the Committee of Council would be justified in refusing the Dissenters.

1729. Supposing the proportion of Dissenters to be greater than that of the Church people, do you think that there the grant should be made for all the children, or only for the school to accommodate the Church children?—For the whole, I think.

1730. We will take a case which is uncommon in England (although it sometimes occurs), but which is very common in Wales, where two-thirds or three-fourths of the children are Dissenting children, and where an application is made for a grant to a school to be in connection with the National Society, the school being large enough to accommodate the whole parish; should you conceive it to be the duty of the Committee of Council, according to your reading of the Minutes, to make a grant to such a school?—I should say so.

1731. Would

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1731. Would it not be one of the conditions of such a school that no Dissenter, however much he might subscribe to the school, could be a member of the committee of the school?—Yes.

1732. Would it not also be a condition that no Dissenter, however much he might subscribe, should even have a voice in the election of committee men to serve in the school?—Yes.

1733. Do you conceive that the State money could, with anything like justice or fairness, be granted to the only school, in a district on conditions like those?—I think so, because you may reverse it. In another parish where the Church was in a minority, and where the Dissenters applied first, they would have a Dissenting school on their own terms; and the Church people in that parish would have to give way. If the Wesleyans were first in the field, they would have their school; it is equal for all.

1734. Mr. *Walpole.*] Are there not some parishes which are so poor, or where the population is so small, that the effect of the rigid application of the present rule of the Privy Council is to prevent the parish from having any school at all?—I don't think that it is. You can get a competent teacher for such a school for 25 *l.* a-year, and I do not believe that that is beyond the reach of the poorest parish.

1735. Mr. *Buxton.*] Supposing that there was a parish where there was a majority of Dissenters (as was suggested just now), and they were first in the field, and got a grant from the Committee of Council, would you not feel that it was very unjust towards the Church parents and children if the Dissenters made a rule that all the children in that school must go to the Dissenting Chapel on Sunday, and must learn the specific Dissenting creed?—I should not feel it to be unjust though I should consider such a state of things to be very undesirable. I should do all I could to build a Church school in the place, and s prevent its continuance.

1736. Supposing that the circumstances of th parish were such as to render it absurd to build another school, would you not feel that the Church people were treated very unjustly, because the parents would not submit to their children being taught doctrines of which they did not approve?—As a clergyman, I could not recognise such a case; if there were only five or six Church people, I should consider that I was bound to provide for their teaching.

1737. But you said, did you not, that the reverse in the opposite case would be balanced by the same injustice being occasionally experienced by the Church people?—I am not aware that I called it an injustice; it would be a grievance, possibly.

1738. Mr. *Bruce.*] Do I rightly understand from the answers which you have lately given that, in your opinion, if an application is made by a Churchman for a grant to a school in a parish, it is a sufficient reason for a refusal to the application, that there exists a British and Foreign school in the same parish, which is large enough to accommodate all the children in the parish?—I think that it is a sufficient reason for not giving aid from the public funds for a second school in a very small parish, which is unable to support two. It is only of such parishes that I am speaking.

The Reverend Thomas Welbank Fowle, called in; and Examined.

Rev. *T. W. Fowle.*

1739. Mr. *Bruce.*] You are the incumbent of a parish in the metropolis, are you not?—I am curate in sole charge of Holy Trinity, Hoxton.

1740. What is the population of your parish?—When the school was built it was 10,000; it is now 6,000; it has been divided since then.

1741. It is a district, in fact?—Yes.

1742. How is the population of your district composed, with reference to religious denominations?—There is really so much utter irreligion and ungodliness at the east end, that it is impossible to say; there are a number of Dissenters, or people who go to Dissenting chapels occasionally, and people who go to Church occasionally, and more, perhaps, who go to theatre preaching; but I could not undertake to say, satisfactorily, what the population is.

1743. Are there a considerable number of Churchmen and Dissenters, and a considerable number of "unattached."—Yes.

1744. You have lately founded a school in your district, have you not?—It was founded before I came; I opened it; but the school was founded, and the trust deed was drawn up before I came.

1745. What was the form of the trust of that school?—The Conscience Clause was in the trust.

1746. Was the trust drawn in consequence of some arrangements with the Dissenters?—A number of gentlemen, employers of labour on the wharves of the canal, which runs through the parish, met together and subscribed 1,000*l.* in the room, for building some schools; I think that they meant them originally to be ragged schools. They found a site within 50 yards from one, which had been set apart by the Commissioners for building a national school, and which, owing to neglect, had not been built upon for 15 years. The price of land ran very high, and it was considered very undesirable to put two schools near together, and so the Bishop, who had, I think, some personal acquaintance with some of the promoters of the school, acted as arbitrator, and it was agreed that they should build the school on the property belonging to the Church, and that the rights of the Dissenters should be preserved by the introduction of a Conscience Clause.

1747. Has that Conscience Clause been in operation ever since?—It has been in operation ever since.

1748. Among those who subscribed to the school, were there any Dissenters?—Yes, a great many.

1749. Do you recollect any circumstances connected with their subscriptions?—Mr. Barclay gave 500*l.* at first. He is a member of the Society of Friends; I think he is a good deal attached to the Church of England, but is not, I think, a baptised Churchman. The Bishop described him to me as a member of the Society of Friends, and owing to his appreciation of the way in which the school was conducted, he added another 500*l.* to start the school.

1750. Are there any Dissenters upon the committee?—There were two or three on the original committee, and one has been elected since by the subscribers to fill one vacancy out of three.

1751. I-

1751. Is the religious teaching of your school Church of England teaching?—Yes.

1752. Is the Catechism taught?—Yes.

1753. Is the teaching altogether that of a Church school?—Yes.

1754. How many children have you at this School?—There are daily between 450 and 500 children of the labouring classes.

1755. How many children have availed themselves of the Conscience Clause out of that number?—Four per cent., not including infants, and one or two of those were Church people who objected to the Catechism.

1756. What is the actual number of children who objected to the Catechism?—I think about seven in the whole school.

1757. But seven would be much less than four per cent., would it not?—Yes, but there are fewer now than there were at first. When the school was first opened there was a good deal of talk about its being a free school, but that has been left off very much now.

1758. That at the present moment the proportion would be about two per cent.?—I believe so; there may be about ten of them.

1759. What do you do with those children who object to the Catechism while the Catechism is going on?—We set them to write.

1760. Do they receive any religious instruction?—Yes, the Bible must be read daily, of course.

1761. Is the Bible expounded to them?—Yes.

1762. Is the master fully aware of the religious objections of the parents of those children?—Quite so.

1763. Have you reason to believe that he avoids introducing any of those peculiar doctrines in his exposition of the Bible to which they object in the formularies of the Church?—I should think that he does not touch upon them very much; but if they come in his way I do not suppose that he would avoid them. He has never been asked to do so at all; he has been asked not to teach the Catechism, that is all.

1764. Has any difficulty ever been raised as to the exposition of the Bible?—None whatever.

1765. In all respects, except the Catechism, is the religious teaching of those children just the same as that of the remaining children?—Just the same.

1766. Does any difficulty as to order or discipline arise from them being so exempted from the teaching of the Catechism?—Not the least.

1767. Has the existence of the Conscience Clause led to a good and harmonious feeling among the people?—Yes, very much so indeed; they are rather proud of the school for that reason.

1768. Has any attempt been made to raise a rival school in the neighbourhood?—None whatever.

1769. Are you aware of any attempt having been made to induce the parents to exercise the power which they have, under the trust deed, of enforcing exemption from the teaching of the Catechism?—Certainly not. In most cases it has arisen from our having been very careful to explain to the parents that their children need not learn the Catechism unless they like. In most cases, not the suggestion, but the fact that they might object if they pleased, has come from us. I have explained it, over and over again, in public, that the parents and the children may know, and, in some cases, they have availed themselves of the exemption.

1770. Have you ever heard of ministers of Dissenting congregations urging the members of their congregations to insist upon the exemption of their children from the teaching of Church doctrines?—No; but this is hardly a case to prove it. The Dissenting denominations are very few about there, and the Dissenting ministers know nothing whatever of the vast mass of the poor in the parish.

1771. Still they have congregations, and members of those congregations attend your school, and generally speaking learn the Catechism, do they not?—Yes.

1772. And must not that fact be known to their ministers?—I suppose so.

1773. However, you have detected no symptom of active opposition on the part of the minister on that score?—Not the least in the world.

1774. Has the Liberation Society made it appearance in your part of the world?—No, we have nothing to do with them; we bar them out by this system.

1775. Mr. *Shaw Lefevre.*] What is the number of Dissenters attending your school?—I could not say; in the east end of London it is very difficult to say what people really are.

1776. Have you any reason to believe that there is a considerable number of Dissenters?—Certainly; I should think that there are 50 or 60 at the very least.

1777. Do any of the Dissenters, who are managers, take an active part in the affairs of the school?—Yes; Mr. Smithies, who is a well-known member of the Wesleyan body, takes an active part; and a Dissenting tradesman, who was elected the other day, takes an active part.

1778. Have you any Dissenting ministers on the management?—No.

1779. Would there be any objection to their being on the management?—Not the least, if they were nominated, and carried by the subscribers.

1780. How are the managers appointed?—By the subscribers, at a public meeting.

1781. Sir *Colman O'Loghlen.*] Is any registration kept of the religion of the children attending the school?—No, we should not like to do that.

1782. Mr. *Walpole.*] Have you a certificated master in your school?—Yes.

1783. Is he a member of the Church of England?—He is obliged to be so by the trust; it is a Church school.

1784. You have stated, did you not, that when the Church Catechism is being taught you employ the children whose parents object to that teaching in writing out a lesson?—Yes.

1785. Do you put them into a separate room, or where do they do that?—We have very large and excellent rooms, and we can do almost as we like. We generally put them on a bench by themselves, and they are told to write.

1786. Do the parents object to their hearing the Catechism taught to the other children while they are writing out the lesson?—No.

1787. Mr. *Clay.*] To what do you attribute the great falling off in the number of Dissenting children who now avail themselves of the Conscience Clause?—I will take this opportunity of correcting my previous answer. The number who

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availed themselves of the clause was 4 per cent. of the boys and girls (not infants), and therefore would be about 12. There are fully that number now, so that there has been no falling off in the average of cases. There were rather more, I think, just at first, and I have already explained that, because when first the school was opened, a good deal was said about this in the Bishop's opening speech. Naturally, when the school was first opened, a good many people did say that they would avail themselves of the Conscience Clause, and then the thing passed over, and now they have fallen into the usual way with parents of poor children; if they can get their children a good education they really do not mind what is taught them at the school, provided they can have them at their own schools on the Sunday.

1788. Is this the sort of feeling, that when this boon was held out to them at first, they were willing to take advantage of it, but that after the newness had passed away they were no longer anxious to do so?—Yes, that may be so to a slight degree; I made more of it at first than I did afterwards, in order to start the schools fairly; and I explained it all more then than I think it necessary to do now.

1789. Mr. *Bruce.*] Have you had yourself any conscientious scruples in allowing the children to be exempted from your peculiar religious instruction?—Not in the least; I consider that I am there to teach people as much as they will allow me to teach them. If there is a sick man dying in a house, however much he might wish to see me, I could not get into the house contrary to the wish of the master of the house; and the responsibility of not seeing him would not lie upon me. In the same way the responsibility lies upon the parent. Both he and I are obeying the law; and the mere fact that there is a law prevents him from insisting upon the clause merely to annoy me, and saves me from being annoyed at yielding to him what the law prescribes.

1790. You stated, did you not, that a large portion of the population are unattached to any religious denomination; have you found since the establishment of the school any improvement in the attendance at church?—There was hardly anyone at the church before I came, so that there could not but be an improvement.

1791. Is there a good attendance now?—Very good.

1792. Have you found that those who are educated at the school are apt, as they grow up, to attend the Church of England?—Decidedly.

1793. Have you a Sunday school?—Yes.

1794. Do the children who avail themselves of the Conscience Clause attend at all at your Sunday school?—No, none of them do so.

Tuesday, 20*th March* 1866.

MEMBERS PRESENT:

Mr. Adderley.
Mr. Bruce.
Mr. Buxton.
Mr. Henry Cowper.
Viscount Cranborne.
Sir Stafford Northcote.
Sir John Pakington.
Sir W. S. Maxwell.
Mr. Walpole.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. J. P. NORRIS, Canon of Bristol, called in; and Examined.

Rev. *J. P. Norris.*
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1795. Mr. *Bruce.*] HAVE you been for many ars one of Her Majesty's Inspectors of Schools? Yes, for 15 years, from 1849 to 1864, when I signed.

1796. Where has your experience principally n?—Principally in Cheshire, Staffordshire, and ropshire; but for a year I was inspector in e county of Kent, and I have also had expe- nce of inspection in Lancashire, Surrey, and ssex.

1797. So that you have had under your notice ry fair samples of the schools of the whole of gland?—I should think so.

1798. And of the agricultural portions quite much as of the manufacturing portions?— bout half and half.

1799. Have you had reason to observe that a nsiderable portion of those districts were not pplied with schools receiving assistance from e State?—When I first entered on my duties inspector in the mid-England district of eshire, Staffordshire, and Shropshire, in 1849, ere were large tracts of it devoid of State-aided hools. When I left the district in the begin- ng of 1863, I reckoned that two-thirds of the urch schools were at that time receiving nual grants, most of them being in Staffordshire d Cheshire; Shropshire being still compara- ely behindhand.

1800. As to the remaining third, were they ainly in agricultural or manufacturing dis- icts?—In agricultural districts. In fact, I ight almost say that all the town Church schools ere in receipt of annual grants.

1801. Do you think that those particular dis- cts, in which you say that the Church schools ere all supplied with grants, were adequately pplied with schools?—Nearly so.

1802. In the agricultural districts, to which e Government aid had not extended, was there sufficient supply of schools?—Of those parts the district I had only an indirect and un- ficial knowledge, my business being merely th schools which had received the public oney. From that indirect and by-the-way quaintance, I should say there certainly was t a sufficient supply of schools.

1803. Was that in respect of quality or quan- y, or both?—Both; but chiefly as to quality.

1804. What were the reasons which, in your inion, had prevented those districts from ailing themselves of the State aid?—In four ses out of five the absence of any one man whose heart was in it, whether clergyman or squire, was the chief reason.

1805. Was the number of schools, which were not receiving State aid, gradually diminishing during your stay there?—Clearly.

1806. You have stated that, in four-fifths of the cases in which no aid was received, the cause was the want of energy on the part of some leading person in the place; to what do you attribute the absence of effort in the case of the other fifth?—Speaking generally, I should say that the other fifth would consist of cases where the clergyman perhaps really wished to have a Government school, and where his endeavours met with opposition, either on the part of the landed proprietor, or on the part of the tenant farmers.

1807. But do you attribute, in any degree, the want of a good school to the stringency of the conditions imposed by the Committee of Council?—In very few cases; where all the property belonged to one landed proprietor, the stringency of the conditions no doubt seemed troublesome, and hindered improvement.

1808. To what conditions do you specially allude?—Most chiefly to having to improve his building, the expense of which he knew would fall principally upon himself; the squire, perhaps, thought that the cottage, in which the school had been held for many years, was quite sufficient, and the inspector thought not; and the scheme of improvement was thrown up accordingly.

1809. Is that a condition which you, from your experience, would be inclined to relax?—Yes.

1810. To what extent?—I would allow a school to be nursed up to the annual grant standard in its old premises for three or four years, and I would not press the condition of a better building during those three or four years.

1811. You have just stated, that the objection was not so much on account of the want of means, as on account of the prejudice of the principal proprietors?—Yes.

1812. But you would give time to overcome that prejudice?—Yes, to enable them to get acquainted with the system, and to learn to appreciate it.

1813. Then you would not make the state of the buildings, as being properly fitted for the health of the children as well as for the convenience of teaching, a condition of the grant?—Not

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Not *in limine*. I would announce at the outset that the Committee of Council made the annual grant in the hope that in three or four years the buildings would be improved, giving notice at the same time that the continuance of the annual grant would be conditional on that improvement.

1814. Has the requirement of a certificate on the part of teachers been, in your opinion, an obstacle to the spread of an improved system of education?—No; on the contrary, it has greatly helped the spread of improved education.

1815. Do you attach much importance to the possession of a certificate by a master?—Very great importance.

1816. Will you be good enough to state to the Committee the reasons why you attach so much importance to it?—To put it shortly, I would say that the results of education which the nation values are not merely instruction, and not merely instruction in "the three R's," but instruction in "the three R's" *plus* the civilization of the children; and that with the requirement of a certificate we shall have these complete results, both the one and the other, in four cases out of five; whereas without that requirement we should only have them in (say) two cases out of five.

1817. You have, doubtless, had the opportunity of inspecting and examining a considerable number of unaided schools as well as of aided schools?—Not many.

1818. Was not a certain proportion every year of the schools which were inspected by you, unaided by the State?—There was a certain proportion of schools without annual grants, but it was a decreasing proportion as our work increased upon us. Latterly, we had very few; we had very little marginal time for the schools without annual grants.

1819. You inspected those schools to which building grants had at some time or other been made, did you not?—Whenever I could, I was instructed to make use of my marginal time in those cases of simple inspection.

1820. Generally speaking, would not those be the best of the schools which were unaided by annual grants?—Yes, probably.

1821. Did you observe much difference in the essential characteristics of those schools which were taught by an uncertificated master, as compared with those which were taught by a certificated master?—The very greatest difference.

1822. In what respect?—I am comparing now the average of one with that of the other. I do not mean to say that I could not have produced some one school under an uncertificated teacher far superior to some other schools under a certificated teacher; but striking an average, the schools under the certificated teachers were far better than the schools under uncertificated teachers, and chiefly in that respect to which I alluded just now, in speaking of the value of a certificate, viz., that in the one school it was clear that besides instruction in reading, writing, and arithmetic, there was a great deal of humanising, civilising influence at work in training the children's character as well as in instructing their minds; and that in the other class of schools, the government was rather a government of force without any skill, and that instruction was going on in spite of disorder.

1823. Do you think that, as a general rule, those humanising influences, to which you attach so much importance, could only be conveyed by a teacher who was thoroughly master of his work?—They are best conveyed by a teacher who is master of his work, and our only security for getting them conveyed is to have teachers who are masters of their work. There again cases occur to me where a village dame has realized all that I wish to see in a school, but these such cases are distinctly exceptional, and you can never manufacture to order village dames of that sort, whereas your superior teachers you can manufacture to order to a certain extent.

1824. You have spoken of schools which you know to be good, although they are not taught by a certificated teacher?—Yes; exceptional cases.

1825. It has been suggested that to schools of that character payment might be made; do you see any objection to that proposition?—Yes, clearly; you break down a necessary and whole some rule for the sake of exceptional cases, and it is a very grave question whether that is desirable.

1826. What do you think would be the effect upon education of breaking down that rule?—The effect would be the smash of the training system.

1827. Do you think that there is any danger that the standard by which schools are judged would be lowered if State assistance were given to schools without the condition of the certificated teachers?—In the rural districts, certainly, it would be so.

1828. By what process do you think that the standard would become lowered?—There is a sort of gravitation in rural school managers, which tends to lower the standard of their school's efficiency, unless there be a continual stimulus.

1829. Do you think that it would be possible for the inspector always to keep up the same standard when he was examining a number of schools of an inferior character?—Certainly not, for this reason, that though he might have no doubt whatever in his own mind that a certain school was a bad school morally, and that the children's characters were not under right training, yet he could not ground an official report on that impression.

1830. He could, of course, give a pretty accurate account of the instruction in "the three R's," but do you think that in other respects he would be able to satisfy himself that his report would be so thoroughly correct as to justify him in making a deduction from the grant?—There are two questions to be answered in this matter. One is, whether the inspector could satisfy his own mind, and the other is, whether he could write a report which would satisfy the mind of the public. I think that he might satisfy his own mind, or, rather, I would say, that many inspectors could do so. Of course, in inspecting, as in other things, some have had longer experience than others, and some have acquired a sort of sagacity which others do not possess. All might not be able even to satisfy their own mind. But granting that all could satisfy their own minds, still I doubt whether one of them could satisfy the public that he was acting justly and fairly by refusing a grant on that kind of impression.

1831. More than one witness, who have been examined before this Committee, have stated it to be their opinion that any inspector, who was worth his salt, would judge of the moral state

ate of his school, its order and discipline. Some id that they could do so in hour, some in half-a-hour, and some in as little as ten minutes. ne witness went so far as to say, that if ou mix up the children of a good and bad hool together, an experienced man would, after slight inspection, be able to separate the white om the black sheep; what do you say generally to statement of that sort?—I should say that those itnesses, whom the Right honourable Member s been quoting, exaggerated what is possible; it I should say that most of my old colleagues ere able very confidently, indeed, to say, "This hool is morally a good school, and that other is orally not a satisfactory school." But I do not ink that a very important question, because I not think that any of them could have written report upon which money should be withheld such an impression, except in extreme cases.

1832. But even putting aside the latter objec-on, do you not think that a school prepared for amination, the children all appearing in their st clothes, being warned that an examination as coming and all being upon their best be-viour, would be apt to mislead even the keenest spector?—No.

1833. Would not that be the case at all?—o, I think not; inspectors have many devices r testing what is underneath the surface.

1834. With respect to order and discipline hich are such important elements in a school, you not think that an amount of order and scipline which did not usually exist could be pt up for some two or three hours on a par-cular occasion?—The first question which I d to ask myself, on going into a school as an spector supposing that I found it orderly, was, are the children orderly, because disorder is pressed by a strong hand here, or have they bits of order?" And one of many ways in hich I used to put it to the test was by calling e master into a class-room, and giving him a port to fill up for me for a quarter of an hour, d going back myself into the school and cupying myself in writing a letter at his desk, hile the children went on with their lessons; school with habits of order did not appear at a sadvantage when put to that test, whereas other school was a bear garden in ten minutes. mention this merely to illustrate the ways which an inspector may test what has been luded to.

1835. Still, in very many cases, the master is t called upon to absent himself, and, over and ove the presence of the master, with whom the pils are familiar, you frequently have the pre-nce, not only of the inspector, who inspires them th a certain amount of awe, but of the manager, o, perhaps on that day, and on that day only, ends the school, and who may be the leading oprietor of the neighbourhood; would not the ncurrence of all those circumstances lead to a gree of order and silence and attention on the rt of the children, which would tend to mislead inspector?—The presence of the managers ght defeat that particular means of testing the der of the school and throw me back on other sts of which I had several. I frequently made passing visit to schools *unexpectedly*.

1836. Do you think that the country schools e best taught by masters or by mistresses?—here you can afford to have a well-educated amstress, by all means have a master; but where your adoption of a master necessitates an inferior seamstress, it may be a question whether it would not be better to appoint a well-educated woman to have the control of the whole.

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1837. As a general rule, would the annual grant supply the difference between the payment of an uncertificated teacher and of a certificated teacher?—I have tested that in many cases, and I answer, unhesitatingly, in the affirmative.

1838. Then, at any rate, in your opinion the condition of a certificate need not prevent any parish which can employ an uncertificated mistress from employing a certificated mistress?—No; unless there is local prejudice. On the score of money there need be no difficulty. But there is a prejudice against the training system in some parts of the country, and where that prejudice obtains there the requirement of a certificate might defeat the improvement of a school.

1839. Do you mean that there is a prejudice against the trained teachers?—Yes, in some few cases, against the whole system, and specially against the training and certificate system.

1840. Do you think that the majority of uncertificated teachers, who are fit for their work, could pass the examination to which they are subjected, not having been trained?—Yes, qualifying them in that way, and speaking of those only who are "fit for their work."

1841. Have you had many such teachers present themselves for examination within your experience?—Yes, hundreds, I might say, in the course of my experience.

1842. Do you consider that the conditions under which a certificate is granted in those cases are sufficient to ensure a good teacher?—They are sufficient to ensure the culture which I desire even more than good teaching; I would rather say that they are sufficient to ensure your having a man of some mind and some culture, because the certificate only indirectly tests the skill in teaching. It is true that it is withheld if the teaching prove bad, but what it chiefly tests is the calibre of the man generally.

1843. Is it not the case that the certificate is not granted until the school has been examined four times, as well as until the master has proved his knowledge of certain subjects?—That is true. Still, as the Right honourable Member is aware, the number of marks that go to report on teaching is small as compared with the total number of marks that qualify for a certificate.

1844. Viscount *Cranborne.*] What is the proportion?—I forget the proportion.

1845. Mr. *Bruce.*] Still, he is obliged to have a favourable report from the inspector of the state and discipline of the school, is he not?—Yes.

1846. Have you ever refused to permit a master or mistress to be examined on account of dissatisfaction with the state of the school?—Yes.

1847. Has the exaction of the Conscience Clause, in your opinion, prevented the spread of improved education in any part of the rural districts of which you are acquainted?—The Right honourable Member is asking me to answer that question from my experience as an inspector, and I ceased to be an inspector in the beginning of the year 1864, when, as he is aware, the Conscience Clause had been inserted in very few trust-deeds.

1848. I think the Conscience Clause, practically, had been in force for two or three years before

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before 1864; I was appointed to the office in 1864, and I think that the Conscience Clause had been inserted in many cases before that time?—While I was an inspector, I do not remember coming across a single instance where the Conscience Clause had been inserted in a trust-deed. The insertion of the Conscience Clause was one of the preliminaries to a building-grant, and therefore that school would not come to be inspected until one or two years afterwards; so that I should hardly be visiting, as an inspector, in 1864, many schools which had the Conscience Clause in their trust-deeds.

1849. Then you have no indirect knowledge of the effect of insisting on the Conscience Clause upon the improvement of education in your district?—Not while I was an inspector. We inspectors have little or nothing to do with building grants, and it was in the building-grant correspondence that the Conscience Clause would be discussed.

1850. Although you yourself have known no instance in which the building of a school has been prevented by the insertion of a Conscience Clause being insisted upon, has your experience among the country clergy enabled you to judge of the effect of the Conscience Clause on the increase of education?—Yes; drawing from that kind of experience which is obtained by conversations and correspondence with the country clergy, I can answer the question. It is now seriously hindering the improvement of schools by Government aid.

1851. That is to say, so far as the building of schools is concerned?—Yes; and even as to the annual grants; for there is a wide apprehension, owing to something that fell from Lord Granville before this Committee, that it is about to be extended to the annual grants.

1852. Why should that prevent their enjoying the annual grants, so long as the Conscience Clause was made no condition of their receiving them?—It has certainly made the Council Office unpopular in the country, and caused a number of people who would otherwise have been glad to obtain it, to hold aloof and say, "We will not incur all this trouble of opening a correspondence for getting grants until this question is settled."

1853. You know, and I need not repeat the reason, why the Conscience Clause has been insisted upon?—Yes.

1854. Have any means occurred to you of getting over the difficulties which led to its insertion?—Yes; I myself have been from the first strongly in favour of *a* Conscience Clause, but at the same time I should in a school with which I was connected, and which I was proposing to build, object to have the existing Conscience Clause inserted in the trust-deed.

1855. To what extent would you propose to modify it?—By striking out the word "doctrine." If I mistake not, when the Conscience Clause was first proposed to applicants for aid, two alternative clauses were submitted to them, with the option of choosing either one or the other; one contained the word "doctrine," and the other did not. Of late years that alternative clause without the word "doctrine" has dropped out of sight, how or why, I do not know.

1856. The clause containing the word "doctrine" was the one submitted to the National Society in the latest correspondence with them, was it not?—Yes.

1857. Then what would remain would be the exemption from learning formularies of the Church of England?—From being obliged to attend Divine service, and from learning the formularies.

1858. And by formularies, you mean principally the Catechism?—The Church Catechism; practically no other formularies are taught in the schools. A clergyman might insist upon the committing the Thirty-nine Articles to memory, but it is never done.

1859. Viscount *Cranborne.*] Would you not include the Creed?—That is part of the Catechism.

1860. Mr. *Bruce.*] Is not the Catechism objected to because it contains doctrines?—I have hardly ever met any objection to the Catechism whatever; it was the work of those fathers of the Reformation whom Dissenters reverence as much as we do. Still I can well believe that in towns it might be objected to, and therefore I should not object to have that exemption retained in the Conscience Clause.

1861. Yet whenever the objection has been made it must have been, not to the formularies in the abstract, but to the formularies as containing certain distinctive doctrines, to which the parents of the children objected?—Yes.

1862. Then would you still retain to the Church the right of teaching those doctrines, although not of teaching the formularies which contained them?—In the course of the Scripture lesson, certainly.

1863. But would not that be altogether an illusory arrangement?—No, I apprehend not. The Scripture lesson is given to the class *collectively*, and not to each child *individually* as in the repetition of the Catechism. I have two objections to the legal exemption from doctrinal teaching in the course of the Scripture lesson. One is, that it is impracticable; I mean that any issue in a court of law raised upon the word "doctrine," would be an issue which a court of law could hardly entertain. I will illustrate what I mean: conceive a parent sending his child to the school, with written intimation to the clergyman that he desires his child to be exempted from attendance at public worship and at the Sunday-school, and from instruction in the formularies or doctrine of the Church and conceive, in the course of a few years, the parent bringing an action against the clergyman for having conveyed into his child's mind certain objectionable doctrines in the course of the Scripture lesson, and a court of law having to decide whether he should have damages or not. Would not the pleadings in a court of law, in such a case, be more lengthy, more complicated and more unsatisfactory than those in the case of Fendall *v.* Williams?

1864. Would not an easy way of preventing that danger be to exempt the child from all religious teaching whatever?—If so construed that would remove this first objection of mine that the Conscience Clause, as it stands, is impracticable.

1865. Do you see any difficulty in that?—I see only this difficulty: that the consequence would be that the clergy would withdraw their schools from inspection all over the country.

1866. Do you think that would result from the withdrawal of one or two children from the religious

ious teaching?—No, but because all the parents ould have the power of so doing if they chose.

1867. But do you think that the clergy would e swayed by so very speculative a reason as iat?—It would introduce a new type of school. t would introduce the common school of Canada nd America into England.

1868. The Conscience Clause has already been nserted in a good many hundreds of deeds, has not?—I have not been in communication with ny school where it has been inserted, so that I ave no knowledge upon the subject. The onscience Clause, which I myself should gladly ccept, and which I believe almost four-fifths of ie clergy would accept, would be a Conscience lause to this effect: that any parent requiring in writing, might have his child exempted from ttendance at church, or at the Sunday school, or om the catechism lesson. That, I conceive, ould be practical; I mean that it would raise sues which a court of law could deal with.

1869. Do you really believe that four-fifths of ie clergy would accept of the clause with that odification?—I believe they would not in their resent temper, but if the present temper could e allayed, I think that this time next year they ould accept it.

1870. Such an arrangement would, at any rate, ccord with the practice of a great many of the ergy, would it not?—It would, at any rate, ccord with the practice of nine-tenths of them. would add to my former answer, that the chief eason why a clergyman values his school and is illing to devote so much of his time, and possily of his purse, to his school is, that it is an inrument for doing his ministerial work; that he nds it a very valuable instrument for fulfilling s ordination vows; and that if you embarrass m in his Scripture lessons, he would rather disngage himself from the connection with the ouncil Office altogether.

1871. But would not the embarrassment be unecessary, if the objecting child, who would be a ery rare exception, were withdrawn?—No, he ould not feel clear that that would relieve him om the embarrassment. The same parent who bjected to the doctrine conveyed in the Scripture sson might object to morning prayers, or to race before meat, or to prayers in the evening, even to the method of enforcing the discipline f the school. The religious element penetrates school at all points, and you cannot tear it out ithout lacerating your school altogether; and the ergy feel that so strongly, that I am sure that ney would not consent to the insertion of the ord "doctrine," which might be discovered in ie prayers, which might be discovered in the iscipline, which might be discovered by a vexaous parent in a hundred ways besides the pecial Scripture lesson.

1872. Sir *Stafford Northcote.*] From your experience as an inspector, does it appear to you nat the State has found in the clergy a valuable nstrument for spreading the system of national ducation all over the country, to the extent at ast to which it has been spread?—I believe nat two-thirds of the success of the system is ue to the clergy simply.

1873. If the system had not been taken up by ie clergy, do you think that it could have succeded to anything like the extent to which at resent it has prevailed throughout the country?—I do not think so.

1874. You have stated to the Committee that the motive which has induced the clergy to take it up has been the desire to see the school an instrument for the work of their parish; do you think that the clergy would feel that they were ill-used, if, after having for that object assisted the State in this work, they found that the State were now to throw them aside as an instrument for which they had no longer any use?—No; I do not think that the clergy could fairly complain.

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1875. You think that the clergy would not have a right to complain if the State were to say, "We have got our system established through your aid, and, now that it is fairly established, we may disregard the motives which have induced you to assist us so long"?—Though I say that the clergy have undoubtedly contributed, to a great extent, to the success of the system, yet I could not say that the State was under obligation of that kind to the clergy. The clergy have got their *quid pro quo;* they have been largely helped in doing their ministerial work on the one side, and the State, on the other side, has got a scheme floated which otherwise could hardly have been so well floated. I do not think there is any obligation remaining on either side.

1876. To go to another subject: you stated, just now, that the admission of schools under uncertificated masters to share in the annual grant would result in a complete smash of the training system. Will you be good enough to say in what manner you think that smash would take place? - In a very general falling off of the demand for the article which the training colleges manufacture.

1877. Why?—If you take away the requirement, for other general reasons, the certificated master would not be sufficiently valued by those who subscribed to the schools in rural districts to insure a continuance of the demand.

1878. Do you mean that any schools which now have certificated masters would be likely to part with them and take uncertificated men?—Yes, numbers; I know numbers of parishes where the clergyman is simply enabled to retain his certificated teacher by the force of the requirement; and where if the requirement were taken away the farmers would immediately clamour for a teacher of the old fashioned inferior sort.

1879. On what grounds would they do so?—Partly from their dislike of what they call advanced education, and of the labourers treading on the heels of their own boys, and so on; and partly from a misapprehension that the old fashioned school is cheaper; I say a misapprehension, because, as I said, in answer to a question just now, I regard it as a misapprehension, but still it is a very general one.

1880. But if it is a misapprehension, would not the managers very quickly perceive it when they came to make the change?—The managers might, but I doubt whether the subscribers would.

1881. Do you think that the subscribers generally have such an influence over the management as would enable them to induce a manager to part with the certificated master and take an uncertificated master?—Undoubtedly; the subscribers hold the purse strings. In my parish in Oxfordshire, where I was last year, the continuance of my school was dependent on eight or ten farmers, who gave me their guinea or two guineas a year. Those farmers complained, every time I asked them for the guinea or the two

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guineas, of the teacher being so highly paid, and keeping his servant, and in vain I told them that their labourers were better trained and educated, and that the police of the parish was improved, thanks to the good work of this man. Still they said, "He is over-educating them." My only reply was, "Well, I shall lose 20*l.* or 30*l.* a year if I dismiss him."

1882. Is that since the Revised Code came into operation?—Yes, that is since the Revised Code came into operation.

1883. You do not think that the effect of the requisitions of the Revised Code has been to mitigate that feeling generally?—I do not think it has.

1884. You stated that one of your difficulties would be that, if a school under an uncertificated master were admitted to examination, it would be difficult to write a report withholding a grant on account of the state of the school: do you find it easy to write such a report now, or do the inspectors find it easy to write such a report now as to certificated schools?—It is very rarely that we feel called upon to write a report of that kind. I have felt it my duty to write such a report, and have done it. The cases would be far more numerous if the requirement of the certificate was withdrawn.

1885. And you think there would be a pressure put upon the inspector by the managers and others to induce him to qualify such reports, which he would find it difficult to withstand?—Yes; and there would be remonstrances following his report to the Council Office, which it would be very difficult to deal with.

1886. Is there not a risk of the same thing happening with regard to the decision of the inspectors in passing the children in reading, writing, and arithmetic?—No; our report on the reading, writing, and arithmetic, is a report which all trust. The inspector is the officer appointed to test the reading, writing, and arithmetic—they have seen that he has examined the children, and has given time enough to it, and if he is not a judge of reading, writing, and arithmetic, he is not fit to be an inspector any longer. The country easily give him credit for that, but the country is very loath to give him credit for that sagacity which shall enable him to say, "This school is a place of wholesome training, and that other school is not so." That is called sentiment. And there are numbers of people down in the country who would say, "You have withheld money because the inspector has taken a sentimental view of my school, and I do not think that the public money ought to be withheld on such grounds." So that, I believe, the inspector might be absolutely convinced, and most justly convinced, that his report was a correct one, and yet that it would not be a report which you could produce as a voucher to the country at large for the withholding of public money.

1887. Then, in point of fact, neither in certificated nor in uncertificated schools, do you look to the reports of the inspectors as the chief guarantee of the character of a school; to what do you look?—The State has not, and (from the nature of the thing) cannot have, as good a guarantee of the moral character of a school as it has of the reading, writing, and arithmetic; there is no doubt about that; but the State values, I believe, very highly, such guarantee as it can obtain, and the requirement of a certificate is proved by experience to be a guarantee that you will have a larger number of schools which are good places of training than you would have if the requirement were withdrawn.

1888. But, according to the present system, the State relies almost entirely upon the guarantee which is afforded by the possession of the certificate, and yet, as I understand you, it is neither always the case that a school under a certificated master will be well managed, nor is it always the case that a school under an uncertificated master will be ill-managed?—No.

1889. Do you not think that it would be better for the State to consider whether there are not other guarantees besides that of the certificate to which it should look?—It has the guarantee of inspection. I do not think that that is the most valuable guarantee. I think the requirement of a certificate to be the most valuable, not in the case of a particular school, perhaps, but as regards the schools of the country generally. But I will repeat, if the Committee will allow me, what I said just now. The nation may take it for granted that, with the requirement of a certificate, say four out of five of those schools are good places of training. They may also take it for granted that without the requirement of a certificate not more than, say two out of five would be good places of training. Thus the State has a security that it has a larger proportion of well-ordered schools under the one system than it would have under the other. When you come to a particular school, and ask whether that particular school is a place of good training, or not, it is not enough for the inspector to say that 80 per cent. of certificated teachers schools are so, and therefore the chances are that this is one of them. The State wants some further security that this particular school is one of the 80 per cent., and not one of the remaining 20 per cent. Thus the State requires both securities: the security of the inspector's impression that a given particular school is a good place of training; and, secondly, the security afforded by the certificate requirement, that the schools of which the inspector can so report will be presumably the large majority. I will put it yet more shortly: in the certificate rule the State has a security (so experience proves) that of a 100 schools, the majority will be good places of training; in the inspector's report it has security that school A or B is one of that majority.

1890. Could you not conceive another system of guarantees which might be very valuable, namely, a system of special inspections, conducted on a less formal plan, and of a more searching character than the present inspections, as a preliminary to the admission of a school to a share in the annual grant?—I think that I understand the question to be whether the present system of inspection might not be so supplemented as to replace the guarantee of the certificate.

1891. To replace or to strengthen it, as the case might be?—It is a very large question. I think it possibly might be done, but in doing it you might break down some very wholesome guarantees of another kind. I doubt whether the nation would be willing that public money should go, excepting with the *exsolvatur* of a public officer.

1892. I am contemplating the *exsolvatur* of a public officer. Perhaps I had better explain what my idea is. What should you say to some such proposal as this: that there should be (it might be at the Council Office) a certain number of

special inspectors, whose duty should not be visit particular districts, but to go to such aces as they might be ordered to visit for the press purpose of admitting, or rejecting, schools hich were desirous to come into the system of nual grants, but not having certificated mas-rs; and suppose that there were also a system diocesan inspection, and that the diocesan in-ectors were to present to the Council Office hools which they thought were fit to become rticipators in the annual grant, and request at a special inspector might go down, once or ore as the case might be, to pass that school, d that when once passed, it should stand on e same footing as a school under a certificated aster now stands; do you think that such a stem as that might work?—I think that it ight work, and that it might work very well wards this particular end, but it would be a far ore expensive and a far more cumbersome system an the certificate system.

1893. Do you mean more expensive in the ay of letting in a larger number of schools, or other ways?—In other ways. It would be ore expensive in the employment of this special aff of inspectors, whose reports would be only good r one year, or two years, or three years, be-use the teacher whom they found on their sit might be gone after two years, and then eir guarantee and their pass of that particular hool would be destroyed. With every change of achers you would have to send down this oral inspector, as you may call him, again.

1894. Unless the teacher was a certificated acher?—Unless the teacher was a certificated acher.

1895. Have you found that schools which have en brought by degrees to enter into the Go-ernment system and to take certificated teachers re generally disposed to go back or to go for-ard in the Government system?—To go for-ard, undoubtedly. There are cases of relapse om the Government standard, but I have not et with more than two or three in my expe-ence.

1896. You have stated that you have no ques-on that trained masters are superior to untrained asters as a general rule?—I have no hesitation hatever in saying that in any given number you ave a larger number of good masters among ose who are certificated than among those who e not certificated.

1897. Supposing that schools had been brought ithin the influence of the Government system such a process as I have supposed, do you not ink it probable that whenever there were anges, most of them would accept the new stem of taking trained masters, of whose ad-ntages they would become conscious?—Yes.

1898. So that it would probably not be neces-ry to be continually sending those special in-ectors; after a school had once fairly got into the stem, and the managers had begun to under-and the system, is it not probable that the work the special inspectors might diminish?—If this rsing state, as I will call it, be limited to (say) ur years, I think that it might work very well it were limited to country schools with less an 50 children.

1899. Would not you think it desirable, for e purpose of accelerating the adoption of the overnment system, that something should be ne beyond the mere trusting to the gradual rogress of the present plan?—Yes; but not to the extent which some would have us suppose. There is a great deal of impatience in this matter of popular education; the advance has been very steady and well sustained during the last 15 years; and gradual changes, even from bad education to good education, are better than precipitate changes. I am not myself inclined to wish that the advance should be more rapid than it has been; I should be very sorry if it came to a standstill, but I think that there is a great deal of impatience in the matter.

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1900. Can you assign any grounds for the prejudice which you say exists against the employment of trained masters, besides that which you mentioned of the jealousy of the farmers as to the position of the master?—Yes. In the minds of several of the school managers, there is a prejudice against them as involving the managers in a great deal of troublesome correspondence; and it has often occurred to me, that on that account, what I called just now, a nursing stage in the course of aid might be very useful, in order gradually to accustom rural managers to the system. I have thought sometimes that it might be well if an application for aid from schools with less than 50 children in rural places were made, not to the Council Office, but to the Diocesan Training School in the first instance; and then I would have the Diocesan Training School allowed to send down a probationer to take charge of this small rural school, and to provide for the examination, according to the rules of the Revised Code, of that small rural school, for four years, and to make grants, which should be reimbursed to the training school from the Council Office.

1901. *Chairman.*] Will you be good enough to explain to the Committee what you mean, when you contemplate a grant from the training school; I am not aware of any system under which there is any power on the part of the training school to make grants?—The grant should be, in fact, from the Government, but might be advanced by the training school; the training school to be reimbursed at the next inspection of the training school.

1902. Then, in fact, you are contemplating, on the part of the training school, the exercise of a power which they have not hitherto exercised?—Clearly; it would require a new Minute.

1903. But would you not consider it better that any such power of making grants under those exceptional circumstances should be deputed to the Diocesan Society, rather than to Diocesan Training School?—No; for this reason: the Government is already *en rapport* with the one, and not with the other. The Government has the power of auditing the accounts of the Training College at any moment, but they have not that power with regard to the accounts of the Diocesan Society.

1904. *Sir Stafford Northcote.*] To return to the question which I put to you, as to what you considered to be the grounds of prejudice against trained masters; do you consider that the system of training young men together impresses upon those young men a sense of the dignity of their calling and a certain professional feeling, which gives them something of the character of a caste, or perhaps I should rather say of a profession?—Yes, I think it does give them more professional feeling than they would otherwise have.

1905. Then is not the effect of encouraging a professional feeling of that kind, whatever advan-

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tages it may have as respects the best of the class, sometimes to produce (I do not want to use any offensive word) what is commonly called a class feeling, and perhaps a feeling of self-sufficiency among the less favourable specimens of the body?—It may do so; but for one case where it really has done so I have heard of a dozen where it has been supposed to do so but really has not.

1906. But if it is necessary in a parish which is confessedly behindhand in the whole question of education, that where they establish a school, they shall take a young man who belongs to this profession, and being a poor parish they are unable to command the services of one of the best of the class, is there not a danger that a prejudice may be excited in the parish by the introduction of a young man who holds himself above what is considered to be his proper position in life?—There is a risk of it; but there is a much less risk of getting a man with too professional a feeling from the training college, than there is, under the old system, of getting a man of excessive individual conceit; I have no hesitation whatever in saying that the untrained and uncertificated men are more conceited by far, as a class, than the trained and certificated men. I have met with a great number of conceited masters in my time, but the larger proportion of them have been men of 50 or 60 years of age of the old-fashioned sort; those are the conceited fellows.

1907. Do you not think that among the farmers, and even, in some cases, amongst the country clergy, there is a certain jealousy of the young men who come and wish to hold themselves up in a position rather above their social rank, whether it be well founded or ill founded?—Whenever you find a foolish fellow of that kind, there is a great dislike to him.

1908. Is it not rather like putting new wine into old bottles to introduce a young trained master into a parish which is really 20 years behind the rest of the country in educational acquirements?—If I was looking out for a teacher for a parish such as the Right Honourable Baronet supposes, I should make that my very first request to the principal of the training college: "Now do give me a modest fellow;" and I should be very careful indeed to get a modest man, who would not discredit the new system by any priggishness.

1909. Would you not, in many cases, be better able to lead a parish up to an improved system of education by working, so far as you can, with the tools which it has chosen for itself, if they can be in any way made efficient, than by compelling it to take new tools altogether?—Undoubtedly I agree with the Right Honourable Baronet on that point, that I would rather make use of the man already there, if he could be made efficient, than import a new teacher from a training college.

1910. Mr. *Buxton.*] With regard to the Conscience Clause, I understand that you yourself hold the principle that the parent of a child ought to have the power to decide what religious teaching the child should have, rather than any third party; is that your opinion?—Most undoubtedly; it is the divine right of the parent.

1911. Would you carry out that principle by enabling the Dissenting parent to withdraw his child from the teaching of the Catechism, and from the Sunday-school, and from attendance on the parish church, at his discretion, in those particular cases where the Conscience Clause appears?—In those particular cases where it applies I would do so; but I would explain, if the Committee will allow me, that I do not mean that the principle to which I assented just now necessarily carries that as its conclusion, because the principle of the Conscience Clause is the product of two factors: one being that the parent, as the honourable Member stated just now, and as I assented, has a right to govern the religious teaching of his child; and the other factor, which is not less important, being that he has a right to have his child admitted into this particular school. From those two factors results the principle of the Conscience Clause. Now that second factor is not yet conceded; it has never been conceded in England that any parent can claim, as of right, admission for his child into the parish school.

1912. But in those particular cases where the State helps a school, and there is not room for two schools, you would concede to the Dissenting parent so much as that?—As of grace, certainly.

1913. But do you think that it would be carrying it to an extravagant length to enable the parent to refuse leave to the clergyman to teach his child doctrine in the Bible lessons, and so forth?—I did not use the word "extravagant." It would be an impracticable length, in the first place, and a most undesirable length in the second place, as embarrassing the clergyman in that particular part of the school which he values most highly.

1914. Do you think that it would be a reasonable compromise that the parent should have the power of refusing leave to the clergyman to take the child to church and teach him the Catechism, without going further?—Yes, I do.

1915. You think decidedly that, if we did go further, the result would be to exclude a large number of schools from Government aid?—Yes.

1916. And that would be a very serious evil to the children in those schools, would it not?—Yes.

1917. In Ireland, it is the fact, is it not, that the greater part of the Protestant clergy have refrained from receiving Government assistance upon a very analogous ground?—I am not able to say, but that is my impression; and the impression of numbers, I believe.

1918. You think that it would not cause any pressure upon the consciences of the clergy generally, to allow the child of a Dissenter to absent itself from the teaching of the Catechism and from the services, and that most of the clergy, with a few exceptions, would be willing to make such an exemption, if it were desired?—In Staffordshire and Cheshire, 19 out of 20 of the clergy do now act upon that plan; and I apprehend that if the word "doctrine" were struck out, they would not refuse to be obliged by their trust-deeds to act upon that plan.

1919. But you think that it would put a real pressure upon their consciences to be obliged to deprive any of the children of their schools of the lessons in the Bible, and other general religious teaching of that kind, and that they would feel that to be contrary to their Ordination vows?—It would be embarrassing to them; it would make their school a school of another type, and they would never accept it.

1920. With

1920. With regard to the certificate, you stated very strongly that the certificate does carry great advantages with it, and consequently that there would be great evils in some directions in not making it a requisite; but on the other hand, is it not the fact, that a very large number of schools at present, owing to their teachers not having a certificate, are deprived of the Government aid, and are deprived of Government inspection, and that the effect of that deprivation is that the children in those schools have a much lower education than they otherwise would have?—There would be a very small proportion indeed in those three counties which I know best, namely, Cheshire, Staffordshire, and Shropshire. Out of some 700 Church schools, I do not suppose that more than 20 or 30 were hindered from receiving public aid by the requirement of the certificate. I am speaking quite off-hand now, but that is my impression.

1921. Have you any reason to think that the same proportion holds more generally in the country?—That I can hardly say.

1922. Do you not think that in cases where the teacher had no certificate, supposing a proportion of aid was given, say one-third, or one-half as much as would be given, provided the teacher were certificated, that would be a great stimulus to education in the school, while at the same time there would be still a strong inducement to the managers to get a certificated teacher if they could?—No; I should deprecate any relaxation of the rule of that kind. If any advantage was gained by it to the cause of education it would be more than counterbalanced by the disadvantages on the other side.

1923. Do you think that the system of Government aid is making steady way amongst the schools in the country?—Yes, undoubtedly.

1924. And is it your opinion that if we wait for a few years probably it would cover almost the whole extent of Church schools at any rate?—I think so. I think that to enable it to penetrate the small rural parishes some nursing scheme, such as that which I suggested just now, may be necessary, and chiefly for this reason, that correspondence with a public office is so novel a matter to the clergy and proprietors of these outlying country parishes, that they are more repelled by the formidableness of the correspondence than by any other reason.

1925. And as younger men supersede the old ones, so, probably, they will be more inclined to enter into it?—Yes, I think so.

1926. Viscount *Cranborne.*] Do you think that that disinclination may in some degree arise from the nature of the correspondents as well as from the nature of the correspondence?—Yes, I think so. I think the correspondence might be less abrupt and rugged than it is.

1927. And do you think that, perhaps, it might be less complicated?—I doubt whether the ordinary forms could be less complicated. To the central office there is great economy of labour, as well as to the public security of fairness, in using the same set of forms for all cases.

1928. Do you not think the system is carried to an extent which is embarrassing to minds which are accustomed to a plain, practical, and unscientific mode of conducting their affairs?—Yes; I have thought sometimes that there was a little over-direction of the schools, from the Office descending into too small details, and that the clergy have rather shrunk from making applications in consequence.

1929. Does an inspector think it to be his duty to report upon such subjects, or would he consider himself to be, and be considered to be, rather travelling beyond his province if he did so?—It depends upon his instructions.

1930. Speaking of the instructions to which you were subject, would that have been so?—I consider I was bound to fill up all parts of the printed form which was furnished from the Office.

1931. But would you consider yourself authorised to represent to the Office that their forms were needlessly troublesome?—I have frequently done so in my correspondence with the officers of the department.

1932. But have you done so in any public report?—No, I think not.

1933. Do you not think that the great centralisation of our system of State aid to education may have the effect of reducing its administration to a form more in conformity with departmental traditions than with rural habits of thought and action?—Yes, that is an evil, but the evil of a decentralised system would, I think, be greater.

1934. To come to the question of the certificate, what is your ground for saying that a rural school would not save money by renouncing the certificate and State aid?—Practical experience. I have audited the accounts of a great number of schools, and have found, in so many cases, that they did not incur greater local expense by the engagement of a certificated teacher, that I have come to the belief that they need never do so.

1935. Have you any average figures of the respective salaries of certificated and non-certificated masters to bear out such a calculation as that?—The figures are furnished in the annual Blue Book; an average is there calculated of the incomes of the certificated and the non-certificated teachers, so far as the latter come under inspection. If I remember rightly, the emoluments from all sources are about 90 *l.*, I think, for a certificated master, or a little under that amount, and about 60 *l.*, or a little over, to an uncertificated master (I am speaking of masters and not of mistresses), the difference between the two being made up by the grant, in all probability, or being, at all events, more than made up by the grant, and the increased payments which the certificated master almost invariably brings. I can illustrate that, though I have given the Committee but lame general figures, from one or two particular cases, if they would desire it. There is one instance in Shropshire which occurs to me; at Diddlebury I found a rural parish which was only able to raise 20 *l.* or 22 *l.* a year in subscriptions, with a very inefficient teacher, who made by his place about 40 *l.* a year. I put before both the landed proprietor and the clergyman the desirableness of engaging a better teacher, a trained teacher, and they pleaded inability on account of poverty. I tried to persuade them that the better teacher would be the cheaper article of the two, and I carried my point. Five years afterwards I asked for their balance-sheet, and I compared it with the balance-sheet which had been originally shown me. I found that the new teacher made 90 *l.* from his place, whereas the old teacher had only made 40 *l.* from his place, and yet the local subscriptions were 22 *l.* or 23 *l.* in both balance-sheets; they had not been increased by a single sovereign, and indeed, if I remember rightly, they had been decreased by a few shillings. The sources from which the income of the latter balance-

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balance-sheet was derived were the school-pence, which had increased enormously, from about 15 *l.* or 16 *l.* under the old teacher, to more than 50 *l.* under the new teacher, and there was also the Government grant, which was altogether to the good.

1936. What was the actual increase per child in the pence paid in that case?—They had paid a penny a week as a rule, and they were raised to two-pence a week; but the chief increase in the school pence was owing to the larger attendance and to a large, influx of farmers' children, paying 5 *s.* or 6 *s.* a quarter, but that was simply due to the engagement of a good teacher.

1937. Then you are scarcely prepared to adhere, without explanation, to the statement that the Government aid alone makes the entire difference between the expense of a certificated and an uncertificated master?—I ought to have said that the increase is in two items, the Government grant and the school pence.

1938. That, perhaps, explains what seemed difficult when you stated that the local subscribers were unable for themselves to find out that the two sorts of masters were equally cheap or equally expensive?—Very likely.

1939. I presume that the real state of the case is, that the local subscribers do not anticipate that influx of children's pence which your experience enables you to say will alway occur?—Probably not.

1940. Have you generally found them incapable of anticipating the equality in economy between the two sorts of masters?—I have generally found the subscribers in rural parishes unprepared to allow that the good teacher was the cheaper one. With the clergy and managers I have had less difficulty. When I have put the matter before them, as I have been putting it before the Committee, I have been able to persuade them much more easily.

1941. Have you ever found a case in which a certificated master did not raise the amount of school pence?—I am not aware that I have.

1942. You stated, did you not, that the subscribers, that is the farmers, are generally incapable of appreciating, either the equal economy or the superior value of the certificated masters?—Yes.

1943. But yet in their capacity, not of subscribers but of fathers, they are capable of appreciating the superiority which it confers upon the school; how do you account for that difference?—Perhaps I should have been more correct if I had said, that the objection to the certificated master was *à priori* on their parts, but that after they have had proof of the superiority of the new teachers they came to appreciate them.

1944. Your view is that a certificated master is an unknown new-fangled thing, which until they have tried they do not like?—Very generally so.

1945. But have you not found that this preference for their uncertificated masters exists in classes of superior intelligence to those of the farmers in the remote country districts of which you speak?—In particular cases I have found it so. Where a parish has been very unlucky, and happened to have one of the inferior men whom the training colleges must occasionally send out, that parish for years would not get over the prejudice so created against the training system.

1946. You stated, did you not, in answer to a question put to you by the Right Honourable Baronet, the Member for Stamford, that the uppishness or self-sufficiency of the certificated master was enormously exaggerated?—Enormously. I am sure of it.

1947. But do you think that that exaggeration has arisen from any predisposition to discover such qualities, or do you not think that it must have come originally out of some basis of fact?—It came, I apprehend, as is usually the case whenever a vested interest is compromised by the introduction of a new interest, it came from the strong party feeling of the friends of the old teachers, who have taken care to publish everything that was to the discredit of the new race of teachers.

1948. You mentioned, as one argument which was raised against the new race of teachers, that they over-rated the ability of the children committed to them; do you imagine that that was a totally baseless charge?—Not entirely so; no charge that is in common vogue is entirely devoid of foundation, but there again there has been great exaggeration; they have made the most of some one or two cases that have been heard of in a parish where a child has been put previously into geography before he can read well, or something of that kind.

1949. Have you not heard of cases where a child has been educated so far above the part which he will have to perform that he afterwards does his work with reluctance, and not only that, but very often abandons it and falls into evil courses in consequence?—I have often found that in girls' schools, and there I do not think that the complaint has been so much exaggerated, I have found often in those schools that the daughters of country people, whose proper destination was domestic service, have become so fond of fancy needlework, and so forth, that they have been unwilling to be anything but ladies' maids or milliners; but that has been almost entirely in the old-fashioned sort of school. The certificated teacher generally, as the very first thing, has forbidden fancy needlework; anyone who knows anything of country schools is aware that in the new sort of school we never see crochet, or fancy needlework, or worsted work, or anything of that kind; that is almost confined to the old-fashioned schools; and in the old-fashioned schools not only have they been found doing crochet and fancy needlework of various kinds, but in some cases they had a pianoforte in the corner of the room, and the girls were learning a little of "the instrument." Many of the old-fashioned teachers used to draw pupils from great distances at high prices, by offering to teach a little of the pianoforte, but all that is rapidly becoming a tale of other days.

1950. Do you think that in regard to female education the tendency of the existing system is rather to bring it to the level of the work which the girls will have to perform than to raise it above that level?—Certainly. I have published some facts in one of my reports, which were largely quoted in the Royal Commissioners' Report, showing how very much the improvement of our girls' schools has benefited the supply of domestic servants in this country; and improvement is still going on, I believe.

1951. You spoke of the effect of the certificate system as rather testing the general calibre of a man than his actual power of teaching; and in another part of your evidence you spoke of the certificate system securing a larger proportion of morally

morally conducted schools; should you say that the certificate, with training, is a test mainly of the teaching power of the master, or of his culture and general calibre?—Of his culture and general calibre mostly. But the chances are undoubtedly greater, in the case of the certificated teacher, that he is a good teacher.

1952. But that is not the main point of which the certificate assures you?—That is not the main point; the chief use of the certificate is as showing that our teachers as a class, possess a certain mental calibre and a certain earnestness of purpose.

1953. As the result of your experience, should you say that the good conduct of a school was in direct proportion to the intellectual power of the teacher?—I think that it would be a very rash thing to say so.

1954. Should you say that that was a general rule, though subject to exceptions?—No, I do not think that I could put it into that formula; I should say that if you take the two extremes of your scale, you will find the best schools under the most intellectual men, and the worst schools under the least intellectual men, but I would hardly commit myself by saying that the one varies mathematically in a direct ratio with the other; I think that it would be rash to say that.

1955. There is such a thing as knack in teaching, is there not, which is, to a great extent, independent of what you would call general intellectual power?—Undoubtedly.

1956. Is there not, also, such a thing as the personal influence of mind over mind, which does not necessarily go with intellectual power?—That is true.

1957. On those two grounds, may it not, therefore, follow that the certificate, so far as it represents a test for calibre and general culture, is only an inadequate test of probable capacity for the conduct of a school?—It is inadequate, and yet, at the same time, it is as adequate a test as we could obtain of those other qualifications to which the Noble Lord alludes, namely, that knack of teaching and personal influence; those are qualifications which we cannot ensure, or attest, or label. The other qualifications with which they are usually coincident we can secure; and, therefore, I cling to that test.

1958. Assuming for a moment that you could get some authority which you could trust, do you not think that if you could get from that authority a certificate that a man had, in a material degree, this power of teaching, it would be worth the while of the State to aid him, even though he were not intellectually capable of passing an examination?—Yes, I do.

1959. Then the difficulty would naturally be as to where you could get an authority which you could trust, not to do that which is commonly called jobbing?—If I could get a new certificate which should cover those other qualifications for good teaching and good training, of a kind which the public would recognise, I would gladly substitute this new kind of certificate for our present kind of certificate.

1960. Do you think that the present diocesan machinery of inspection might, to some extent, be made serviceable for such a purpose?—I have thought that over, and I do not see my way to it at all.

1961. Do you think that the opportunities of observation possessed by the diocesan inspectors are insufficient?—The diocesan inspectors in the diocese of Lichfield were parochial clergymen, giving about three or four weeks in the year to their work of inspection, and therefore they were far from acquiring that kind of tact and sagacity which an inspector, who is at it all the year round, obtains; I am speaking now, not merely on my own authority, but on the authority of many of those diocesan inspectors themselves, when I say that their reports would not be sufficiently trustworthy to form a basis for the giving, or the withholding, of public money.

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1962. Outside, then, of the present system of inspection, you would see no authority which would meet the description which we have just given of the authority which would be requisite?—I do not see any.

1963. In fact, the difficulty of trusting to local testimony for any such exemption as that which is pleaded for, is the difficulty which, in your mind, is insuperable?—It is one of the difficulties which to my mind is insuperable.

1964. Mr. *Adderley.*] Do you think that the moral influence which you say that the certificated masters specially have, is derived from the process through which they have passed in training?—Chiefly so; but not entirely.

1965. What part of the process of training in colleges should you say chiefly gives this moral influence to the teachers?—Living in a very well ordered society, and in daily contact with superior minds.

1966. Should you not also say that the practising schools in which, under the best superintendence, they have been obliged to exercise the art of teaching, also give a discipline to their minds, and a moral influence to them?—From my experience of the practising schools, I should say, that the training there acquired is inferior to the training which they would acquire as pupil-teachers under a very good master in a national school. The practising school is far from being the most successful part of our training college system.

1967. But in the training college system the students do not only get this moral influence and discipline of which you speak, but they acquire method and the art of teaching also, do they not?—Yes.

1968. When you speak of the art of teaching which is acquired in a training college, would you not distinguish it from what has been just called the knack of teaching?—Yes, clearly; it is more from the study of manuals and methods that they acquire the art of teaching; the knack must come afterwards in the course of practice.

1969. When you stated that the relaxation of the condition of having a certificated master would smash the system, you took the training college as the main part of the system of national education, did you not?—I said that it would smash the training system.

1970. Do you not consider that the system of training masters is the principle part of the system of national education in this country?—It is a most valuable part of it, but I would not say that it is the principal part. I think that the inspection has been the most valuable part of all that has been done by the Government, and that the pecuniary aid would come next, and the fostering of the training colleges would be about in the third place.

1971. But was not the training college the

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first object of the national system, in point of time; were not the earliest grants given for training masters?—I think that Archdeacon Allen went down and inspected a school in Derbyshire, and that a grant was made on his report in January 1840, and that that was the first public money which was so spent.

1972. Do you consider that the fact of having trained a superior class of masters to those which we used to have, has been the main result of all that has been spent upon national education in the last 30 years?—Yes, in those three several ways which I have mentioned; by inspection, by pecuniary aid, and by the training system, the race of teachers has been raised very much indeed.

1973. Do you think that the training colleges generally throughout this country would survive the relaxation of the condition of certificated masters?—I do not think that they would. I think that three out of four of them would be closed.

1974. Do you think that managers would take the shortest road to arrive at the Treasury Grant?—Just so.

1975. Do you conceive that the appreciation of education is not yet sufficiently high in the country to induce managers generally to seek to obtain better masters than would just secure the grant?—I think so.

1976. Did you not speak of a hatred of education as being sometimes the ground of objection to establishing good schools?—I spoke of jealousy as producing that effect.

1977. Do you think that this prejudice against education, particularly in farming districts, is diminishing with the introduction of skilled farming?—I very much doubt whether it is.

1978. Have you seen any places where there has been a great increase of skill in farming which has had an influence upon the demand for education?—Yes, I have, on Lord Hatherton's estate, in Staffordshire. Whether that would be a case in point, I am not quite sure, because there was an enlightened proprietor at the head of the skilled farming. But another case occurs to me, on further thought, in Cheshire, where a tenant farmer said to me, "It would pay me well to subscribe 15*l.* a-year if I could thereby have a good school in this parish." I asked him why; and he replied that the existing race of labourers could not work his machines, that the dairymaids could not use a thermometer, and that the men could not manage the steam engine.

1979. Do you not anticipate that the introduction of greater skill in the processes of husbandry must accelerate the progress of education and increase the demand for it?—I think that it would.

1980. Just as in towns there is a greater demand for education than in the country for the same reason?—Yes. When I said, a short time since, that I had not as yet seen an increased demand for education in consequence of the requirement of skilled labour, I meant that there had not been time for it to act upon education, but I apprehend that it will do so, and that it has done so in a few cases.

1981. May we not conclude that there is less necessity to relax the conditions on which the grants are given if we see the demand rising to the present supply?—Yes.

1982. You mentioned a parish in which the farmers, by guinea subscriptions, supported the school; was there any great landlord in that parish?—There was an absentee landlord.

1983. Did he contribute to the school?—He contributed 10*l.* a-year.

1984. I understood from different answers which you have given, that in some cases there would be an objection to take certificated masters for fear of the cost; and also, that certificated masters in other cases are kept now where they would not be kept, but for the fear of losing the grant, that is, for fear of loss; so that it seems that fear of loss in some cases keeps people from taking certificated masters, and that in other cases it keeps them from parting with them?—Yes. There is a little play upon the word "loss" there. In the one case it is a loss to their own pockets, and in the other case it is the loss to the school treasurer. Where a farmer says, "Do not engage a certificated teacher for fear of your being called upon for higher subscriptions," he is thinking of the loss to his own pocket. Where I have been able to say to them, "Do not dismiss this certificated teacher, because if you do you will lose 30*l.* in hard cash from the Government," that has been a loss to the school exchequer which he has been unwilling to forego, though his subscription might remain the same.

1985. Are the Committee to understand that, in your opinion, the first fear of loss by taking a certificated master was a simple mistake?—Yes, it was a simple mistake, of which I have not been able to persuade the farmers generally, but of which I have been able to persuade the managers.

1986. The taking of a certificated master not only brings a grant to the school, but generally brings a higher class of pupils also, who, by paying larger fees, increase the income of the school; is not that so?—Yes, and they increase the attendance also.

1987. That bringing of a higher class of students, who pay a higher fee, was not an accident in the case which you cited, but it would generally be the result of taking a better master?—Clearly.

1988. Is not one ground upon which the taking of a certificated master may be recommended, that of a probable increase of income to the school?—Clearly.

1989. As to the scheme which was suggested to you of special inspectors, by whose report certain schools not coming up to the conditions, might receive grants; should you not feel sure that a process of special exception would be likely to break down the rule?—I think so.

1990. From your experience in connection with the Privy Council Office, has not every exception that has ever been made to a rule become itself the rule in the end?—There has been a tendency, undoubtedly, in that direction.

1991. You proposed a nursing period; should you feel confident that that nursing period would give strength, or should you not feel afraid that it might give a permanent dependence, so that when the period came for such schools to be thrown on their own resources, you would find them unwilling to undertake the task?—I did not mean that they should get larger grants than they would ultimately obtain from the Privy Council Office, nor did I mean that it should be a stage in which they should receive bounties which would enervate their pecuniary resources; but I mean that their correspondence should be, for two or three years, conducted with a reverend gentleman in the

he cathedral town who knew them locally, and who would write to them, beginning "My dear ir," and without all the forms which are necesary in communicating with the central office; nd that in that way they would be initiated nto the system gradually.

1992. You do not propose that during that ursing period they should receive any aid in the vay of money?—Yes; I propose that they should eceive precisely what they would get if they vere in correspondence with the Council Office, nly that they should get it through the Training ollege.

1993. With regard to the Conscience Clause, o you not think that a distinct Minute upon the ubject, limiting the requisition of a Conscience Clause to those special cases in which it was ecessary, would be a good plan?—If by the exression "special cases" I am to understand the Right Honourable Member to mean those rural laces which cannot support two schools, I should ink that, if it is not generally understood in ne country, it would be very desirable to have it ublished authoritatively; but is it not generally nderstood in the country that it is so limited?

1994. Mr. *Bruce.*] If you attempted so to limit , it would be necessary also to lay down a strict ule as to the proportion of existing dissent, hich would justify the imposition of the Conience Clause?—Yes; which has never been one; it rests with the Vice President, I think, iefly now.

1995. Would it be possible, if any attempt ere made to define it in a Minute, to leave the se in circumstances altogether as favourable to e Church as at present?—I was struck with that mark of Lord Granville's, when he asked why arliamentary action had not been taken on this atter of the Conscience Clause; he said, if I nderstood his evidence rightly, that he conidered it desirable that the Department should el its way and keep the Conscience Clause on e anvil for some time before it was fixed by inute or by Act of Parliament.

1996. I meant that if any rule were specially id down, the probability is that the Conscience lause, if not altogether dispensed with, would insisted upon in a case in which any Dissenters natever existed, and not merely when they re a certain not inconsiderable proportion to e whole of the population?—That might or ight not be necessary. I do not quite see why at should be defined in the Minute to which e Right Honourable Member for North Staffordire referred.

1997. Do you not think that it will be necesry not only to define cases in which the popula n was only sufficient to support one school, t also to define the proportions of dissent aich would justify the imposition of the Conence Clause?—I think that the country would ther have it defined by a Minute than left to e discretion of an administrator.

1998. Do you think that that would be the se even if the terms were made stricter than ey are at present?—I think that the country uld prefer to have defined both the maximum population and the proportion of dissent which uld justify a Conscience Clause.

1999. Do you conceive that Parliament would rmit any Minute to be passed which did proe for the insertion of a Conscience Clause ere any dissent whatever was proved to exist? That is a question upon which my evidence is 0.29.

hardly worth much, I think; I am not competent to say what Parliament would be likely to accept or not to accept.

2000. Viscount *Cranborne.*] Do you think that the clergy are getting to like the Conscience Clause better, the more they know of it?—No, I do not think so. Unhappily only one Conscience Clause has been before the country, and that has this objectionable word "doctrine" in it. I lay great stress upon that. I believe that more than one-half the panic (for it has been a panic), and opposition in Convocation, and elsewhere, has been due to the insertion of that unhappy word "doctrine" as well as "formularies."

2001. Mr. *Bruce.*] And also to a very general misapprehension of the effect of the Conscience Clause in the form in which it now exists?—Clearly. The wildest mis-statements have been circulated diligently all over the country, about the nature of the Conscience Clause.

2002. Do you mean such as those contained in the letter of Archdeacon Allen?—Yes.

2003. You have paid especial attention to the moral effect of good schools upon the population, have you not?—I have.

2004. Have you found it to be very considerable?—Yes.

2005. Have you traced the subsequent career of children educated in good schools?—Yes, I have, as carefully as I could; and from time to time, in my reports, I have given some facts about it.

2006. Have you ever contrasted those results with the results produced in parishes which have not good schools?—Yes; and still more carefully I have contrasted the results of the operation of a good school in a parish, as described to me by magistrates, and policemen, and clergymen, after eight or ten years, with the state of that parish before the school was established.

2007. Would you state, broadly and generally, what the results of your observations have been?—I should say, without any hesitation, that what I have gathered from magistrates, officers of police, and the clergy, has left a conviction on my mind that our schools, during the last 15 years, have done a great deal to raise the moral standard of the people.

2008. May the Committee presume that that is one of the reasons why you would be sorry to see the character of schools lowered or endangered?—Certainly; it is the result which I value far beyond any other result.

2009. May I ask whether you have observed that the inspection of unassisted schools has had a tendency to lead to applications for annual grants?—Undoubtedly it has.

2010. And, of late years, has the pressure upon you prevented you from devoting so much of your time as you formerly devoted to the inspection of unassisted schools?—Yes.

2011. So that the increase of the number of inspectors would have an indirect, and, at the same time, a considerable effect, in bringing a number of schools which are not now receiving State aid within its scope?—Yes. When I first began, in 1849, 17 years ago, to inspect schools, I felt that I was much more of a propagandist, and much more an apostle of education, than I was latterly. Latterly, I became more of an officer and an administrator.

2012. If you had had more time to give to the work of propagandism, do you think that the

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work would have been a fruitful one?—I think so.

2013. Have you considered whether the present amount of building grants is sufficiently large?—I have heard this said frequently, that the grant only covered the additional expense which the Council Office required; and I know that many cases have been withdrawn, from a notion that if they dispensed with the grant they could dispense with something in the building, and so rather save money by declining, than gain money by accepting a grant.

2014. The proportion of the present grant to the whole expenditure is about one-fifth, is it not?—It is about one-fifth; about 1 *l.* a head. If you were building for 100 children, you get about 100 *l.*, and the total expense for a school built as the Office requires it to be built is about 5 *l.* a head; but they have often calculated that, if left to themselves, they could build at, perhaps, the rate of 3 *l.* 10 *s.* a head; and therefore they gain by dispensing with the grant. That is an undesirable result; it might have been open to question whether it would not have been well to raise the grant a little, so as to preclude such a decision on their part.

2015. Of late years, should you not say that the interference of the Department has been rather to limit and cut down than to suggest expenditure?—Yes, much more so than it was in old days; but the chief increase of expenditure required by the Council Office is in the very large area of play-ground; where the ground has to be purchased, that entails a very heavy expense.

2016. You spoke of the progress which has been made by the Government system. If you have had an opportunity of consulting the estimates which have been published for the present year, you will have seen that the increase of children present on the day of inspection last year over those who were present on the day of inspection in the preceding year, was 112,000; that the increase of schools brought under aid was between 500 and 600; and that the increase of the departments of schools was nearly 1,100. Should you consider that a sufficiently healthy progress, considering the number of years during which the system has been at work?—I should, undoubtedly.

2017. *Chairman.*] Your last position, as inspector, embraced the three counties of Chester, Shropshire, and Stafford, did it not?—For nearly 14 years that was so. For the last year of my work I was in Kent.

2018. In those three counties over which you so long exercised your duties as inspector, of course there was a large area of rural district?—There was.

2019. Can you state to the Committee what was the proportion in the rural districts in those three counties of assisted to unassisted schools?—No, I am not prepared to do so.

2020. Can you, from your general knowledge of the district, state what you consider would be a fair approximation to the proportion?—This is not exactly an answer to the question; but, roughly, I can state that, in the rural county of Shropshire, one in three of the schools was receiving an annual grant; whereas in Cheshire and Staffordshire, where more than half the population lived in towns, one in three only was without the annual grant. I used to consider Shropshire as the most rural part of my district. I calculated that, speaking roundly; whereas in Shropshire two-thirds were without aid, in Cheshire and Staffordshire only one-third was without aid.

2021. Are you still speaking of the rural portions of those two counties?—No, I am not separating them into rural and town portions; but it so happened that Shropshire was so characteristically a rural county, that it does partly answer the question.

2022. Are the Committee to understand your answer to apply to the total number of schools in the three counties, irrespective of towns or rural district?—Yes.

2023. Therefore it does not meet my question, which is, whether you can give to the Committee a fair approximation to the proportion of assisted to unassisted schools in the rural portions of those three counties?—I could hazard a conjecture, but no more.

2024. At any rate, would you not be safe in saying, that, taking the schools in the rural portions of those three counties, the unassisted schools would form a very large majority of them?—A large majority of them; I should say, if pressed, that two-thirds of them would be unassisted, taking the average of the three counties.

2025. Are not the greater part of those two-thirds which are unassisted schools, schools which stand very much in need of additional pecuniary assistance?—No.

2026. Do you mean that they are sufficiently provided with funds?—They are not sufficiently provided, but it is not their poverty which keeps them from having annual grants; it is the lack, as I said at an earlier part of my examination, of some one whose heart is in it, either in the Hall or in the Parsonage.

2027. From whatever cause, they are in want of funds, are they not?—In that sense they are in want of funds; they ought to be spending more on education than they are spending, undoubtedly.

2028. Have they funds to provide such a master as is desirable to make the school efficient?—Not without a Government grant.

2029. Are the Committee to understand that from your dread of breaking down the system as it stands, you would rather see things go on as they are, than extend further aid to those schools by any relaxation of the present system of certificates?—I do not believe that the existing requirement of a certificate is the bar to aid in those country schools, or that it is at all hindering the advance of education.

2030. Do you mean that they would have no difficulty in providing the necessary funds in those cases if they got a certificated teacher?—The certificated teachers, as I have said already, I believe to be no more expensive than the uncertificated teachers to the local pocket.

2031. That is, if the system be well understood; but it is not generally understood by the managers, is it?—It is not generally understood by the managers; and it was with that view that I suggested what I called a nursing period of three or four years, in which they could be gradually taught that.

2032. Did you not admit that what you call the nursing period would in some degree require local organisation?—Yes; and I would suggest that the Government should take advantage of the Training Colleges with a view to this.

2033. So as to give them a power which they have not hitherto been able to exercise?—Yes.

2034. Do you mean to convey to the Committee the opinion that through the action of the Training College some local organisation should pervade the educational system of the whole country?—In the rural parts of it. I would make it the interest of the Training College to get their pupils employed in those small rural schools.

2035. Looking at the present organisation and management of those Training Colleges, have you ever considered in detail how you would propose that they should carry out such a system as that which you have sketched?—I have.

2036. Will you state to the Committee what your views are?—I would have the clergyman or the squire of a small rural parish, wishing to improve his school, write a letter to the Principal of the Training College of his diocese, saying, "Can you send me a trained teacher, whether a master or a mistress, and secure to me an annual grant to help to pay the teacher?" I would then have the Principal of the Training College send back forms, drawn up on the model of the Council Office forms, only excluding all that is not proper to a small country parish, and thereby greatly simplifying them. I would also have the requirements as to the premises relaxed in the first instance, so that even a school in a cottage should be allowed to have this kind of annual aid during a few years. I would have the Principal of the Training College let the applicant know distinctly that this was only to be continued for, I will suppose, four years, and that at the end of four years the school must either be handed over to the Council Office, and adopt the complete system of the Council Office, or must forego all further aid. If those terms were accepted, I suppose that the Training College would send down a probationer, either a man or a woman, to take charge of this school, and that, at the end of the first year of his work there, the Principal of the Training College would instruct, probably, some certificated master in the neighbourhood, (to be approved by the inspector of the district,) to visit the school and to examine the pupils, as inspectors' assistants now examine them, in reading, writing, and arithmetic—and if the clergyman wished it, in religious knowledge; he would report the results, and would send a schedule of those who had passed, or who had not passed, in reading, writing, or arithmetic, to the Principal of the Training College. The Principal of the Training College would forward those schedules to the Council Office, advancing the grant out of the diocesan funds, or telling the managers of the school that they must wait until the end of the Training College year, and that the Training College would then make the payment, if they were unable to advance it. I would have the Government require that a list of all schools so applying to the Training College should be furnished to them at the beginning of each year; that they should know who was appointed to visit and examine the school, and the date of his proposed visit, and that he should be competent to their inspector, without announcement, if he were so instructed, to be present at the examination of this school. That should go on for three or four years. At the end of that time I should expect that the school managers would have become familiar with the process and with the forms as simplified, and would be prepared to enter into direct correspondence with the Government Office without that amount of misunderstanding and attrition which now so often accompanies correspondence with the Privy Council Office.

2037. Will you state how you would regulate the amount of grant to be paid by the Central Department in such a case?—I thought that that was implied in what I said, that they were to make the grant upon the conditions of the Revised Code.

2038. Then, in fact, do you propose that the grant should be regulated exactly as it would be if that school was in direct connection with the Central Department?—Precisely.

2039. Then do I understand you to state that the real agent in this case is to be the Principal of the Training College, and that he is to report to the Central Department upon a satisfactory certificate from a selected certificated master in the district?—Yes; he is to send up to the Council Office a certificate under his hand, that he is satisfied.

2040. Is it to be a certificate that he, the certificated master, is satisfied?—No; that he, the Principal, has confidence in the certificated master, and that the inspector of the district also has confidence in him. The inspector is to approve of the nominee who conducts the examination.

2041. Do I understand you to suggest that the inspector of the district is to approve of the selection of the certificated master, or is he also to inspect the school, and so render his own certificate necessary also?—No; he is to approve of the selection from his knowledge of the man; it is to be some man known to him, in whom he has confidence, and he is, if he chooses, to be present.

2042. Do you think that such a scheme as you have now sketched out, namely, one involving the arrangement that the agent of the Central Department shall be the Principal of the Training College, and that he is to be guided by the report of a certificated master, is better than deputing the duty which you would entrust to the principal of the training college to the Diocesan Society, and letting them be guided by the reports of their diocesan inspectors?—I think it is better.

2043. Why?—In the first place the Government has already pecuniary relations with the Training College, and has the power of auditing their accounts; and in the second place the diocesan inspectors are many of them not altogether competent; they may be admirable and excellent parish clergymen, but still, as they only give three or four weeks in the year to the work of inspection, they would not be so punctual or so amenable to the rules of the scheme as the certificated masters would be.

2044. Might not that latter difficulty be removed by placing the diocesan inspectors upon a somewhat different footing from that which they have hitherto held, and making them paid officers?—You would not find such functionaries in all dioceses; in some dioceses there is no diocesan inspection.

2045. But might there not be?—There might be, but the Council Office could only launch the scheme where the machinery was prepared for carrying it out.

2046. Do you think that there would be no practical objection to throwing upon the Principals of the Training College so large an addition to the

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duties which they now have to discharge?—They would gladly undertake it; it would be recruiting their numbers, and it would create a great demand for their men. I think that they would gladly undertake it as a propagandist work in the diocese.

2047. Do you think that, irrespectively of what they would, or would not like, they could undertake it without too much encroachment upon the duties which they now have to discharge?—I do. I do not think that the time which it would take up need be very long.

2048. But, on the whole, irrespectively of this particular scheme which you have laid before the Committee, are we to understand that you are of opinion, from your long experience, that either in that shape, or in some other shape, local organisation in aid of the central department is very desirable for the spread of education?—Yes, I think that it is in the case of those small country schools.

2049. You have several times mentioned those small country schools. Have you not, in such a district as those three counties which you have mentioned, found very many small parishes with either very small schools or none at all?—I have driven past them often in going to my work.

2050. Have you ever tried the experiment or considered the question of whether or not some of those small parishes might be beneficially combined for the purpose of a district school?—It was tried in two cases under my own eye, and has failed in both, and I believe that it would nearly always fail, because of the distance which the children would have to walk.

2051. What would be the distance?—One parish was very small, being only about a mile across; another parish was about three miles in diameter, but with a very sparse population; and the third parish also had a large area, so that most of the children had to traverse a radius of two or three miles to the district school.

2052. Do you think that a distance of two or three miles is an unreasonable distance to require children to go, in order to have the benefit of a really good school?—I do not think that it is; but the question is not whether they ought to be willing to go, but whether they will go; and practically we find that parents do not like sending them so far. They are very useful at home out of school hours; it takes them an hour or two to go and return, and the parents do not like that large expenditure of time.

2053. Should you be surprised to hear that there is within my own knowledge a case in which parents, in several instances, have been glad to send their children three and four miles, passing an inferior school for the sake of going to a good one?—No; I can parallel it in my own knowledge.

2054. Do you think that it would be an unreasonable requirement to ask that the children should go two or three miles to a good school?—I do not think that it would be unreasonable. In the case to which the Right Honourable Chairman alluded, and to which I alluded as being parallel to that case, it was done; but I do not think that generally you would get it done. There is another hindrance to the district school, and that is the very great difficulty which exists in getting three clergymen or three squires to co-operate in governing a school.

2055. Mr. *Bruce.*] Or having combined to remain in combination?—Yes, I am really sorry to say that there is great difficulty in it.

2056. *Chairman.*] At present, is there any organisation for promoting combinations of that kind?—No.

2057. Supposing such an organisation to be created, and encouragement to be given to remove the difficulties which arise in that way in small parishes, do you not think that it would be a very beneficial mode of extending education in rural districts?—There is a great deal to be said in favour of it; if it were practicable, I think it would be very desirable.

2058. Sir *Stafford Northcote.*] Are you able to state whether the rate of the pence which the children pay has of late years increased at all?—It increased rapidly from about, I should say, speaking roughly, the year 1850 to the year 1860. I do not think that it has been increasing of late years.

2059. Has it gone back?—Now there is a second effort being made all over the country, under the Revised Code, to raise it again, and numbers are trying to supplement their funds in that way.

2060. *Chairman.*] Have you ever considered the question of how far it is desirable, or practicable, to aid public education by means of a rate upon property?—Yes, I have considered it very carefully, and in my district there were several of my friends who were strongly in favour of it, and with whom I discussed the matter again and again. I have no hesitation in saying that I should regard any scheme of rating as disastrous.

2061. Will you be good enough to state your reasons for that strong expression?—The first reason is that it would transfer the government of schools from the most charitable people in each parish, who now have it in their hands, to the ratepayers; and that would be a transfer from an admirable body of governors to a very objectionable body of governors. The second objection to any scheme of rating is what is called the religious difficulty. It would inevitably secularise our schools.

2062. Having fully considered the subject, have you quite made up your mind that it would be impossible for an Act of Parliament so to regulate a rating system as to deprive it of the disadvantages which you now apprehend?—I have never seen my way to the framing of any such Act.

2063. You do not think that the fact of making an unwilling paymaster come to the aid of those who are now bearing the burden, and especially to the aid of the clergy, would be, or might be made, a compensation for those difficulties which you fear?—I do not see how any amount of pecuniary gain could compensate two such paramount evils.

2064. Mr. *Adderley.*] Would not the great difficulty arise in forming a court of management which would represent all religious sections?—Yes; the school at present is closely and intimately connected with the congregation and is the native homely growth of the parish and as such is healthy and good, and Christian but a rate school would be a totally different kind of institution.

2065. Would you say the same of towns as of country districts?—Yes, precisely.

REFORM CLUB PALL MALL

Friday, 23*d March* 1866.

MEMBERS PRESENT:

Mr. Adderley.	Sir Stafford Northcote.
Mr. Bruce.	Sir Colman O'Loghlen.
Mr. Howes.	Sir John Pakington.
Mr. Morrison.	Mr. Walpole.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. HENRY WALFORD BELLAIRS, recalled; and further Examined.

The Rev. *H. W. Bellairs.*

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2066. Mr. *Bruce.*] You are desirous of supplementing your evidence by a suggestive case, bearing upon the question of the value of the certificate, are you not?—Yes.

2067. Would you be good enough to state the circumstances of that case?—Since I was examined before this Committee I have inspected a school, a "simple inspection" case. The average attendance at the school is 67, and there were present on the day of inspection 70 children. Of those 70 children, supposing they had all passed in the three subjects, the passes would have been 210. But the passes, under a very favourable construction, were 84, most of them in standards I. and II.

2068. You stated that there were present at the inspection 70 children; how many were presented for examination?—Seventy were presented.

2069. Why do you say that you should have passed them?—Because they passed at the minimum standard of our examinations; they would not have passed had the school been in the receipt of annual grants. The sum they would have received from the Privy Council Office, supposing they had been eligible for grants would be. An average attendance of 67 children at four shillings a head, to 13 *l.* 8 *s.*; 84 passes, 11 *l.* 4 *s.*; total, 24 *l.* 12 *s.* Then I should have deducted for imperfect discipline one-tenth, and one-tenth for imperfect intelligence. This is one of those cases in which I scarcely should have had moral courage enough to advise the refusal of a grant altogether, and there would be many such cases occurring in the course of a year. This would have been one of those cases in which I should have felt compelled against my own will to say, "Make the grant," and deduct two-tenths, amounting to 4 *l.* 18 *s.* 5 *d.*, leaving 19 *l.* 13 *s.* 7 *d.* for the school, I should have gone away with the impression that it was an unsatisfactory school.

After the inspection was over, I said to the clergyman of the parish, "How do you account for this? your passes, although only 84, are far more than I should have thought it possible for his master to have gained." He said, "The fact is this; I have been the master of the school for the last year." I asked, "Should you have any objection to put on paper what has been the condition of this school from the time you took it in hand?" "No," he said, "I have not."

A few days after this I inspected another school in the same parish, under the same clergyman, where there was a young certificated teacher, having inspected it last year under an uncertificated teacher. It was a simple inspection case in 1865, and it is an annual grant case in 1866. The school has risen enormously, but exhibits still some of the previous defects, in both the attainments and the intelligence of the children. With the permission of the Committee, I will read the clergyman's letter upon the two cases: "Dear Mr. Bellairs,—In accordance with my promise, I send you on paper my ideas about the employment of properly trained certificated teachers, which have been formed during the course of my work in this parish. When curate at —— where we had boys' and girls' schools, I was an advocate for extending the annual grant to any school which could produce results according to the standards. Fifteen months ago I became vicar of this place, and found a school in either part of the parish with, in each case, an uncertificated teacher. Both schools were in the most inefficient state in all respect." "At ——" (the place where he resides), "where I am on the spot, I devoted myself to my utmost to the improvement of the school, going there daily at 9 and remaining till 10.15, and not unfrequently till 11. To get any improvement, I found it necessary to place myself entirely *in loco magistri;* to arrange, direct, and superintend in every point. By these means, undoubtedly, a certain amount of improvement has been accomplished both in the discipline and general attainments of the school. At the same time the whole system is weak in the extreme; nor do I think that any amount of personal exertion will render the school much better than the pitch I have now got it to, till I can get properly trained teachers, which local circumstances prevent my doing for the present. Directly I am out of the school the bands of discipline are relaxed, and there is universal confusion. The work is all taught in a most slovenly way, and no moral influence is brought to bear in such matters as self-control in copying, &c. At"—— (another place), 'under a dame mistress, things were, if possible, even worse, and remained immoveable till I got a provisionally certificated mistress, since which there has been a steady improvement in all points, and the school bids fair to become a very efficient one. I have thus been gradually forced from my original ideas, and feel that not so great an injury could be done to the cause of education as to extend the annual grant to schools with uncertificated teachers. Doubtless,

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less, in most such cases a certain amount would be earned. I dare say at — — " (the place where they have the certificated teacher) "I could gain, perhaps, from one-third to one-half the grant according to results, and yet all the time, owing to a defective untrained teacher, the general state of the school would be thoroughly rotten. The grant would be gained chiefly from a sort of forcing system applied by the clergyman, whilst the moral atmosphere imparted by a well-trained teacher must be wanting. To give a grant would be to perpetuate this most undesirable state of things. Managers would be well pleased with the additional 5*l.* or 10*l.* they might gain, and would go on satisfied with the existing state of things, whereas now, every incentive is held out to them to get a certificated teacher, and thus become entitled to the grant, and at the same time necessarily raise the tone of their school. Inevitably the standard of education would be lowered to meet the level of the uncertificated schools" (I suppose he means teachers), "and thus a deadly blow would be dealt to the existing provisions of the Revised Code, which demand that what is learnt should be well learnt. Should, moreover, the need of the certificate be abolished, managers on going into the market to get a teacher would be deprived of the valuable guarantee they now have as to the efficiency of the person engaged. Give support to untrained, uncertificated teachers, and the whole movement would relapse back into that unsatisfactory state which the proper training of teachers has done so much to abolish. Teachers for the most part would not subject themselves to the expense of a course of training, were there no need to have a certificate thereof. Deeply should I deplore any change which would allow a school, like the one of which I am writing, in its present state to receive any portion of Government aid. I must express my firm conviction that the money I should gain were Mr. Walter's motion carried, would be so much money sheer wasted."

2070. I need not ask you whether you concur in those opinions?—I fully concur in them.

2071. The state of things in this school would only have been discovered by the active interest taken in it by the clergyman himself in teaching?—Yes.

2072. So that under a less effective manager the same state of things might have continued for a long time to come?—Yes. But in its improved state, although the inspector would suspect that there was a very rotten state of things at bottom, in the course of a day's inspection, it would be impossible for him to detect it so accurately as to justify him in saying that the school was not entitled to any grant at all; his suspicions in the first instance would be met by the fact that 84 children had passed in one or other of the different subjects in which they were presented. Therefore, he would say to himself, "Am I justified under these circumstances, where 84 out of 210 have passed, in withholding altogether the grant? If I am, of what use was it to extend grants to schools with uncertificated teachers?" I am supposing that annual grants were given to uncertificated teachers; that would be the kind of reasoning which would pass in my mind.

2073. I understand you to state that, judging from the workings of your own mind, you are satisfied that you yourself and other inspectors acting on the same motives, would sometimes make grants to schools where a total refusa would be the better course?—Yes.

2074. In what county is this school to whic you have last referred?—In Oxfordshire.

2075. What were the circumstances whic prevented the employment of a certificate teacher in the first school as well as in the secon which you have mentioned?—My impression is that the change of incumbent induced the em ployment of a certificated teacher in the secon school.

2076. But what prevented the employment o certificated teachers in both schools?—That, I am scarcely competent to say; but I suppos the apathy of the persons in the place, and pos sibly a certain amount of jealousy toward Government operations.

2077. Was there any objection on the part o the leading proprietory to the removal of uncer tificated teachers?—I cannot speak as to that.

2078. Do you wish to put in some evidenc bearing upon the question of certificated teacher who have received no training?—Yes; I have here a letter from a place called North Moreton in Berkshire, dated 2nd February 1866. This letter was written in consequence of some friendly remarks made to the master when I was inspecting his school, asking him how he had succeeded in his Christmas examination. (The list of successful candidates was not then known.) He says, "Accept of my sincere thanks for the interest you have taken in my welfare. I have now been up for two examinations, but cannot tell whether I have passed; if I have not I shall certainly try again, and keep on trying till I can get a certificate. I feel myself much better for the two examinations I have gone through. They have shown me my weak points and how to strengthen them. I have derived a great benefit from the course of study I have gone through in trying to prepare for them, and I have learnt many things I knew nothing at all about before, and which I have found useful in many ways. Lastly, in attending these examinations, I have learnt several of the methods of teaching used in the Government schools, and am now trying to follow them in my own. I am very glad I have been up, whether I have passed or not; if I have not, 'Try again' shall be my maxim."

2079. Are you able to state what the result of the second examination was in that case?—The school is now in a very abnormal condition in consequence of the state of the buildings.

2080. But did the master get his certificate?—Yes, he got his certificate, and, although it is a difficult thing to determine a question of this kind nicely, my impression is that the man has been making capital for his profession during the time he has been studying. I have inspected his school now three times and, have watched his career, and his general influence upon the children, and, as I say, although it is a delicate thing to speak very positively upon, my impressions decidedly are, that I have been able to observe in him a gradual improvement in his powers of dealing with his children.

2081. Sir *Stafford Northcote.*] What aged man is he?—His age, I should think, is about from 30 to 35.

2082. Mr. *Bruce.*] You must have reported favourably, or he could not have gone up for examination?—Yes.

2083. And you must have reported favourably since?—Yes.

2084. Ther

2084. Then the school will receive a grant on ur next report, if it is favourable, will it not?—es. I have another case which I should like bring before the Committee. The master is ae of the old masters who never went to a train-g school, but who gained his certificate a few ears ago.

2085. Sir *Stafford Northcote.*] What aged an is he?—He is a man probably of from 45 to) years of age, I should think, from his appear-ice. Even up to this time he is deficient in any of those qualities which go to make up a st-class master. You see a clumsiness for in-ance in his mode of teaching, reading, and arith-etic. He is an admirable disciplinarian, which have no doubt has been the result of a large perience. He is very laborious; as much so any in my district, and I believe he is a oroughly high principled and conscientious man. fter I had inspected his school, I said, "I should el obliged if you would put on paper what you elieve to be the benefits which you have derived om your certificate; in what way has it rendered u more efficient in your school?" This is his letter. Having been asked the question, 'What advan-ge does a schoolmaster derive from trying for a overnment certificate?' my opinion is that the lvantage he receives is very great, although his rtificate may bear no money value. Supposing e candidate never to have been a student at a aining college, the preparation for the certifi-te examination alone causes him to exert all s faculties for the attainment of his object; is brings into action his reasoning powers, hich have comparatively lain dormant; he must crease his store of knowledge; he must reduce to a system; many new branches of knowledge ust be studied which would never have been tempted but for the examination; and even if fails in his object, he returns to his school th an increased power of action, and a much tter schoolmaster: better able to cope with e difficulties with which he has to contend. I n bear testimony to having received the greatest nefit from sitting for a Government certificate."

2086. In your opinion, do those two letters irly represent the advantages which sitting for certificate confers upon a master who has not en at a training college?—Yes; and if I were ked by this Committee whether these cases so represent the great advantage of a regular stem of training from the defects which those en exhibit, I should quote them for that pur-se also.

2087. Therefore, while attaching great impor-nce to the certificate so gained, do you still put below the certificate which has been obtained a master who has been regularly trained?—es.

2088. With regard to that school in Oxford-ire which you first mentioned, how long d it been under simple inspection?—I am t able to say. The fact is this, that Oxford-ire, although in my district, for many ars has been only partially inspected by me til I came to reside in the county since the ssing of the Revised Code. It was formerly pected by an assistant inspector; but whether inspected those schools or not I am not at this oment prepared to say.

2089. Do you know whether there is any con-lerable number of schools under simple inspec-n?—I have not the list with me, but there are t very many.

2090. Do you suppose that that school or that those two schools were fair samples of the condition of uncertificated schools generally?—I think I may fairly say that they were fair samples of those that fall under my notice on the simple inspection list.

2091. Do you know how long they have been established?—No.

2092. But they have been established for some years, I presume?—Yes.

2093. Your attention has never been called to their state until there was a change in the incumbent?—No.

2094. And this incumbent was a gentleman who apparently took a great deal of interest in education?—Yes.

2095. Do you suppose that there may be many uncertificated schools in various parts of the country which are in an equally unsatisfactory state, but to the state of which no attention is called?—Yes.

2096. That is to say, if a school is not under the eye of a clergyman, who is both interested and well qualified to judge of its working, and if it is not under any simple inspection such defects as you have pointed out, would probably exist without any notice being taken of them?—I cannot say to what extent notice might be taken of them by the diocesan inspector, but I see no other way in which their defects would be made public.

2097. From what you know of the general character of the farmers and country people who subscribe to these schools, do you think it probable that in a good many cases, they would be perfectly well satisfied with the working of schools, which really are very inefficient?—Yes, at the same time the presence of such a clergyman as the one whose letter I have read, would stimulate them into activity, and they would collect in a very remarkable manner, funds sufficient for the purpose of producing an efficient school.

2098. You think that if their attention was called to the matter by some one in whom they had confidence, their eyes would be opened to defects which they would not find out by themselves?—Yes.

2099. Do you think that the visits of one of Her Majesty's inspectors, would be likely to produce that effect?—Not to any very great amount; to a certain extent it might produce an effect, but not upon the farmers, because we are not brought in contact with them, nor indeed, as a rule, with anybody else, except with the parochial clergyman. The representations of the inspectors to the parochial clergymen have frequently, in previous years, induced them to stir up their people and collect funds enough to establish, and afterwards to support, efficient schools. The difficulty at the present moment is this, that we seem to have milked dry all our milch cows, and have greater difficulty now in stirring up the clergy to apply for annual grants than we had some years ago. Now, our only chance is a change of incumbency; we have worked up, I think, all the existing incumbents that are with us.

2100. Supposing that you could gain access to a parish by being able to hold out certain inducements to the managers of the school to bring themselves up to a standard which would satisfy the inspector, do you not think that you might do something to get a little more milk out of

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your milch cows?—I fear not; I have a long list which would show, I think, the hopelessness of attempting to induce local persons to take any step towards availing themselves of Government grants.

2101. There may be some places in that condition, but it does not follow that there are not others who might be operated upon?—It is very possible that there may be others; and very possibly you might get some persons here and there whom you might induce to accept grants if they were extended to them on lower terms. But I am very sceptical as to the possibility of inducing many persons to raise their schools in my district, even if I had funds at my disposal to offer to them on lower terms.

2102. Do you think that if the inspector had been able to go to those two schools which you have spoken of in Oxfordshire, and had been able to put before the clergyman and the people (I am not speaking of the present incumbent, but of the former incumbent) this state of things, "the Government is ready to assist your school without requiring that you should change your master, provided that you will bring it up to a certain state of efficiency;" that would have had no effect upon them?—Not the slightest in those two particular cases.

2103. In what way did the clergyman get the funds to improve his school and get a certificated master?—That I do not know.

2104. He must have got it by voluntary contributions?—Possibly it came out of his own pocket; I do not know.

2105. Do you not think that it is probable that you could, by offering to a great number of schools certain advantages, stimulate them to endeavour to bring themselves up to a certain standard decidedly superior to that at which they at present stand?—If you could, I do not think it would be worth the sacrifice which you would have to make to accomplish it.

2106. To what sacrifice do you refer?—The lowering of your general standard of efficiency.

2107. Do you not think it possible that you might raise, by degrees, the standard in the schools which you inspect?—It seems to me that it would take such an immense amount of labour, and such an immense amount of expense, and such an immense amount of time, that, independently of what I should consider the fatal character of any measure which would lower the general standard of education in the country, I do not think that you could really hope for anything like an adequate result.

2108. Have you at all raised the standard in the certified schools which you have examined under the Revised Code; do you expect more from a child in reading, writing, and arithmetic this year, than you did in the first year under the new system?—Probably yes, from their better understanding the mode of examination.

2109. Are you aware generally what has been the experience of inspectors in that way; is it the case that they have found themselves able gradually to make that examination stricter than they could do at first?—I am not aware.

2110. With regard to another point, you stated, did you not, that you have found that some schoolmasters have gained very great advantages by sitting for Government certificates, even though they have failed to get them?—Yes.

2111. You consider that a man who has gone through that process is a better master of a school than if he had not gone through it?—Yes.

2112. When a man has gone through that amount of work, would it not be reasonable, even though he had failed to get the Government certificate, that you should allow him to compete with his schools, and to endeavour to produce the result which others produce?—That seems to strike at the whole question of certificates.

2113. What is the object of the certificate?—There are various objects in it.

2114. Is not its object to ascertain, so far as it is a test, the master's capability of teaching; is not its object to ascertain whether the master has the powers of discipline and school management?—Yes.

2115. Supposing that you had the test of your own inspection which enables you to judge on the surface whether the school is well managed or not, and supposing you had the additional test of having ascertained that the man has improved himself and brought himself up to a considerable pitch of efficiency in conducting the discipline of a school, would it not then be satisfactory to you to allow that school to enter into competition?—Not at the sacrifice at which I should be obliged to admit it.

2116. Do you think it involves a sacrifice of principle?—I do.

2117. Mr. *Howes.*] You have spoken of the great unwillingness which is manifested under present circumstances, in certain parishes, to attempt forming or improving schools; from what does that unwillingness generally arise?—From general apathy; I do not know what else to say.

2118. It does not, in your opinion, arise from any general dissatisfaction with the Government system on any large scale?—I think not.

2119. Mr. *Adderley.*] Does not the first case to which you have referred, of a school in Oxfordshire, prove that the mere results of examination asked for by the Privy Council as a test of some instruction being given, may be unsatisfactorily arrived at, and that by insisting upon the employment of certificated teachers something more is secured?—Yes.

2120. And that something more is even more essential than what is tested by the examination?—Yes.

2121. Did I understand you to state that the 19 *l.* 13 *s.* 7 *d.* which that school might have gained, if it had been capable of receiving a grant, would have enabled them to pay the higher salary of a certificated master?—I did not say so.

2122. But is it your opinion that the grant which they would have so obtained would have covered the increased cost?—I have not Form 9 before me, which gives the salary of the master; but in this case a pension would have to be provided, in addition to the salary of the new teacher. The present man is an incubus upon the school.

2123. Is it not the case, that the difficulty of providing for the old master is in most cases the obstacle to getting a certificated master?—It is an obstacle.

2124. Without having to pension off an old master, the grant obtained by coming within the terms of the Privy Council would cover the increased salary of the certificated master, would it not?—I suspect it would.

2125. I understand that the cases which you gave

gave of Moreton and some other place, show that there is something in the effect of training, which no natural gifts or talents can supply?—Yes.

2126. Would you not say, with regard to the few clergy and others, who now take no interest in schools, that the more you stir them the more hostile they would probably become?—I would not venture to say that.

2127. Is not the want of interest generally the obstacle to improved education?—In many cases no doubt it is.

2128. Do you think that in such cases offering more money on relaxed conditions, or stimulating school managers to rise to your present conditions, would be the better plan?—Certainly, stimulating them to rise to the present standard, would be the better plan.

2129. Should you think that there was any hope of raising the standard if you offered them money on relaxed conditions?—No, on the contrary, it would lower it.

2130. To attempt to raise the standard ultimately by lowering it at present, would be a very hopeless enterprise, would it not?—Yes, and most wretched policy.

2131. *Chairman.*] Do you find that in your district, even in cases where an annual grant is received, there is financial difficulty?—Yes.

2132. Is that a common case?—It is not an uncommon case.

2133. Can you give cases illustrating this?—Yes, I can give the names of three places, Tackley, Cropredy, and Leafield, are all annual grant schools, recently visited, with an average of children in the first case of 75, in the second case of 116, and in the third case of 116, making a total of 307, in which there are certain deficiencies which might be removed by larger funds.

2134. What are those deficiencies?—At Tackley the room is inconveniently arranged, the door is in the centre of the south wall, which prevents their having desks of the most convenient length for the number of children to be accommodated, and the presence of infants in that school increases considerably the difficulties of the mistress in raising it to a high standard of efficiency. Both of those defects would be remedied if sufficient funds could be provided.

2135. The second deficiency to which you there refer, I presume, is the necessity in such a case of having an infant school as well as a national school?—Of having an infant room, at all events. In the second case, Cropredy, a very admirable school, is still kept down from a higher condition of efficiency by the narrowness of the room, and the want there also of an infant room. Of the third case, I may say also the same, the want of an infant room keeps down the efficiency of that school.

2136. In all those three cases I understand your difficulty to be the necessary extension of the buildings, and not to find funds for the annual maintenance of the schools?—Yes; but to a certain extent, with reference to the first and the last, a larger amount of funds would provide more efficient agency.

2137. Do you mean for the maintenance of the school?—Yes.

2138. Do you mean that the teaching power is insufficient?—Yes; the teaching power is rather weak in the first and last of the cases; that is at Tackley and Leafield.

2139. Has any attempt been made in either of those three cases to raise by subscription the necessary funds for the required extension of the buildings?—In all three cases the clergy are most earnest in the cause of education, and my impression is that they have exhausted every available source to maintain the schools in their present condition of efficiency.

2140. Is there in either or all of those three parishes a resident landed proprietor, what is commonly called a squire?—At Tackley I, think, the squire is a widow, who is resident. At Copredy, I think, there is none. At Leafield the property belongs to Lord Churchill, who is a large subscriber to the school.

2141. Have those proprietors been applied to to subscribe towards the necessary extension of the buildings?—I cannot tell, but the probability is that the difference of standard between the residents and myself would be such as would induce them to be satisfied with the existing state of things.

2142. Do you mean that they would tell you that no further buildings were wanted?—Yes.

2143. By the existing rules, I presume that it is impossible in either of those cases to obtain any grant from the Central Department?—I imagine so.

2144. I understand you to state, that in all three of those cases the clergymen are zealous and anxious to promote education?—Yes, they work very hard in their schools.

2145. What are the facts in those three cases with regard to the share of cost borne by the clergyman; is that unduly large?—I do not know; but, as a rule, their share is very much beyond what it ought to be.

2146. As a rule, throughout your district, do I understand you to express the opinion that the share of the cost of the schools which is borne by the clergyman is beyond all proportion to their means and their powers?—Yes.

2147. And I understand you to state also, that in those three cases which you have just mentioned, although they are cases receiving the benefit of the annual grant, the three sources of revenue, namely, the grant, the pence, and the voluntary subscriptions are inadequate to the proper maintenance of the schools?—They are inadequate to raise them to the highest condition of efficiency of which they are capable.

2148. Are those sources insufficient to raise the schools to that degree of efficiency which you, as inspector of the district, think that they ought to possess?—Thy are sufficient to raise them up to pass point, and in one case considerably above that; but still they are not sufficient to raise them to the highest conditions of efficiency to which they might be raised if those additions were made.

2149. Are those three parishes all rural parishes?—Yes.

2150. Do the farmers bear a fair amount of the expense?—I do not know.

2151. Do they subscribe?—I do not know.

2152. Are they parishes in which the farmers' children, or any of the children of the lower middle class, partake of the benefits of the school?—I think they are. I have quoted them here, not with the intention of depreciating in the slightest degree their efficiency, but of showing to this Committee how really tolerably efficient schools might be raised higher if it were possible to get sufficient funds to meet all their different requirements.

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2153. Does not that statement which you have been making to the Committee with respect to those three parishes point very decidedly to the expediency of some such public fund, such as might be derived from a rate?—Yes.

2154. Supposing that a well-regulated system of school rate were in existence, might not every difficulty which you have stated be obviated and avoided?—Very well.

2155. Are those three parishes exceptional cases, or are there many such instances throughout your district?—There are many.

2156. Did you, in your former examination, state to the Committee the proportion of assisted to unassisted schools in your district?—I did.

2157. Would you be kind enough to repeat that statement?—I forget the numbers.

2158. At all events, I presume that the assisted parishes are in the minority?—I think they are; but the population in the assisted parishes is, I think, greater.

2159. I presume that you would state to the Committee that there is a very large proportion of unassisted schools in your district?—Yes.

2160. If, even in the assisted schools, there are the financial difficulties which you have now described, do not those financial difficulties exist in a much larger ratio in the unassisted schools?—Yes.

2161. And does not the existence of the financial deficiencies of those unassisted schools again point to the necessity of establishing some general fund in the nature of a rate?—Yes.

2162. Have you had communication with any of the clergy of your district with respect to the Conscience Clause?—Yes.

2163. Have you frequently communicated with any or with many of them on that subject?—Yes.

2164. What is your opinion of the general feeling of the clergy with regard to the treatment of the children of Dissenters in their schools?—There are various ways in which the children of Dissenters are treated in our schools; generally speaking, I imagine the plan to be a kind of compromise.

2165. A compromise between whom?—A compromise between the managers of Church schools and Dissenting children. There are large numbers of Dissenters in national schools, and generally they are taught the formularies of the Church with the other children. In some cases they are forced into this, whether the parents like it or not. The managers decline to take children unless they learn the Church Catechism and the formularies of the Church. I have met with clergymen in schools where this is done, who say that they are obliged to do it in consequence of a rule of the National Society, which, they believe, morally and legally obliges them to teach the Church Catechism and the formularies of the Church to every child in attendance at the school, and that opinion they have formed from an idea that Sir John Coleridge has determined that this is required by union with the National Society. In other schools the clergy waive that point. They have expressed to me at various times that they have felt great difficulty in doing it; that they have felt a moral obligation upon them to force the formularies of the Church upon the children of Dissenters; but that they have conceded the point, and they have allowed dissenting children to withdraw themselves, upon the representation of the parents, from the religious instruction of the school. In schools, not in connexion with the National Society, no difficulty is felt, of course, in regard to terms of union; and where the parents represent that they do not wish the children to be instructed in the Church Catechism, they are frequently withdrawn. In schools where the Conscience Clause exists that is the case, and the religious instruction is confined to children of the Church of England. A few of the clergy have represented to me that they have found considerable practical difficulty in dealing with the religious instruction where dissenting children have been present,

2166. Are the Committee to understand from that answer, that you would, with respect to this question of religious instruction to Dissenters, divide the schools in your district into three classes, the first being the class where the Conscience Clause exists; the second being the class where the principle of the Conscience Clause is voluntarily adopted, and the third being the class where compulsion is resorted to?—Yes.

2167. What proportion of the schools in your district, are actually under the working of the Conscience Clause itself?—I have no means of knowing.

2168. Do you know that there are any such cases?—Yes.

2169. Are those schools under the care of conscientious and respectable clergymen?—Yes.

2170. Are you aware that any religious disadvantage has ever arisen, from the system being adopted in those schools?—No. In one case which I might, perhaps, feel myself at liberty to mention, the school is under the care of an excellent clergyman, the son of the Right honourable Member for Oxfordshire, and I understood him to say that he has felt no practical difficulty in dealing with Dissenters' children in his parish; there the Conscience Clause exists.

2171. Do I understand you to state that, with the exception of this one particular instance, you are not aware of any case where the Conscience Clause exists, and where the fact of its existence has become the subject of complaint upon religious grounds, on the part of the clergyman?—I am not aware of any such case.

2172. Do you think that the practical effect of it has been, that while, on the one hand, it has given rise to no complaints or dissatisfaction on the part of the clergyman, it has, on the other hand, tended to have a healing and soothing effect in reconciling the Dissenters to sending their children to the schools?—I have not facts enough to justify my answering that question.

2173. With regard to the other two classes, the one in which the principle of the Conscience Clause is voluntarily adopted, and the one in which the teaching of the Church is compulsory, which of those two classes should you say was the larger?—I am unable to say.

2174. In your judgment, which is the larger class?—My impression is that the class in which the children are not obliged to learn the formularies of the Church is the larger.

2175. But I understand you to state, that in those cases where the principle of the Conscience Clause is adopted, and where the rule of the National Society is waived, the clergymen, in many instances, feel great doubts and scruples as to the propriety of their own line of conduct?—I should say that that is so in several instances.

2176. Did I understand you to state that in any very large proportion of those cases where the

the teaching of the Church is made compulsory on all, that arises from an avowed opinion on the part of the clergy that, notwithstanding the professed rule of the National Society, they are not conscientiously at liberty to disregard the terms of union?—Yes; I believe that such is the case in many instances.

2177. Therefore, in fact, the professed relaxation or option given by the National Society in those cases has no value?—No; based as their opinions are upon the opinion of Sir John Coleridge.

2178. I presume that the answers which you have now been giving apply equally to rural and to town schools?—Yes.

2179. Do you know in your district any cases where dissenting parents have kept their children from going to school on account of compulsory religious teaching in which they did not concur?—I do not know of any such cases.

2180. I infer from that answer that your opinion is that in most cases, with whatever reservations or doubts, the majority of Dissenting parents do send their children to the Church schools?—They have no alternative in rural parishes.

2181. They have the alternative of keeping them at home, have they not?—But I mean that they have no alternative if the children are to be educated.

2182. But do they send them to the Church schools?—Yes.

2183. Speaking, of course, generally of your district, is it within your knowledge that there are a large number of Dissenting children in the Church schools?—Yes.

2184. Do I understand you to state that you have received from clergymen statements of the great difficulty which they feel with regard to religious instruction in the cases of those children?—Yes; not simply as to the religious teaching of Dissenting children, but also as to the religious teaching of their own children in the presence of Dissenters' children.

2185. I presume that that would cut both ways; they have a difficulty as to the teaching of their own children in the presence of Dissenters, and they have a difficulty in teaching the Dissenters' children doctrines to which they know that their parents would object?—Yes.

2186. Do not the existence of that difficulty, and the fact that clergymen complain of the existence of that difficulty, very strongly point to the desirability of a Conscience Clause?—I think so.

2187. On the whole, I presume, from your answers to my questions, that your own judgment is in favour of removing that difficulty, by the general adoption of a Conscience Clause?—Yes.

2188. Sir *Stafford Northcote.*] You mentioned just now a particular parish, in which you said that the clergyman found no practical difficulty from the working of the Conscience Clause; do you know that in that particular parish the children of Dissenters are withdrawn from the teaching of the formularies of the Church?—Yes, they are.

2189. Do you know what is the arrangement by which they are withdrawn?—No.

2190. Do you know whether the children go out of school, or whether they are employed in some other lesson, or what they do?—I do not know.

2191. Do you know the details of any arrangements which exist there, or in any school with which you are acquainted, for the purpose of enabling the children of Dissenters to withdraw?—I do not.

2192. In inspecting a school, do you put any religious questions to the children?—Yes.

2193. How do you deal with the case of Dissenters' children on those occasions?—When it is pointed out to me that Dissenting children are present, I generally confine my religious questions to the historical parts of Scripture, or to the Decalogue, their duty towards God and their duty towards their neighbour. I do not touch upon the Sacraments. If the clergyman said to me, "I wish you to examine my children in the Sacramental parts of the Catechism," I should do so; or if he said, "Do not put questions on the Sacraments to this or that child," I should not do so; but, as a matter of expediency, I generally avoid those questions when I know that there are Dissenting children before me.

2194. Mr. *Howes.*] Should you be informed if there were any Dissenters' children present who did attend throughout the Church instruction in the Church formularies?—Sometimes it begins in this way: I ask a child, what his Christian name is, and who gave it him? and the master or the clergyman says that there are certain children there who have not been baptised.

2195. You would not only be informed of their being Dissenting children who were withdrawn from Church instruction, but also if there were any who did, although Dissenters, receive Church instruction?—I have never known of a case in which they have been withdrawn on the day of inspection in consequence of their being Dissenters; and in consequence of my examination being on religious subjects.

2196. Mr. *Morrison.*] With reference to your suggestion of levying a local rate for educational purposes, have you considered how you would deal with a case of this kind, supposing that in a town a large number of the children were already provided under the voluntary system with certificated masters, how would you levy a rate so as to provide for the residuum of children who were not already taken care of by the various religious denominations?—I have not gone into the detail of the matter, but, in looking at it in the first instance, it struck me that there would be no forced rates in the kingdom, but that every place would voluntarily rate itself when it knew that, if it did, it could obtain from the Parliamentary grant, for instance, 50 per cent. of the expense, rather than pay the whole of it by having a forced rate; my impression is, that the bare fact of having a power competent to enforce a rate upon any particular property would induce the owners of that property voluntarily to rate themselves when they could do it at a much less cost than if they were forced into it.

2197. Have you made sufficient allowance for the apathy of people living in very large town districts, where there was no energetic clergyman or Dissenting minister to take the matter up?—The motive power would not come, then, from the locality, but from the Queen in Council; my notion was to enable the Queen in Council, on proper representations made to her by proper authority, to force the people into activity.

2198. I assume that there are certain schools already in operation, and that certain people living in that particular district have already subscribed voluntarily; would you in the last resort, in the event of a compulsory rate being levied,

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levy that rate upon those who had already subscribed?—I should levy it upon the area, whatever that area might be; I should say, "You are educating 30, 40, or 50 per cent. of the children here, you must educate them all; and if you do not voluntarily provide proper agency for the education of the whole of those children we shall force you to do it."

2199. Then you would levy a rate upon those who had already subscribed from charitable motives, and they would have to pay twice over?—It seems to me that as soon as a deficit was declared, and a rate threatened, the residents would meet and determine amongst themselves as to the proper proportion each should pay; those people who had voluntarily paid large sums for the maintenance of their own schools, in the first instance, would very naturally call upon the proprietors generally, and say, "We do not intend to pay two rates, we will continue to support our own schools if you will not call upon us for further subscriptions, or rates for other schools in the district; but if you do, we shall then withdraw our subscriptions, and share with you in the general expense of the district.

2200. Do you not think that in practice the introduction of such a system of rating would inevitably destroy the subscriptions in a parish with a large population?—On the contrary, I think that it would stimulate subscriptions, because I provide a deduction of 75 per cent. from the Parliamentary Grant, if the place is forced into a rate.

The Rev. Canon David Melville, called in; and Examined.

The Rev. Canon *D. Melville.*

2201. Mr *Bruce.*] You live in Worcestershire, do you not?—I do.

2202. Have you had much experience of the system of education as supplied to the working classes?—I have been for 13 years a Diocesan Inspector *ex officio* in the diocese of Worcester. I had seen a little of the system before that time, but not very much.

2203. Have you had any experience out of Worcestershire?—I saw a little when I was resident in Durham, at the University there, in the town schools; but I was not officially connected with them at all.

2204. Are the parishes in your district rural parishes?—My district comprises both town and rural parishes. I am a rural dean, and it is by virtue of that I am an inspector. My district includes one-half of the town of Worcester, and the rural parishes within six miles of it on two sides.

2205. How many parishes does that include?—Under inspection, I have 14 parishes. I go from Ombersley to Severnstoke.

2206. How many schools are there in those 14 parishes?—I think that there are 14 schools which I have the opportunity of inspecting.

2207. How many of these are assisted?—I think that there are only four under inspection.

2208. What is the reason that the men in the other schools have not qualified themselves?—I have every kind of school in my district. There are two dame schools, which could not possibly come up to the standard, and have never thought of rousing themselves to any effort about it. There is a large mixed school, and there are two very good rural parish schools; and those three last are under good masters. But I think it is more from the obstacle the masters themselves present, they are uncertificated.

2209. Would they be able to obtain certificates?—I do not think that they would. I have often tried to urge especially one of them, but he is unwilling to go to school again.

2210. When you say that he is unwilling to go to school again, do you refer to his having to submit to an examination, and to the private training which he would have to give himself?—Yes, I am able to support that view of it through what I have already seen at a schoolmasters' association which we have, and in which there is very great difficulty in amalgamating the uncertificated members with those who are certificated.

2211. Have you within your experience known any masters who have presented themselves for examination?—No, I never have.

2212. Have you any hopes of seeing the schools in those remaining 10 parishes qualify themselves for the reception of the grant?—I have not, except through a change of masters.

2213. What is the relative state of education in the four parishes with aided schools, as compared with those which receive no aid?—It is very much higher, but they are chiefly town schools.

2214. Have you no rural schools with certificated masters?—I have one rural school with a certificated master, but it is a small township.

2215. How long has it had a certificated master?—Certainly for the last six years.

2216. Did you know it before it had one?—I did not; it was not one which I visited.

2217. Such being the state of education in your district, what is your opinion as to the working of the condition of the grant which is imposed by the State?—That it is highly beneficial for the result of education.

2218. Do you think that those conditions have a practical effect in excluding those 10 parishes from State aid, or do you attribute their exclusion rather to external circumstances?—I do not think that the conditions have much to do with the exclusion, except so far as it is a State system. I mean by that that I do not think that the conditions in detail, or any particular points of them, have much to do with it; but certain clergymen in certain districts have a radical dislike in themselves to coming in contact with an inspectorial system.

2219. Is that the state of the case within your own district?—Yes.

2220. Is it that they object to the interference of the inspector?—Not of the particular inspector; but they have that sort of self-contained feeling which everybody knows prevails very much in the rural districts; they like to be masters of their own circumstances and position.

2221. Still the single annual visit of an inspector would not interfere in any manner, would it, with their control over their school?—They do not like the report.

2222. Do they object to your inspection?—They do not; but we only inspect on sufferance. I always go as an act of courtesy, and I have never, except in one case, had it at all objected to;

; that was in the case of an endowed school, d it was a peculiar case.

2223. Do you think that there is much zeal r education in your diocese?—I do not think at I should say that there is much zeal, rtainly.

2224. Is there much emulation among the ergy, as to which of them has the best school? No. For many years I examined for a prize hool system, and it was allowed to die out.

2225. Then do you think that the absence of e annual grant schools in your district is due inly to the want of an effort being made by ose residing in the district to obtain grants?— s.

2226. Do you think that there is any local rcumstance in the parishes themselves which events their putting themselves in a position receive the grant?—I think that there is thing very peculiar in our parishes as conasted with other rural parishes. I think that a ler-growing country is a little behind any her producing country.

2227. Do you attach much importance to the ssession of a certificate by a master?—Yes, the ry highest importance.

2228. For what reason?—If I may give rather long answer, I regard the central, or National stem, as called in to aid a weak man to whose ll, nevertheless, you have to appeal before you n apply the stimulants which he requires. It like being called to a patient who wants good d plentiful food, but who is to take that food hen he pleases; and I think that you could not cure that character and quantity of food except rough the certificate.

2229. Do you think that the State would have security for the quality of the education given, less it insisted upon certain assured qualificaons in the master?—Certainly not. I think at the inevitable effect of adapting your aid to nat may be produced for you without any tarantees on your part, must be to bring down e standard.

2230. Have you had many opportunities of dging of the effects upon the character of the achers of a complete training at a training llege?—Yes, I have had them from more than e training college. I have always had at my vn school a trained and certificated master.

2231. Have you a training college for your ocese?—We have a training college for our ocese, and always have had one.

2232. What should you say was the effect of e training upon their character generally?—he effect of being trained to a trade which they ow that they are to pursue, and which they e taught on definite principles.

2233. They get handy at their trade, but do u not think that as a general rule they gain mething more by that training?—Yes; but I ean by that, that they get all that that trade quires, and of course a certain character and ne is a part of it.

2234. Should you say that those who have d the advantage of a two years training, have nerally a higher tone and a higher sense of ty than those who have not?—As far as I ve noticed, certainly they have, and they are maintain that as a part of the duty of their ofession.

2235. Should you be satisfied by payment, on the mere results of what are commonly lled the three R's, without reference to other matters?—No, I should not; at all events, it would involve a thorough change of system. I think that that is not the object for which the present requirement of those results is made. I do not understand the object of the requirements of those results to be merely a payment for results in reading, writing, and arithmetic.

2236. Do you think that the State requires something more than mere proficiency in reading, writing, and arithmetic?—Yes; but the reason why it was imposed was this, it was to see that the right quantity and quality of food had been given, and was producing those results. If I understand the object of the Central Department, it was to test its own instruments, rather than to test a certain number of children, upon whom those instruments were operating.

2237. Under the present system, does it not do both?—Under the present system it does both, but the effect would be to confine it only to one, if you looked simply to the results as produced by the children.

2238. What are you enabled to say from your experience as an inspector, as to your capacity of judging, by a single inspection, of the whole effects of the teaching of a master upon a school?—The power of judgment depends very much upon the faculty of the judge. I believe that some men in a very short time can ascertain the state of a school, and that others again never will ascertain it.

2239. Do you mean in other particulars than those of mere instruction?—Yes; I refer to those conditions of a school which you cannot quite put into a scale and weigh.

2240. Then you think that you could not sufficiently depend upon the report of any large number of men as to those qualities in a good school which are not tested by individual examination?—I could depend upon them, but I do not think that they could give me the evidence quite clearly.

2241. Do you deduce from that, that an inspector therefore could not frame such a report as would be accepted as satisfactory by the managers of a school?—He might produce such a report as might be accepted as satisfactory; but I, in my mind, judging of that report, should always have that qualification of it. I should think that the managers would be satisfied with it.

2242. But I understood you to state, that in your opinion, the power of judging of the tone of a school varies very much in different men?—Yes.

2243. If so, it must be present in some and absent in others, and the possession of those qualities could not be ascertained beforehand by any system of selection however careful?—No.

2244. Would not it follow from that, therefore, that there would always be a certain number of inspectors who, in your opinion, would be unable to judge of the moral tone of a school by a single inspection?—Yes, I should think so.

2245. And therefore you would not be satisfied without some other guarantee than the report of the inspector as to what was really going on at the school?—Certainly; as far as I understand it that is a point which the managers very much ascertain for themselves, and it is on that account that they prefer certificated masters to uncertificated masters, as a rule, because they have that guarantee in the certificate.

2246. Are the managers in your district in-

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variably clergymen?—Yes, they are the only ones whom I ever met at inspections, with scarcely a single exception.

2247. And do they not display a very unequal degree of interest in their schools?—A very unequal degree.

2248. Do some display an active interest, and others great apathy?—Quite so.

2249. Therefore in every case where the management is not active have you not an additional reason for desiring to be able to repose confidence in the character of the master—Certainly.

2250. Are those parishes sufficiently provided with schools?—No, not quite.

2251. Would they need to have new schools built?—Yes; that is one of the objections, or that would be an objection, supposing that they approached as nearly as that to being under inspection; many of them would not pass.

2252. Why is no effort made to build new schools where they are wanted?—From a sort of sense that the old school does the work which they care to have done, I think; there is no appetite for anything beyond that.

2253. Are they satisfied with a low scale of education?—Yes.

2254. Then does that satisfaction arise from their apprehension of the conditions which would be imposed upon them by the Committee of Council?—I do not think that they understand much about the conditions, but they are unwilling to put themselves under any system of inspection, or anything that may be troublesome, and enough floats in upon them from the outer world about those conditions to enable them to know that there is a certain amount of trouble connected with them.

2255. Do you think that they have no very accurate knowledge of those conditions?—I think that they have no accurate knowledge of them.

2256. Do you think that the Conscience Clause has operated as a means of preventing their application to the Committee of Council?—It cannot have done so in the cases with which I have been brought into contact, because the Conscience Clause is more recent than any school which exists in my deanery except one, and that has it.

2257. Do you think that the imperfect knowledge which exists in certain cases has prevented applications being made?—Not in my own deanery, but from what I know of the mind of the clergy about the Conscience Clause, I quite believe that it would have that effect.

2258. Do you think that in the case of rural parishes, with a minority of Dissenters, no application would be made for fear the Conscience Clause would be imposed?—Yes.

2259. Have you known instances in which no application has been made on that ground?—I think not; I have heard opinions of that sort given, but I do not know of any positive case.

2260. Are there usually in those rural parishes a certain minority of Dissenters?—Yes, I think that there are, but they hardly know it themselves.

2261. When you say that they do not know it, do you mean the Dissenters themselves?—I mean the Dissenters themselves.

2262. But are there not meeting-houses?—Not in the parish very often, but that is just what I mean; they go to church in the morning and cross over to a meeting-house on the Sunday evening sometimes; they are not formally enrolled Dissenters, I think.

2263. Is that indifference to dogmatic doctrine general throughout Worcestershire?—Yes, in the rural districts; I have no doubt that it could define itself more accurately in the towns.

2264. Then in parishes so constituted there would be no great need of a Conscience Clause and that there would be no consciences to be injured, in fact?—I do not think that you would ever have cases of parents making use of the Conscience Clause in bringing their children to a school.

2265. Have you, in your diocese, known any instances of clergymen refusing to admit unbaptized children into their schools?—Yes; not in my deanery, but in the diocese.

2266. Is that refusal still in force?—I believe that it is.

2267. From the rarity of the instances, would you infer that that practice is not one which would be generally followed?—No, in that case the parish was taken out of connection with the National Society for the same reason the clergyman broke his connection with the National Society.

2268. Do you mean that it was on the ground that they had been too lax?—It was on the ground that they had passed a memorandum in 1863, which did not interpret the word "all," as Sir John Coleridge says that it ought to be interpreted.

2269. In fact it left them liberty of action instead of imposing upon them a certain fixed rule?—Yes.

2270. Have you yourself formed any opinion as to the Conscience Clause?—Yes, I have.

2271. What may that be?—That I should have desired to see it a regulation of all schools whatever.

2272. Do you mean that it should be universally imposed, irrespectively of the existence of Dissenters?—Yes.

2273. As a matter of policy, what effect do you think that that that would have upon the harmonious connection of the clergy with the State in promoting education?—My belief is that after the first feeling which is now excited, and which I suppose would pass away as it did in the case of the management clauses, it would be no source of grievance at all.

2274. I suppose that no small part of the irritation arises from the fact that the Conscience Clause is supposed to have been imposed upon the managers by the authority of a department instead of by the authority of Parliament?—I think that that has been more lately assumed. I used not to hear of it in the first instance. I think that the mind of the clergy with regard to the Conscience Clause has gone through all those feelings through which it goes on all such points. Certain misrepresentations have gradually fallen away until it is reduced to a very small minimum indeed. The point now is simply the imposition of the Conscience Clause.

2275. Although the point, as you say, has been reduced to a minimum, the irritation and the opposition to it do not seem to have decreased?—I should rather doubt that: I have no doubt that if a vote was taken again, as we took one last year, the division would be very much the same, but even then, I think that there would be one or two who have changed their minds since that time.

2276. Since

2276. Since what time?—Since this time last ar. I think the final vote was in the winter.

2277. On the occasion of which you speak, iat was the proportion of the clergy who sup-rted the imposition of the Conscience Clause? I think that it was 18 to between 40 and 50.

2278. Had the imposition of the Conscience ause in your diocese led, in any particular case much discussion of the matter, or was the dis-te conducted upon abstract grounds?—It was nducted upon a special point, but until the spe-l point was brought before the Diocesan Board, lo not think that the minds of the clergy, ex-ot individually, had been addressed to it. I nember, about a year before that vote was ken, being asked by somebody about the Con-ence Clause, and, being myself certainly pre-diced against the Conscience Clause, by the resentations which were then going about, mely, that it was imposed upon the Church, t that it was not imposed upon any dissenting dy, which, of course, I felt to be very unfair, d I joined in the hostile opinion, but when I quired into it I found that it was refused to e denomination only, and then, of course, I in-ired into that exception, and the objection was ken up.

2279. What denomination is that?—The man Catholics.

2280. Are you aware that the Roman Catholics ve stated, as far as their opinion could be ex-ained by a witness, that their only objection as, to having a Conscience Clause imposed upon em, without, at the same time, having it im-sed upon the Established Church?—No; of urse I knew that the objection was to be ex-ained with regard to the Roman Catholics, for I ver doubted but that the Roman Catholics would ry gladly take a Conscience Clause whenever it as offered.

2281. Have you ever considered the subject, th a view to removing or lessening the objec-ns of the clergy, and at the same time providing oper guarantees for the religious liberty of the issenters?—I think that the experiment where is made, will reduce the adverse opinion of the rgy materially. I cannot but think that it ll produce that effect among the younger clergy. f course there are a certain number of my ethren who are glad to fortify the objection to a ate system and State interference by any preju-ce which they can respectably take hold of, but think that among the more inquiring and intelli-nt of the clergy, the working of that experiment ll produce a great reduction of the objection.

2282. Do I understand you to state that there any strong feeling against the interference of e State in education at all?—I think that there a very great jealousy on the subject.

2283. Do you think that there are a consider-le number of the clergy in your diocese who uld prefer that the State should not meddle th education at all?—Yes, I do.

2284. And who are in favour of the voluntary stem?—They are in favour of the non-inter-ence of the State. I do not think that many them have definitely thought of it in that way, t they are in favour of a voluntary system; t their opinion would be more clearly against ate interference than for a voluntary system.

2285. Do you think that they would generally fer a system of rating to a system of grants? I do not think that they have thoroughly ught about a system of rating, or else I am sure that they would not prefer it, because I do not understand how a system of rating could be taken without its necessary conditions.

2286. May the general state of feeling be described as being one of content and satisfaction with the present state of education?—Yes, I think that I can support that in this way. I remember very well at a meeting of the Diocesan Secretaries of the National Society last year, after the annual meeting, the Conscience Clause was the subject before them for discussion; and I am quite sure that a great body at that meeting were prepared to declare separation altogether from the State with regard to the matter of education, rather than submit to a Conscience Clause. They would almost have been glad to bring it to that issue.

2287. But then that would have been no great sacrifice on their part, inasmuch as they were opposed *à priori* to State assistance?—Yes; but many of those were in the receipt of grants and would have been content to forego them rather than submit to the interference of the State in the matter of the Conscience Clause.

2288. But they were not interfered with in the matter of the Conscience Clause?—No; but rather than allow it to be a regulation ruling all cases, they would have been content to forego those advantages.

2289. They would sacrifice their individual interest to what they considered to be the general good?—Yes.

2290. Do the clergy in those parishes teach much in schools?—Taking the schools all through they do not; but in the better class of schools they do.

2291. Does their teaching extend beyond religious instruction?—No, not generally.

2292. Should you say that, in the majority of instances in your diocese, the clergy take an active interest in their schools?—If you mean by an active interest, interfering in the teaching, and taking part in the teaching, I should say that they do not.

2293. But do they not do that which is perhaps equally useful by giving an active supervision to the school?—The younger clergy do so, decidedly.

2294. Mr. *Adderley.*] When you spoke of a dislike and jealousy of inspection, I presume that you meant dislike and jealousy of Government inspection, did you not?—Yes.

2295. Have you generally found that there was a similar dislike to diocesan inspection?—No; we are rather welcomed, I think. We always understand that we are on sufferance merely.

2296. Is the repugnance to the interference of the Government?—Yes.

2297. Do you think that there would be a similar feeling against admitting a Government inspector on sufferance; is it dislike to inspection, or is it dislike to imperative inspection?—I think it is to imperative inspection.

2298. I suppose that you have several schools which you inspect which are also inspected by the Government inspectors?—Yes, all the town schools are so.

2299. And are there many such cases in the country?—No, only one, I think.

2300. Do you see much use in a system of double inspection?—No, I could see some use in it if we had a good diocesan system of inspection, and if the Government system were more operative;

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tive; then I think it would certainly be of great use.

2301. Of what use would diocesan inspection be?—The use of rowing over the course before the race.

2302. Do you mean that you would break the ground for the Government inspectors?—Yes, if we had a good system of diocesan inspection, then I should think that it would be in harmony with the Government system.

2303. Do you think generally that the more examinations a school has the better it is for the school?—Yes, within certain limits, I think it is the most beneficial thing possible.

2304. Do you not think it essential to the use of a repetition of examinations that there should be the same standard in all?—Certainly.

2305. Do you think that your standard of diocesan inspection is the same as that of the Government?—I never knew what the Government standard was.

2306. I presume that you can tell us whether the standards of the two are the same?—It has been a struggle ever since I have been a diocesan inspector to try and get a diocesan standard; we managed it the year before last by framing a system, but it fell to pieces in two years.

2307. Then you cannot compare the two because you have no standard of your own?—No.

2308. The standard of Government inspection is on the base of the Revised Code, is it not?—No, my objection to the Revised Code is that there is no standard on the face of it.

2309. Do you think that neither the diocesan nor the Government standard is definite?—No doubt you get practically to ascertain the Government standard pretty clearly, because what are called the standards are laid down and always pursued; but what is the standard in each of those so-called standards depends upon each individual inspector.

2310. Presuming that to be the case, would not that be a fatal objection to grants being given, simply on inspection?—I have always thought that it would be a very desirable thing to get an ascertained standard, and we tried to effect it in our own diocesan inspection.

2311. If a grant was given to every school simply on any one of the inspectors saying that the school deserves a grant, might there not be a different standard upon which a grant would be given in almost every single case?—Certainly; and one of the principal objections to extending it to results, however produced, would be that it would cause a greater shifting of the standard.

2312. It would cause a shifting of it, and the shifting would be generally downwards, would it not?—I have known of parallel cases, and I have never found it otherwise. I have known one or two examples of that kind.

2313. With regard to your suggestion of the imposition of a Conscience Clause in every case, what would be the use of a Conscience Clause in a rural parish where all were Church people?—Of course it would be perfectly idle there; it is in the interests of the Church that I want the Conscience Clause.

2314. But would it be absolutely idle in the sense of being ineffectual in the case which I supposed; would there be no effect practically in publishing to all the parents that they might object to the Catechism being taught, if they liked?—I do not believe it in the least. I cannot conceive that it would have any effect.

2315. It could be of no use in that case, could it?—The use of a rule; there is use in a rule for the cases to which it would be applicable. It gives consistency, and prevents anything like a grievance; you get more harmony of operation, and you get a better system.

2316. Is there never any harm in suggesting a grievance when there is none?—I cannot think it; I do not believe that there are such cases.

2317. Are there not many people who would immediately feel that they had a grievance if one were suggested to them?—It is possible as a state of mind, but I do not believe in it as a matter of experience.

2318. Mr. *Bruce.*] Would you have a Conscience Clause in every deed, so as to make it universal?—Yes, as a recognised national system of the Central Department.

2319. Mr. *Morrison.*] Do the farmers in your diocese send their children to the National Schools?—That generally depends upon the clergyman who manages the school. It is not an easy thing to gain those children, and generally I cannot say that they do go to the schools.

2320. Do they send them more in cases where there is a certificated master employed?—I do not think that farmers, as a rule, understand a bit about certificated masters; I do not think that they know any of the details of the system at all.

2321. Do you think that there is any jealousy on the part of the farmers in the Midland Counties of the labouring classes being educated?—Yes, certainly, you have a difficulty in getting them to recognise education.

2322. How are the farmers' children now generally educated in your diocese?—In my neighbourhood, they are educated very badly, at small private adventure schools.

2323. Do you know what the amount of the school fees would be generally which are paid by the labouring classes or the farmers?—In my own school, I make the farmers' children pay for the advantages of education. The fees range from 8*d.* to 2*d.*

2324. Would 2*d.* be the lowest payment?—No, I sometimes take them for 1*d.*, according to circumstances.

2325. But a farmer would always have to pay more than 2*d.*, would he not?—I always make the farmers pay more.

2326. With regard to the amount of school fees, have you any information as to cases where the school fee has been raised?—Yes, latterly school fees have been raised generally.

2327. What has been the effect of that upon the prosperity of the school; has it increased the numbers in the school, or has it diminished them?—It has not diminished them; no man would increase the fees where it would diminish the numbers; he would feel his way about it.

2328. Mr. *Howes.*] You stated that you thought it desirable that the Conscience Clause should be the general principle upon which the education of the country should be conducted; do you think that the adoption of the Conscience Clause would be a practicable object, and one which would be attainable, in the present state of religious feeling in England?—That is according what you consider it depends upon; if it depends upon the Houses of Parliament, of course it is practicable.

2329. Of course it would depend upon Parliament; but do you think that that is an object which

ch can be attained in the present state of gious feeling in England?—So far as I under- d it, Parliament would vote it to-morrow.

330. If it were voted, do you think that it ld be generally acceptable throughout the dom?—I think, as I said before, that its ing would conciliate opposition; it would be theoretically acceptable in the present ber of the Church of England, I am quite

331. Nor practically acceptable?—Yes, I ve it would be practically acceptable, be- e it would be proved to be harmless.

332. Eventually, perhaps, it would be proved e harmless, but would it be accepted at once robably tending to that end?—You would I suppose, call in the trust deeds and revise a; it would be simply in the issue of new ols that it would be inserted.

333. Would not the tendency of the insertion general use of the Conscience Clause be to nish, if not to abolish, distinctive dogmatic hing?—No; I understand by the Conscience se, of course, a Conscience Clause wherein gious teaching is so secured as these forms of science Clause which have been issued do re it, and that the religious teaching is pre- ed most strictly.

334. To those who are willing to accept it? o, to the school.

335. To the school, provided there are any dren in that school whose parents are willing their children should accept that teaching? es; but it is the unwilling whom we have to ult, and not the willing; you would not have anvass the school as to that.

336. You stated, in an early part of your ex- nation, that the power of the inspectors to rtain the condition of a school varies very lh, and that some possess that power while rs do not; but that the power of ascertaining state of the school is one which it is very rable that an inspector should possess?—Yes, I understood the question as referring rather hat may be called the moral evidence, and of course depends, to a certain extent, upon eye of the man who looks over them.

337. It is quite clear that the inspectors are en upon the ground of their possessing those lities which are essential to the performance heir duties?—No doubt they are most strictly hosen.

338. Therefore, perhaps, it would be rather much to say that very few inspectors possess e powers?—I did not say so, or, at least, I e I did not say so.

339. Mr. *Bruce.*] You can ascertain the abili- the learning, and the character of an inspec- but it is far more difficult, if not impossible, ascertain his tact, judgment, and power of etrating deeply into a subject such as this?— ; the practical discernment is a difficult thing scertain.

340. Mr. *Howes.*] Still, on the whole, gene- y speaking, inspectors possess that power to a t degree, do they not?—Certainly; I am ectly conscious that a full inquiry is made their capacities before they are made in- tors.

341. Sir *Stafford Northcote.*] And through inual practice they acquire or improve the er to a considerable extent?—Yes.

342. Mr. *Howes.*] With regard to the Con- science Clause you stated, did you not, that as the objection to the Management Clause has died away, so you thought that the objection to the Conscience Clause also would die away?—Yes.

2343. But, surely, the Management Clauses are, generally speaking, matters of detail, whereas the Conscience Clause is a matter of principle?—I think that it would prove itself to be a matter of detail by experience; it is a matter of principle as now assumed, and so were the Management Clauses a matter of principle when they were taken up at first.

2344. Sir *Stafford Northcote.*] Do you think that if things are left as they are, the schools which are not in connection with the Government, in your district, will in any reasonable short time bring themselves into connection with the Government system?—I can see three or four of them that will do so as the masters fall in or are in some way removed.

2345. Do you consider that the progression that way will be as rapid as it ought to be?—Of course I should like to transfer every parish into an inspected district, but I think that the progress will be as rapid as I could reasonably expect.

2346. Do you think that it is growing as rapidly now as it did seven or eight years ago?—I think that some things which have occurred lately have given it a check.

2347. Do you think that it is important that we should consider whether steps could not be taken to accelerate that progress?—That I should view entirely in reference to the steps which were taken, it depends, of course, upon what those steps involve.

2348. But you are not satisfied with the rate of progress which is at present being made?—No, I should like to stimulate the appetite if I could.

2349. How do you think that you could stimulate it?—I do not know any way in which it could be stimulated except the way which I myself and others interested in the work in our diocese adopt, namely, by personal influence and recommendation; the spread, in fact, of the central system as it is.

2350. Do you think that an organised system of diocesan inspection, working up to the Government system, would stimulate that progress which is so desirable?—I think it would very much, if you could possibly take security for the two things which you want in inspection. Of course our diocese may not be an example; but in our diocese, the existing machinery would not do it.

2351. Is that from want of a sufficient supply of men, or from want of the power to get men who could devote their whole time to it?—From want of what you may call efficiency and from a sense of the responsibility of the office.

2352. Would you approve of any plan for bringing the system of diocesan inspection into connection with the system of Government inspection, and making the diocesan inspection the nurse of the schools which are at present outside the Government system, in order to bring them into it?—I should approve of such a plan very highly if you could ever give security to the Government such as it would require; of course the diocesan authorities would be entrusted with State funds to some extent.

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2353. I am not contemplating their being entrusted with State funds; I am rather contemplating a system by which they should prepare schools, and ascertain the condition of those schools and present them to the Government, and that the Government should then, by the employment of special inspectors of their own, ascertain whether the schools are such as ought to be admitted into union?—I consider what the Honourable Baronet has described to be exactly the duty of diocesan inspectors, as things are.

2354. But at present, the diocesan inspector is met by this difficulty, that he must get the school to adopt a certificated master; do you think that that is so essential a condition that it must be insisted upon under any circumstances?—I do indeed.

2355. Do you not think that if a diocesan inspector satisfied himself that, in a particular case, a school was really worthy to be presented, though it had not a certificated master, and if a Government Inspector, on coming down to look at it, agreed that it was sufficiently well disciplined to be worthy of admission, the condition might be dispensed with in that case?—I do not, because I think that the difficulties might be overcome, if the school authorities chose, in such a case; and it would not be worth while to run the risk of injuring the system for the sake of such an exception.

2356. To what difficulties do you refer; do you mean the difficulty of getting certificated masters?—I mean the difficulty of putting ourselves in connection with the Government system.

2357. One of these difficulties being, that the schools must get rid of the old masters and employ the new masters?—Yes.

2358. Do you not think that that sometimes would be a very considerable difficulty?—No, I do not. I am looking now only to the financial side of the question. There would be also, no doubt, a hardship which you would not like to impose upon a servant who had been trustworthy to you.

2359. Supposing that the diocesan inspector finds a particular school which is under a master who has not a certificate, and who is reluctant to go and offer himself for a certificate, supposing that the diocesan inspector, by repeated visits, ascertains that that school is really doing well, that the man is fit for his work, and that he then presents that school to the Privy Council; and, supposing that the Privy Council, sending down a special inspector for the purpose, ascertain that the school is really a good one, do you think that it would be necessary that that man, who had been working his school under difficulties, should be dismissed, as a condition precedent to its being brought within the Government system?—I think that the advantages of the existing system are worth more than the advantage of assisting that case at anything like the peril of the existing system.

2360. That may be; but supposing that you, as the diocesan inspector, are anxious to bring a particular school up to the Government standard, do you not think that you would work under a disadvantage if you were obliged to tell those whom you were stimulating, "Now, remember, if by your exertions, you get yourselves up to the standard, you will have to dismiss the man by whose assistance you have been able to do so"—Of course you would, but I look that in the face.

2361. You think that the maintenance of the certificated master is of greater importance than the welfare of that particular school?—I do.

2362. That is in harmony with what you have stated to the Committee as to your views of the object of the examinations under the Revised Code, that they are intended rather as a test of the machinery which the Government employs than of the results produced?—Yes.

2363. Do you think that it is a right principle that the Government should give to its own machinery a monopoly, and should only employ those tests for the purpose of testing its own machinery?—I certainly think so; the Government having made up its mind that the best way in which it can influence the education of the country is through the supply of that machinery.

2364. What do you conceive to be the object of the Government system of education?—To gain more intelligence among the lower orders of the people.

2365. In fact, to educate the people?—Yes, to educate the people.

2366. Do you think that when the Government undertakes an object of that kind, it is consistent with general principles that it should proceed strictly upon principles of monopoly?—Yes; if the monopoly be regulated by the other principle which I understand them to have laid down, namely, that the best way in which the can effect that end is by preparing the best possible instruments for producing it.

2367. Would you apply that to other matters besides education?—I think you might apply it to a good many matters.

2368. Take this, as an illustration, supposing that the Government thought it desirable to take greater security for the chains and anchors which are used by merchant ships; do you think that the proper way to do that would be for the Government to say, "We will make all the chains and anchors, and, in order to be sure that they are well made, we will test them, and you shall use none but what we make;" or would it be a more satisfactory principle for the Government to say, "You may use chains and anchors wherever you can get them; but we will test them to see whether they are fit for the work"—I think there is this fallacy in the illustration that for the production of the educational instrument there is no such spur to competition as that which exists in the case which the Honourable Baronet has used as an illustration. There is a desire for those chains and anchors, and there are people who will produce them; but there is not a very great desire for a good schoolmaster.

2369. Do you not think that there is a desire amongst the clergy and amongst many of the landed proprietors for the education of the people?—I do not think that the desire is sufficient for them not to be contented with a low quality of article.

2370. That is not the point; I am assuming that the Government will, in either case, test the quality of the articles tendered to them, whether they be chains or schoolmasters?—Yes; but in the one case you would reject the inferior chain if they were produced by the non-Government manufactor

mufactory, and in the other case, owing to the rticular circumstances of the case, you would reject an inferior article if produced by the certificated master.

2371. You would practically reject it because would say "You shall have no share in the nt"?—That is just what I am afraid you uld not do. That is the whole gist of my ection to the uncertificated masters.

2372. Do you distrust your test?—Yes.

2373. Supposing that it were possible to de- e a test which would be a sufficient test of the certificated master, which should you think s the proper principle, free trade, or monopoly? It would of course destroy the existing central tem altogether, but never mind that; you uld supply a more universal system, supposing t you could secure the result to which the nourable Baronet refers, but I maintain that could not secure that result.

2374. Then the whole thing turns upon the t?—I have not been asked why it is that I med that opinion.

2375. Why do you think that it is impossible secure that result?—Because I do not think t the human nature of the inspector could nd the pressure.

2376. Will you describe in what way the ssure is to come upon the inspector, which man nature cannot stand?—The cases which Honourable Baronet is advocating are cases ich plead incompetency of funds, it is in those es that the pressure exists.

2377. It may or may not be, that is not neces- y?—It is the case that is before us, that the poor ool which wants the grant most cannot get it. en what I mean is this, that when the inspec- is appealed to, and a very little variation will e to the managers of the school that assistance thout which they cannot maintain an efficient ool, he will not be able to resist the ssure.

2378. What inspectors are you speaking of?— ie Government Inspectors.

2379. You are speaking of the special in- ctor sent for in order to inspect this par- ular school, at the time that it is tendered? Yes.

2380. Under the old system, were there not quent cases in which a pressure was put on inspector or examiner to pass a pupil teacher, d to signify his satisfaction with the school by dorsing the certificate of the master, and other tters of that sort?—Yes.

2381. Do you suppose that the nature of the pector was not sufficient to stand against that nd of pressure?—I dare say that has been ope- ive even there, but where the existence of the ool depended upon it, the pressure would be eater; it depends upon the body upon which e pressure is brought to bear.

2382. In that case the pressure fell upon one gle individual, did it not?—Yes.

2383. In this case, is there not suggested a ision of the pressure in the first place upon the cesan inspector, who would be preparing the ool and who would present it to the Govern- nt, and then upon this special inspector, whose ty it would be to look into the matter more sely and critically?—Yes, and upon whose *fiat* e whole money question would depend.

2384. The whole money question for that ne?—Yes.

2385. Do you think that Government Inspectors would give an improper certificate?—I think that would be saying too much; they would hope that the school would be better another time, and soon; the shade is very nice, and insensibly it would go down.

2386. What would go down?—The standard.

2387. But you accept afterwards the test applied to the teaching of that school as you have applied to the teaching of the other, as regards the reading, writing, and arithmetic?—Yes.

2388. The school having once been admitted in union would not stand on a different footing from schools under certificated masters?—No.

2389. Do you think that because there were some schools under uncertificated masters and others under certificated masters, the effect of the uncertificated masters would be to reduce the standard throughout the district?—I do.

2390. Do you think that the same would be the case if you had certificated masters of different degrees of excellence?—To a certain extent it would. I think that every examiner in every examination takes his test to a certain extent from the examination which is submitted to him.

2391. So that if he is examining schools, in a neighbourhood, which are below the standard of other schools, he will test the higher schools by the standard to which he has become accustomed in the lower schools?—Yes; in his own mind. Things always gravitate towards their lowest.

2392. But there will not be uniformity, will there, even in the merits of certificated teachers?—No; but there he only takes the minimum; he has not to report upon the relative merits of the masters.

2393. But if his standard of examination gravitates towards the lowest point, according to your view, it will gravitate to the point of the least efficient school that is within his district?—Yes, that he passes.

2394. That is to say, to the point of the school which is under the least efficient master being a certificated master?—Yes; and if the existence of that school depended upon his *fiat*, the pressure upon him would be very great to prevent his refusing it.

2395. Should you consider that the least qualified certificated master is superior to the best qualified uncertificated master?—That depends upon what meaning is attached to the word "superior." I know an uncertificated master who is better than a certificated master.

2396. But, then, you have already to deal with the danger which you apprehend of having gravitation downwards to this lower class of certificates?—Yes; but the certificate pulls you up somewhere in the one case, whereas in the other case you are never pulled up.

2397. How does the certificate pull you up?—Because you feel that the man has to reply to a certain confidence which you put in him; owing to his possession of that certificate, he has to find you something which shall satisfy you with regard to that.

2398. Do you not think that it is very possible that a certain number of men may get their certificates, and yet may be very poor teachers, indeed?—Yes; I have met with such cases. I

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have had practically to turn a man out of his profession. He gave it up after he failed with me.

2399. And yet that is the test upon which alone you would rely?—No, not alone, because you test him through the examination.

2400. Is it not probable that the poorer schools will get the least efficient of the certificated masters who have passed?—It is almost certain that that would be so.

2401. Do you think that it would be better that those schools should be handed over to those gentlemen who have the monopoly, rather than that they should be allowed to go into the open market where there are better articles to be had, only that the Government prohibits their using them?—I do; if there is a security of that kind which it is necessary to preserve.

2402. And you can think of no other safeguards?—My experience from the University, down through the middle schools, leads me to that conclusion.

2403. *Chairman.*] If you abandoned the certificate, you would depend upon the test which you would derive from an examination in each case, would you not?—Yes.

2404. And your opinion, as I understand, would be that the pressure under these circumstances would be so great that the standard would insensibly go down?—Yes.

2405. What pressure do you apprehend?—The pressure of appeal.

2406. Appeal from whom?—Appeal to the inspectors on the circumstances of the school.

2407. You speak of appeal to the inspectors; but my question is, from whom the appeal would come?—From the school.

2408. Take the case of any given school under an uncertificated master, upon which school, you as an inspector, have to report; do you mean that you apprehend that the pressure from the school will be so great that the inspector will, in fact, be led to disregard his duty?—No. The only question is whether he would not be led into what may be called an unconscious violation of his duty. I should be very unwilling to say anything disrespectful of gentlemen who give such guarantees for everything that is trustworthy as the inspectors do; but the shades might be, and would be very nice, and the aggregate of the shades might make a material difference.

2409. You seem to apprehend, in fact, a sort of appeal *ad misericordiam?*— Every appeal from a school, which is known to be a poor school, struggling for its existence and depending for its efficiency upon a State grant, is *ad misericordiam.*

2410. Do you mean that there would be a sort of appeal from the school, that is to say, from the managers or teachers of the school, to this effect, "We are struggling to get on, do pray give us a certificate, which will enable us to have a grant"?—I do not mean to say that a clergyman would actually say "You must not do this, or you must not do that, else we shall not be able to obtain this or that privilege;" but an inspector would know the circumstances of the school, and would know that its having a qualified master would depend entirely upon whether he gave it a grant or not.

2411. But even in the case of certificated masters, I understand you to admit that you have frequently found inferior masters, does not the same sort of pressure arise in those cases?—I do not think it does in the same way, because, as I said before, an inspector enters the school expecting something, and the master receives him knowing that he has to satisfy that something because of the certificate.

2412. Taking your own case, you have been for very many years a diocesan inspector in the diocese in which we both live; am I not right in the belief, "that your standard (referring to your answers about the plural of standard), as a diocesan inspector, is fully equal to the standard imposed by the Central Department?—When one of my colleagues and myself remodelled the system two years ago, we tried to identify the two standards as much as possible, so as to render them as useful as possible to the diocese.

2413. Several witnesses who have been examined before this Committee have informed us that the diocesan standards are invariably, and I think that some of them went to the extent of saying inevitably, lower than the Government standard, I apprehend that you and your colleague in the diocese of Worcester have adopted standards which are fully equal to the Government standard?—Yes, we tried to do so.

2414. Are you aware of the existence of any reason why the diocesan standard should not be equal to the Government standard?—I only know that even that standard was rebelled against and there is great repugnance felt on the part of schools to be shown up by our standard in the report.

2415. But all rebellions are not successful?—They were successful in this case.

2416. To what extent, what was the effect of the rebellion?—We are no longer acting in harmony under that system which we very carefully drew up.

2417. Do you mean that you are not acting together?—Exactly.

2418. Of course you are now speaking of your examination of unassisted schools?—Of all schools.

2419. You examine both assisted and unassisted schools, do you not?—Yes.

2420. And you endeavour to examine them upon that standard to which you refer?—Yes.

2421. What was the practical difficulty which you found?—It is an awkward thing for me to speak about, but I do not think that the diocesan inspection is so framed as to be quite equal to working on a strict definite system.

2422. Do you mean that you have not the same power?—It is not that; but all the men will not carry it out. Some of the inspectorship are *ex officio* appointments, and some are officially appointed as diocesan inspectors.

2423. How many diocesan inspectors are there in the diocese of Worcester?—Fourteen, I think, with the rural deans, who are *ex officio* inspectors.

2424. Do you mean that that standard was adopted amongst the 14 diocesan inspectors?—We had a meeting, and with a large majority we carried our scheme. It was the Government scheme, with the addition of qualifying by age, and for one year we carried it out. We tried it another year, and then some did not carry it out.

2425. Does not that statement rather show a want of organization and a want of authority than any inherent difficulty in adopting a diocesan

san standard just as good and as effectual as e Government standard?—Yes, but we act der the same authority; that is under the ocesan boards. It all depends, of course, upon e interest of the authority which directs the ocesan boards in the question.

2426. Very few men are more conversant with is subject than you are; I should like to know ur opinion, departing from the system as it nds, as to whether you see any reason why a stem might not be devised and adopted, by ich diocesan boards and diocesan inspectors ght be brought into useful and harmonious ion with the Central Department?—I have rely a knowledge of our own diocesan ard, and have always had the greatest diffi- ty to get anything like harmonious action re.

2427. But in that case which you have de- ibed, you are not armed with any authority, l you are not a portion of any well arranged tem?—Then I should have to ask upon whom think that the diocesan reformation and sys- (remembering that it is called a diocesan tem) would depend.

2428. I am asking you whether you think it sible that a system might be devised in which action of the Diocesan Boards might be very ch changed, so that instead of the diocesan tem being an isolated system, it should be ught into harmonious action by the interfe- ce of the Government and of Parliament with Central Department, so as to make them iliary to general local organization, which at sent does not exist?—I could understand such stem being framed and worked, but I do not my way to it at present.

2429. Do you mean that you do not see your exactly as to how you would frame such a em?—Yes, but it would require that a ter interest in it should be given in certain rters.

2430. Would it not require that a great l should be done which is not done now?—

2431. But supposing a system to be organised, supposing the local diocesan organisation and on to be brought into harmony with the cen- system, do you not think that that supply of l organisation would fill up a gap which now ts, and greatly promote the spread of educa- ?—The way in which it would do so, if it did t all, would be by what I have called the sti- ating of the appetite for education, that is in lement of the central system.

2432. You have spoken (and you have spoken ly, no doubt) of the very defective state of e of the parochial schools, even within the ted area of your own diocesan inspection; do you think that under the action of such a em as that which I have suggested, those ols might be allowed to receive assistance n the State Department, through diocesan ncy, and be so stimulated to greater improve- t?—I do not think that the State Depart- t would ever feel satisfied with diocesan ncy.

2433. Would not that depend upon the ner in which the agency was organised?— I once was brought into contact with the l President of the Education Department reference to the appointment of an inspec- and I am sure that it would be very difficult

in the diocese to give him such guarantees as he required.

2436. From the statements which you have made to the Committee as to the condition of the schools in your district, I presume that your opinion must be that something is wanted to give greater extension to good education?—Yes: and the want is on that side which the State has taken into alliance with itself in the matter, namely, the voluntary side.

2435. Have you ever thought of the rating system?—Yes, I have.

2436. What is your opinion of a rating system (which is of necessity a local system) for the whole country?—I think that it must be taken with certain conditions. I have made up my mind what those conditions must ultimately be.

2437. Do you refer to the necessity of having local administration?—No; I mean that the character of the education which you must give must necessarily have three conditions, I think. In the first place, that system must be secular; in the second place, that system must be compulsory; and the other condition is, that it must be gratuitous; and I do not foresee that the country is likely to adopt any of those conditions.

2438. Why must it be gratuitous?—Because if you had it paid for by rate, you would not get it paid for by pence.

2439. Would not the majority of children who go to national schools be the children of persons who are not ratepayers?—Yes; but they would belong, in some sort, to persons who were ratepayers.

2440. What do you mean by "belonging in some sort?"—They might be the children of workmen employed by ratepayers.

2441. In what sense would those workmen belong to the ratepayers?—By being employed by them.

2442. Mr. *Bruce.*] You mean ratepayers who do not send their own children to the school?—Yes. It would not carry it at first, but I think it would involve it as a necessary consequence.

2443. Mr. *Morrison.*] But what do you mean by saying that it must be compulsory?—That it would be compulsory on the children to go to school.

2444. *Chairman.*] Why should that system of education be secular?—I do not see how you could possibly have a ratepaying system and a denominational system.

2445. Do you not think that the Conscience Clause might enable you to solve that difficulty?—No, I do not, in the case of a school; it does so, I know, in the union workhouses, and, of course, in gaols.

2446. But are there not several national establishments of an educational character where the principle of the Conscience Clause is held to be a solution of that difficulty?—Yes, but they are not educational establishments.

2447. Take the district union schools; is not the difficulty solved in that case?—That is part of the workhouse condition; they are paupers.

2448. That is very true; but still, is not the difficulty solved in that way?—But it rather depends upon another thing which solves it, namely, that they are paupers.

2449. Do you not think that a rating system might be so carried out as to satisfy the public

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by offering them religious teaching, according to the principles of the Established Church of the country, with full freedom for all those who dissent from it?—Of course you must look at the Conscience Clause, now not as merely applying in a few isolated cases of dissenters, but as the general system of the country, in that case I think that such a system could not be maintained.

2450. Could it not be maintained, if assistance were given equally to schools of all denominations, where it was decided that schools of different denominations ought to be established, the question of the Conscience Clause only arising in those cases where the great majority of the population belonged to the Church, and where, therefore, the school established would be of necessity a Church school?—Yes, but the difference between the existing state of things, and that which would arise under a rating system, is that at present it is rather the people in the locality who establish the school, and that in the other case the nation would do so.

2451. Do I understand you to be of opinion, from the causes which you have now described to the Committee, that whatever educational deficiencies may now exist, and whatever may now be the necessity for some extension, you would be unfavourable to the attempt being made to supply those deficiencies by a fund derived from rates?—Yes; I admit that a fund derived from rates would more truly represent a national system of education, but as I said before, it must be taken with its conditions, and I do not suppose that those conditions would be very acceptable, at present at all events, to the people of the country.

2452. Your experience as a diocesan inspector has made you very conversant with not only the state of education in the district to which you belong, but with the sources from which the funds are supplied; are you satisfied with the working of the voluntary system in that part of the country?—No; but I do not think that anybody ever can be satisfied with the working of the voluntary system.

2453. Have you found practically that the funds are insufficient for the establishment and proper maintenance of the schools in your district?—Yes; I think that they are.

2454. Does that insufficiency mainly arise from the want of voluntary contributions?—Yes; that is from the want of an interest in the work.

2455. There is no difficulty, I believe, in the district with which you are conversant in getting the parents of poor children to pay the pence which are required?—I do not think that there is, but the indifference ranges quite from the upper circle of society to the lower.

2456. Speaking as a rule, have you found that the parents are willing to pay that share of the cost of a school for their children which they are expected to contribute?—I should hardly say that.

2457. Are you conversant with any case in which a parent keeps his child from school from reluctance to pay the pence?—I have always a remonstrance about the payment in the case of very poor children.

2458. In your district, do the payments vary very much?—Yes.

2459. Will you state the maximum and the minimum?—They vary from 9 *d.* to a 1 *d.* They vary very much as between the town and the country. It depends upon the circumstances of the parents.

2460. I apprehend, when you are speaking of 9 *d.* you are speaking of exceptional payment from particular classes in a school in which that would not be the ruling payment?—Yes.

2461. Your answer rather leads me to hope that you are conversant with many cases in which the children of the middle classes are sent to the National schools?—Yes, in town schools.

2462. Are those the cases in which 9 *d.* is paid?—Yes.

2463. What is the range of the contribution of the working classes?—From 4 *d.* in town schools to 1 *d.* in rural schools.

2464. Do you mean that in rural schools the payment for the most part is not more than 1 *d.*?—I have taken the minimum; 2 *d.* is the ordinary payment.

2465. Do they not sometimes pay 3 *d.*?—Yes, sometimes; but always according to circumstances.

2466. It has been stated to-day to this Committee by Mr. Bellairs that he knows in his district of several cases in which the funds even of assisted schools are quite insufficient; from your experience upon that question, are you able to confirm that statement?—I have had no experience of that. I think that they have a hard time of it very often.

2467. Should you say, for the most part, that assisted schools have sufficient funds for the maintenance of the school, but not for addition to the building?—No; they get through.

2468. Would you say, that while on the one hand assisted schools generally have sufficient funds, unassisted schools generally have insufficient funds?—Yes, I think that the Government system very often acts like putting a little water into a pump at first, in order to draw out more afterwards.

2469. You stated, did you not, that in your own district you, as diocesan inspector, inspect only four out of 14 unassisted schools?—I said that I inspected four State-assisted schools out of 14.

2470. Are the remainder very much in want of greater assistance to make them efficient?—No, I think not.

2471. Why are they not assisted schools?—Because the masters are untrained.

2472. The masters are untrained when they ought not to be so?—Yes; they see the result and they think that they are as good as they can to see.

2473. Do you know of any parishes in your district in which there are no schools at all?—Yes, I have a parish in which there is a district school for four parishes, and of course in three out of those four parishes there is no school; that is Bredicot.

2474. How was that school established?—It must have been established by a Government grant in the first instance in connection with voluntary aid.

2475. Do you know how that district was formed?—No; it was formed before I joined the diocese.

2476. Then, in fact, it is an old established central school for four parishes?—Yes.

2477. Does it work well?—It has been one of the best schools in the district; but the master is getting decrepit now.

2478. Do

478. Does that district school supply educa- for four parishes, which from want of popu- on, or from other causes, would be quite un- to have four separate schools?—Yes, quite so.
479. Is there any endowment in that case?— ink that there is a very small one.
480. Is that school supported mainly by the ce of the children, and by voluntary contri- ions?—By the pence, and by a certain amount voluntary contributions, but not a large unt.
481. Do you know whether in that case any lship arises from the distance which the chil- have to come?—Of course it is a personal lship in a muddy district, but still they do e.
482. Do you know what is the maximum dis- e which, in that combination of four parishes, children are compelled to come?—Three or miles.
483. But is that distance traversed for the of attending a good school?—Yes.
484. Turning for the moment to the subject he Conscience Clause, I need not ask you views upon it, as it is a point upon which ave acted together very much; but you stated morning, in answer to a question from the ht Honourable Member for Merthyr Tydfil, ink, that the point which you considered to be felt by the clergy with respect to the Con- ice Clause was merely the imposition of it? es.
485. Do I understand you to mean by that er, that so far as your knowledge goes in that of the country, the clergy object rather to the pulsory adoption of the Conscience Clause, to voluntarily acting upon the principles of -Yes.
486. Do you think that that is a general feel- mongst the clergy?—Yes, I think that that ery general feeling; but I think that its very pulsoriness has, as it were, condensed their feeling into a principle, and that what they d have done in many cases, and never thought t, they now have a scruple about doing, from aving been forced upon their notice.
487. Do you mean that the clergy are per- y willing, so far as their own consciences and ments are concerned, to act upon the prin- of the Conscience Clause, but that they are illing to be compelled to do that which they to be right in itself?—Yes.
488. Do you think that that is a very sound iple?—No; I never could myself quite un- and the ground of it.
489. Sir *Stafford Northcote.*] Do you think they have at all this idea; that the State to them, "We will recognise a denominational m of education, and we will support you in ating your children according to your own on, but we, the State, will take upon our- s to tell you what is essential towards the ing of religion;" do you think that the clergy in their mind that that is putting them in a relation to the State, and is bringing about ianism?—I never heard it put in that way this moment; I am sure that a great many le would be very much obliged to the ourable Baronet for having it put in that
490. Mr. *Bruce.*] But that question assumes hey are forced to adopt a certain mode of ous instruction?—Yes.
491. The Conscience Clause only enforces abstinence from religious instruction towards a certain number of individual children, and does not in any way modify or affect the teaching of the children?—Certainly, I do not think that the objection is reasonable, but I think that it would be very gladly taken up.
2492. I think that I understood you to state that the hindrance to the spread of Government education, so far as Worcestershire is concerned, was not the stringency of the conditions imposed by the State, but generally either the indifference or the hostility of those who usually promote education?—Yes, I think so.
2493. Mr. *Adderley.*] In the sort of parallel which was proposed to you, by way of illustration, of the Government wanting to get chains and anchors, and being satisfied to get them anywhere if they came up to a test, did not the parallel, according to your mind, fail altogether in the point of there being a definite and obvious test in the one case, and no similar test in the other?—Certainly, I do not suppose that you could apply an educational test as strictly as you could apply a test to cast iron.
2494. The strain upon a chain of so many pounds before the chain breaks is a very definite test; but have you any similar definite test of the goodness of a master, by the simple process of trying him by the examination of his scholars?—Clearly not so accurate, or anything like it.
2495. If there was any perfect test of a master, of course the condition of a certificate would no longer be necessary?—Certainly not.
2496. As to the pressure upon an inspector to pass a school as entitled to a grant, I presume that you yourself have felt that very strongly?—Yes, we feel it even in our most insufficient diocesan inspection. For instance, we have not had for many years our diocesan reports fully printed, because the schools which are in a lower grade do not like so to appear in the report, and some diocesan inspectors do not like to insert them under those circumstances.
2497. Do you not think that the pressure to get Treasury money is generally greater than to get any other kind of money?—Of course it would be; as I dare say the Honourable Baronet the Member for Stamford is aware, there has lately been a regulation passed at Oxford, by which a value over and above the mere honorary distinction is put on a certain standard of examination: nobody yet can speak from experience as to its effect, because it has not worked long enough; but I know, not only in my own mind in voting for that which I think to be a very excellent thing for stimulating industry in the higher classes of classical pursuits, but in the minds of others, there was very great anxiety lest it should break down, owing to the fact of the great pressure brought to bear upon the examiners because of what it would involve to the examinee in case a certain point was not reached; and my anxiety on that point was shared by all the examining authorities in Oxford.
2498. Sir *Stafford Northcote.*] Have you any reason to suppose that it has worked in that way?—The experiment has not worked long enough for me to be able to say.
2499. Mr. *Adderley.*] You gave an affirmative answer to the proposition that you thought that having a certificated master was more important than the welfare of the school; I presume that

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in your mind the welfare of the school was involved in having a certificated master?—I mean the welfare of any particular school as compared with schools generally.

2500. Do you agree with the opinion which Dr. Temple has very strongly expressed, that it is better to make unaided parishes wait until they have fulfilled the conditions of the grant, than to lower the general standard to enable them to get the grant sooner?—Certainly, the whole central system turns upon that, to my mind.

2501. You stated that you might get in the open market teachers equal to certificated masters; did you think that any masters so found in the open market equal to certificated masters would be unable to get a certificate?—I should think certainly not.

2502. You were asked whether Government might not make use of diocesan inspection; should you see no danger in one body paying upon the order or report of another body?—I was going to direct my answer to that, but it was taken from me by saying that they were not to depend upon it. I do not believe that one body would ever pay on the order of another body.

2503. Even if the Treasury were willing to pay upon the order of the Diocesan Board, that would only deal with the Church schools?—Just so.

2504. *Chairman.*] You hold that the payment of one body on the order of another body is an indispensable condition of the local assistance which has been suggested?—I could understand such a system of diocesan assistance as the Honourable Baronet pointed out, where it was to be merely stimulative.

2505. Mr. *Adderley.*] My question was merely as to the Government making use of the diocesan inspectors?—Yes.

2506. *Chairman.*] I presume that if the Government did make use of the diocesan system of inspection, the two systems would be so brought into harmony as to prevent the obvious difficulty which you have just been suggesting?—That is for the Government to see their way to, if they can.

Friday, 13*th April* 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Liddell.
Mr. Bruce.	Sir Colman O'Loghlen.
Mr. Buxton.	Sir John Pakington.
Mr. Henry Cowper.	Sir William Stirling-Maxwell.
Viscount Cranborne.	Mr. Walpole.
Mr. Howes.	Sir Stafford Northcote.

THE RIGHT HON. SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. JOHN PHILLIPS, called in; and Examined.

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2507. Mr. *Bruce.*] YOU are the principal of e Training College at Bangor, are you not?—s, I am.

2508. That is a training college in connection th the British and Foreign School Society, is it t?—It is.

2509. How long have you been in that position? Since the year 1858.

2510. Before that time had you any means of coming specially acquainted with the state of ıcation in Wales?—I acted in North Wales as representative of the British and Foreign ıool Society, and consequently I have been at head of an educational movement in the incipality since 1843.

2511. During those years between 1843 and 58, what was your occupation with reference education?—I went about a good deal to hold etings and to call attention to the state of ıcation in the various localities, forming com-tees and furnishing them with instructions v to proceed.

2512. Was that both in North and South ıles?—No; it was in North Wales only. I l nothing to do with South Wales, except by respondence.

2513. You are, I presume, therefore better quainted with the state of North Wales than t of South Wales?—I am.

2514. Are there many British Schools in North les?—We have now 120, out of which 82 y are under inspection.

2515. How is it that so large a proportion are under inspection?—We have not been able ind teachers yet. As soon as we are able to certificated masters they are employed.

2516. Is the number of schools which are not ceiving aid from the State diminishing every r?—Yes; but there are some new ones getting we commenced the Normal College in 1858, from that year until now we have sent out certificated masters, all of whom have been aged, and we have now eight or ten schools tting for certificated masters, taking anyone promoters can get to assist and keep up school in the mean time.

2517. Is there any difficulty in supplying Bri-schools with certificated masters and mis-ses?—We have not been able hitherto to t the demand for them which has been made n us.

2518. Do you object to the reception of any properly qualified masters or mistresses in the British Schools on account of their denominational opinions?—No, provided we are convinced of their being qualified, and of their being in possession of a Christian character.

2519. Are there many of the teachers in the British Schools who are members of the Church of England?—A few, but not many; we have had a few under training at Bangor belonging to the Establishment.

2520. Is there any other training college in Wales besides that of Bangor?—Yes, there is one at Carnarvon, and another at Carmarthen, belonging to the Church of England.

2521. But is there any other belonging to the British and Foreign School Society?—No; not any.

2522. Do you happen to know the number of British Schools in South Wales?—There are 225, and I find that there are 170 of them under inspection. The Committee are no doubt aware that South Wales is larger and more populous than North Wales.

2523. I think that, as a general rule, the British schools are to be found rather in the more populous districts than in the poorer parishes, is not that so?—Yes, that may be said to be the case as a rule, but they are extending gradually all over the country.

2524. Has the non-extension of the Government grant to British schools in North Wales, which are still unassisted, been due to the difficulty of getting certificated teachers, or to the difficulty of getting the requisite funds for the payment of certificated teachers?—I should say that education is gradually gaining ground from year to year, but we meet with many difficulties, one being that we are not able to find certificated masters to meet the demand made upon us; but, generally speaking, when the matter is taken up in earnest, and attention called to it by public meetings, the funds are forthcoming.

2525. I suppose that you supplement your supply of masters in Wales in the British and Foreign training school in London?—Yes, we are under the necessity of taking a few from that institution; but we find that in order to be successful in Wales, the teachers should understand the language of the natives.

2526. Is not that remark more especially appli-

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cable to North than to South Wales?—Yes, but it is applicable to parts of South Wales; to Cardiganshire, for instance, and also a great part of Carmarthenshire. In Glamorganshire, Pembrokeshire, and Breconshire, there is more English spoken than in the other counties.

2527. May it not be said, that at least four-fifths of the population of North Wales speak Welsh, in the sense of not being able to understand anything but the most ordinary conversation, unless expressed in Welsh?—At least that proportion.

2528. Does not that circumstance increase the difficulty of getting a proper supply of teachers?—Yes. There is this to be said also, that our college is not full because we are not able to find a sufficient number of candidates in consequence of the action of the Revised Code. The pupil teacher system is dwindling, for in Wales, especially in the rural districts, the numbers attending are insufficient to demand pupil teachers, and consequently we lack candidates.

2529. May not a school having less than 90 children be taught by a certificated master, without a pupil teacher?—Yes.

2530. Should you be inclined to introduce any alteration in that rule?—Yes, I should, without any hesitation.

2531. In what respect?—I would recommend that the Council Office should enforce a regulation to have one pupil teacher in every school.

2532. Would you recommend the enforcement of that regulation however small might be the number of children?—Say, if there were 50 and upwards.

2533. In fact, you would lower the limit from 90 to 50?—Yes; and I think that the addition made to the teaching power would add materially to its efficiency, and also that it would produce candidates for the profession.

2534. It would have this disadvantage, would it not, that it would entail a heavier expenditure upon the managers of schools, the pupil teachers being now paid exclusively by the managers?—Yes; but I would propose that the Council Office should pay them, or should join the managers in paying them. I think that it would not be fair under the Revised Code to call upon the managers to pay a pupil teacher for 50 children, and I think that a little money expended in that direction would produce a very excellent result.

2535. At any rate I understand you to state that you believe that the main reason why a larger number of British schools are not now receiving State assistance, is on account of the difficulty of getting an adequate supply of certificated teachers?—That is one reason, and an important one.

2536. Are there any other reasons?—I should say that as soon as we find a certificated master where there is an existing school, and a meeting called there to lay the case before the locality, we obtain the funds, but unless we are able to produce a certificated master, we find it useless to exercise those means.

2537. Then it is not for want of funds, but for want of masters, that the difficulty arises?—For want of masters; that is the main difficulty.

2538. In the rural districts are the schools generally kept by masters, or mistresses?—By masters generally; we have a few under mistresses, but not many.

2539. And yet, although the masters are paid at a higher rate than the mistresses, you have no difficulty in obtaining the necessary funds; is that so?—Not any that is found unsurmountable.

2540. Are you inclined to recommend the continuance of that condition of State aid now existing which makes it necessary that there should be a certificated master in every school receiving a grant?—Yes, without any hesitation whatever. I have thought much over that point, and I am thoroughly convinced that it is a good policy.

2541. It has been argued that as the payment should be made upon the results of the school, and not upon the machinery of the school, if those results can be proved the payment might still be made whatever the machinery was; what do you say to that argument?—I maintain that the profession of a schoolmaster is a very important one, and that no one should be recognised as a teacher unless he has been properly trained. It is to the training that I look more than to the paper which he holds as a certificate.

2542. Do you attach much importance to the influence of a trained teacher upon his school?—I do.

2543. Do you think that all the good influences of a trained teacher upon a school can be ascertained by inspection and examination?—I think that I would coincide with Dr. Morell's sentiment upon that subject, that a visit once a year to a school is not a sufficient means of arriving at a thorough knowledge of its state.

2544. And therefore it is that you would require the additional guarantee of a certificated master?—Yes, and on account of the other reason I mentioned; I look upon the profession as being so important that no teacher should be recognised as such unless he has been properly trained; and I find also that this view is borne out by my experience. I know all the British schools throughout North Wales, and the schools under untrained masters are not up to the mark, and they cannot be expected to be so in any but exceptional cases.

2545. Do you observe a great distinction between schools under certificated teachers and schools under uncertificated teachers?—Yes.

2546. In what respect?—The school has a more spirited appearance, and there is more activity thrown into it. The system of teaching is practised with more efficiency, and altogether the school appears to have a new life, owing to the teacher understanding his profession.

2547. Do you think that the effect of State aid being given to schools taught by uncertificated masters would be to discourage the use of certificated masters?—I suppose that it would because the former would be obtained at a lower rate of salary, and it would be a kind of temptation to managers to employ them in consequence of the pounds, shillings and pence.

2548. All the managers have not very elevated ideas, have they, as to what the objects of education should be?—Not all of them.

2549. What proportion do you think exists between the Nonconformists and the members of the Church of England in North Wales?—So far as I am able to answer that question, four-fifths of the whole population belong to the Nonconforming community, and I should say that of the middle and lower classes seven-eighths belong to the Nonconformists.

2550. Then if you limited your answer to the labouring classes, the proportion would be still greater, would it not?—The middle and the lower classes stand nearly on a par.

2551. On what foundation do you make that statement?—I have had to call in the statistic

a great many localities in order to assist them coming to a conclusion relative to the propriety of having a school in the place on comehensive principles, and putting them together, d looking at the result I should arrive at the oportions which I have stated.

2552. Have you ever made a computation as the proportion of Church schools and Nonconmist schools assisted by the State in North ales?—I have not.

2553. You do not know which is the larger ss?—I do not, but I should say that there e more National schools under inspection than itish Schools.

2554. You have spoken of the exertions with ich you have been connected in founding ools over North Wales; have those exertions de you acquainted with the difficulties which ist?—Yes.

2555. Will you be good enough to state what se difficulties are?—One of them is the difficulty of securing sites. After commencing a vement in a locality, and forming a committee, d having everything in readiness to take action on the subject, then a site must be found fore we can proceed any further; and in a great ny localities the movement has had to be opped for a time, because we could not secure ite.

2556. Although you were prepared with the ney to pay for it?—Yes.

2557. What was the reason why you could t obtain it?—In some instances the landowners ing members of the Church of England, and mpathising more with National than with British hools, they felt reluctant to grant or sell.

2558. Is that refusal very general?—Too ich so.

2559. Should you say that refusal to grant or l land for a school was the exception or the le?—I am unable to state the proportion, but e refusals are many.

2560. Do I correctly understand you to state at you know now of many places which are not ovided with a school adapted for the teaching Nonconformists, on account of the insuperable fficulty of getting a site?—Yes; there are ny localities which are now waiting for a site ich are ready to take action as soon as a site n be obtained; and the promoters are on the ok out for a site, and are perfectly prepared to y any reasonable price for one, provided they uld get it.

2561. Of course, where a landowner refuses a e, you do not get his subscription?—No, there not many landowners who subscribe; we have few here and there, but not a great many; ools on comprehensive principles are supported inly by the subscriptions of the middle class, school fees, and the Government grants.

2562. Then you have this difficulty in North ales, that the greater part of the land is owned members of the Established Church, and that arge proportion of them absolutely refuse to l a site for a school?—Many have refused.

2563. That is one difficulty which you have in taining sites. Is there any other difficulty ich has, in your opinion, impeded the extension education in Wales?—We find it to be geneIly the case when a movement in a locality is t up on behalf of a British school, that the embers of the Church of England feel ready to pose the movement under the impression that is not required.

2564. How is their opposition shown?—By refusing sites; and also we find, when we are in correspondence with the Committee of Council on Education, that we are frequently thwarted by representations made from that quarter.

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2565. It is common to both sides, is it not, that whenever one side starts a school, the other side gets up an opposition scheme; that is not peculiar to the Church of England, is it?—My answer to that is this, that I do not suppose that we have had a movement on behalf of a school on comprehensive principles in any locality unless the need of it was felt, and unless there were a sufficient number of children belonging to the Nonconforming section to fill it.

2566. Supposing yourself provided with a site, and with a considerable proportion of the necessary funds, have any other difficulties occurred to you?—I do not remember now, except that there is an impression that the Committee of Council is rather partial to favour promoters of National schools rather than promoters of British schools; there is such an impression in the Principality.

2567. Has that impression existed for a long time?—It is rather increasing.

2568. How long has it existed?—I could not name a date; it has existed for years.

2569. Has it existed ever since the Committee of Council on Education has been in action?—At first the Committee of Council was very ready to make grants, but when there were so many applications, the Committee of Council thought it advisable to be more economical, and consequently they were not so ready to make grants as formerly.

2570. May it not be said, that the Committee of Council discovered that they had constantly been building two schools in a place which could only properly support one?—That may be the case.

2571. And are not the instances tolerably numerous in which two schools, the Church school and the British school, having been assisted by building grants from the State, the one has ruined the other?—I am not aware of a single British school having been ruined.

2572. Then I understand you to state, that of late years the Privy Council has been looking rather more sharply into those cases, and that it does not make its grants as it did formerly?—Just so.

2573. Have not efforts been made to induce all parties to combine?—Yes, many schemes have been proposed.

2574. Not only on Christian principles, but for every motive, would there not be a great advantage in a general combination, provided it could be conducted on equitable principles?—Undoubtedly so.

2575. Do you conceive it possible that any plan could be adopted by which all parties could be induced to combine in clauses of management?—No, I am not able to find any plan whatever, and we have had an experience of 20 years. I should say that the promoters of a British school maintain, that it is not a sectarian school at all, but that it combines all; and consequently in a district where one school is required, they hold that that school ought to be on comprehensive principles, such as those adopted by the British and Foreign School Society, which makes the school truly national.

2576. You have no difficulty, as I understand from your answer, in inducing the various Non-

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conforming sects, the Wesleyans, Independents, Baptists, and others to combine, but you find the difficulty insuperable when you attempt to include Churchmen?—Yes, that is the case.

2577. To what cause do you impute that difference?—It is generally understood that the clergy entertain the idea that they are to be the only guides of religion and education, and consequently they are not ready to co-operate on an equal footing with the people in the management of schools.

2578. The clergyman, in fact, would refuse to act upon a committee where he was liable to be overruled?—That is very probable.

2579. And for that reason you think that it would be impossible, except in a few cases, to induce Churchmen and Nonconformists to combine upon equitable terms?—That is the impression.

2580. You have stated that an impression prevailed that there was a partiality shown towards the Church in North Wales; can you adduce any cases which justify that impression?—There is one instance at Beddgelert: a British school was erected there many years ago, which was large enough to accommodate 120 children. The population of the parish is somewhere between 500 and 600, and consequently it was thought that that school was sufficient for the locality, but the clergyman of the parish thought it his duty to have a separate school for the children of his congregation, and succeeded in inducing the Council Office to make a grant to build a school quite large enough for the whole population.

2581. When was that?—I am not quite certain about the date.

2582. Was not that in the days when no very strict inquiry was made into the local circumstances?—It was some years ago. There were strict inquiries made then, and the case was well known; but, however, the clergyman succeeded, and got a good grant, and it was the impression upon the minds of the promoters of schools on comprehensive principles that they could never have succeeded in obtaining a grant under similar circumstances.

2583. Had they obtained a grant?—Yes; some years before.

2584. Did they send up a representation to the Committee of Council, stating that the place was already sufficiently supplied with schools?—I do not suppose that they interfered much in the case; they were satisfied with their own school. It has become too small, and I think the Council Office is going to assist now to enlarge it.

2585. Then you think that a grant there must have been made upon imperfect information, or upon misinformation communicated to the Council Office?—I merely state the facts.

2586. You do not remember the year in which that took place?—I do not remember the year in which that took place exactly, but that can easily be found at the Council Office.

2587. Do you recollect any other case?—There was another case in Anglesea of exactly the same nature many years ago. We had a grant for a British school, and it was carried on with propriety, and then a grant was given afterwards to build a national school within a short distance, within about a quarter of a mile. The impression amongst the people is, that a grant would never be awarded to the promoters of a school on comprehensive principles under such circumstances, and hence the inference that there is some partiality shown by the Council Office, owing to some influence from some quarters not known to the people.

2588. But with all your educational experience do you not know that it frequently happens that where a school in connection with the National Society exists, which is sufficient for the whole population, but where it is shown that a considerable proportion of the population are Dissenters, and that they object to the teaching of the National schools, grants are made to British schools?—There are not very many such cases in rural districts. Where there is a school existing having had a grant from the Council Office, although it may be proved that there are a sufficient number of children in the locality for a school on comprehensive principles, that is brought forward as an objection, and, generally speaking, the grant is refused, and hence the promoters of British schools have been under the necessity of building school rooms themselves without any Parliamentary grant.

2589. You are not, perhaps, aware that which you have mentioned the question put by the Committee of Council to the managers of the Church school would be this:—"An application is made for a school on comprehensive principles. Complaints are made that your school is not conducted on comprehensive principles." And their observations would be asked for. If their answer was, that whatever their trusts were, their practice was liberal, no grant would be made for another school. If their answer was that they abided by the rules of the National Society, and the formularies of the Church of England were taught there, the grant would never be refused to the Dissenting inhabitants. Are you aware that such is the rule of practice?—No; I would only speak to the facts that I stated.

2590. Both those facts are somewhat remote. Can you bring forward any more recent case?—I would name Gellifor.

2591. Would you be good enough to state the facts of that case?—Last year, or the year before, an application was made by the promoters of a British School for assistance to build a school in that district. I should say that there was no school in the district. They had the promise of a site by a landowner; but, in giving the promise, he advised them to call upon the clergyman of the parish, requesting him to join. They called upon the clergyman, and he did not feel ready to join them; he declined to join them to get up a school on comprehensive principles; that is to say, to get up a British School. After that, they applied to the Council Office, and that correspondence went on, from time to time, until at last it was found that there was an application from this very clergyman for a grant to build a National school: and the consequence was, that the application of the promoters of the British school was thrown aside, and the application of the clergyman was entertained, although he represented only one-tenth of the population.

2592. Is that a complete statement of the case?—That is a concise statement of the case as it is understood; but no doubt the Right Honourable Vice President knows the case better than I do.

2593. In this case, you say the application was made for a grant to a British school, the statement being made by the promoters of this British school that the clergyman refused to join in a school on comprehensive principles?—Yes.

2594. You

2594. You state that thereupon the Committee Council entered into negotiation with the proters of the British school; and that subsetently they declined to proceed with the British hool, but made a grant to the Church school? Yes.

2595. Have you seen the correspondence in is case?—The correspondence is now being inted, I find, and I must say that I have not astered it; I glanced over it when I was on a sit in the locality some weeks ago.

2596. Are you aware that whilst the negotiam was going on with the Nonconformist prooters, the Committee of Council received a mmmunication from the clergyman stating that site had been given him, that 600 *l.* towards e erection of a school had been subscribed by e landowners, and that he was prepared to build, id was determined to build, a National School? Yes.

2597. Are you aware that in consequence of ie reception of that letter a communication was ade to the promoters of the British School, inrming them of this circumstance, and informing em also that the clergyman was now prepared meet the wishes of the Nonconformist prooters of the school, and to accept trusts of a beral and comprehensive nature?—Yes.

2598. Are you aware that the clergyman stated at he had seen the leading promoters of the hool, and that they admitted the fairness of his rms, and were prepared to act with him?—hey deny that.

2599. He stated it, but they deny it?—Yes.

2600. Are you aware that thereupon the Comittee of Council sent a copy of the statement of ie clergyman, and that the promoters of the hool refused absolutely to negotiate with the ergyman, in order to have one school upon fair id liberal principles?—What they state is this, iat they found out from the clergyman that he as not prepared to join them in erecting a Brish School; there were clauses in the deed of hich they could not approve; they maintained iat as they were the first applicants, and also s the majority of the population were Nonconrmists, they should have a grant from the Council Office to erect a pure British School; nd as the principles of the British and Foreign chool Society are so comprehensive as to include ll, they did not think it at all out of order for the lergyman to join them upon those fair and quitable grounds, but he would not do that, nd consequently the thing was dropped.

2601. The clergyman expressed his willingness o admit a considerable number of Dissenters on is committee, did he not?—Yes, but according o the deed, the management would have been ompletely in his hands.

2602. How so?—I do not remember exactly ow the clause was worded; but they found iat the management of the school would be in ie hands of the members of the Church of Engnd—the clergyman was prepared to receive a ew Dissenters—I do not remember the exact roportion, but it may be that the Right Honourble Member has it in his recollection. They aintain to this day that the school there ought o be on thoroughly liberal principles, without iving any preponderance to any party whatever, aintaining that every one should abide by the nfluence of his position and character, and that iere is no fairness in assisting the one-tenth to verride the nine-tenths of the population.

2603. As I understand, the clergyman having a site, having 600 *l.* ready to spend, and being determined to build a school, they decline to give him any recognised position as a member of the committee?—Only what would be given him by his position and character. What they wanted was to have a pure British school under the control of a committee of management, elected by the subscribers.

2604. From which the clergyman might have been excluded, they being the majority?—He would be one of them if a subscriber.

2605. He would not be necessarily one of them, according to your scheme, would he?—No, not necessarily.

2606. Did not the whole negotiation go off upon that point?—I am not so thoroughly up in the correspondence as to be able to proceed further than the statement I have made.

2607. Is there any other case which you wish to mention?—I have no other case now occurring to my mind.

2608. Is there any other fact connected with the state of education in Wales upon which I have not addressed you any questions upon which you would wish to make any statement?—The Nonconforming section of the community maintain that schools in rural districts, where one school suffices for the whole population, ought to be upon the principles of the British and Foreign School Society, which makes them thoroughly and truly national.

2609. Then, as I understand you, although the property is in the hands of the Churchmen, and the clergyman may generally be considered as the agent of the landowner in conducting education, you would still say that no recognition whatever should be given to the position of the Church in any comprehensive scheme of education in Wales?—Nothing whatever, but what arises from position and character.

2610. That is to say, he shall only have the chance of being elected in common with anybody else?—Yes; and there is not the shade of a doubt upon his being elected if a subscriber. If the clergy were to come forward to join the people in managing schools on comprehensive principles, their legitimate influence would be fully recognized, for wherever we find this to be the case, the clergyman is allowed every management that is reasonable.

2611. Then do you see no other means of providing for the education of the Welsh people than by a system which would in fact substitute British schools for every other class of school in Wales?—I would not go so far as that. I would only say this, that unless grants are afforded to British schools in the rural districts, the children of the labouring classes will not be properly educated, because the majority are Nonconformists, and they feel strongly on the subject; they consider that the principles of the British and Foreign School Society are so comprehensive as to include all, and they do not at all understand why anyone having faith in the Bible as the best book from which to teach religious truths should refuse to come forward and join.

2612. But, as a matter of fact, you must know very well that in most country schools the application for a grant towards a school comes from the clergyman, backed by the squire, and not from the dissenting community?—In that case I suppose the grant is given to him. What I maintain is this, that when an application comes

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from a locality, sent in by the promoters of a British school, if they can prove that there are a sufficient number of children there to fill it, a grant should be allowed to them.

2613. You may assume, as a matter of fact, that where such an application as you have just now mentioned was made, that is to say, an application for a grant by a clergyman of the Church of England for a National school, it would not be made unless he showed that there were a sufficient number of children connected with the Church to supply his school?—It is not my province to contradict that statement.

2614. But do you think that it would be possible, under the present system, which is a system framed to encourage voluntary effort, when an application was made by a clergyman and by landowners connected with the Church, for a school, to suggest to them in all cases a form of grant which might exclude the clergyman from any share in the management of the school?—What I maintain is that, if a subscriber, he would not be excluded at all.

2615. But the majority of the parishioners, being Dissenters, they might exclude him, might they not?—It might be a possible case, but, so far as my experience goes, they would be very glad to have his co-operation.

2616. But do you think that it is likely that we should have many applications for grants for Church people if, on every occasion, we were to offer them a form of deed which practically excluded them from any right to interfere in the management of the school?—Very likely not.

2617. The system being such as it is, namely, a system founded on assistance given by voluntary effort, would not the result be that the State would ultimately do very little indeed for Wales?—The opinion which I have formed is this, that in order to meet the peculiarities of Wales, a grant should be made for a Church school, and also for a school on liberal principles.

2618. Would you recommend that that should be done in every parish?—In every locality where it is called for, without exception, provided the parties making the application can prove that there is a sufficient number of children to fill the school.

2619. What should you call a sufficient number?—Say from 50 children upwards.

2620. Do you mean that no grant should be made to the Church applicants, unless they could show that there were at least 50 children of the Church of England faith who could attend the school?—I should be prepared to recommend that no grant should be made unless it were proved that there were 50 children belonging to the applicants for the grant in the locality to come into the school.

2621. How do you define the word "Locality"?—Say a district or a village; generally speaking schools are in towns and villages, and I would call a village and the surrounding neighbourhood a locality.

2622. Do you mean the area from which the supply of children could be expected?—Yes, say four miles square, as adopted by the Council Office.

2623. Mr. *Liddell.*] You have used the phrase "Comprehensive principles" very frequently. Will you state exactly what you mean by "Comprehensive principles"?—Those principles which are adopted by the British and Foreign School Society.

2624. But I am not so familiar with that Society as you are, and perhaps you would explain the expression a little more fully?—These are the fundamental regulations: the Bible to be read daily, and to be the only book wherefrom religion is to be taught; no catechism belonging to any section of the Christian community to be used, and liberty on the Sabbath to attend the Sabbath schools, and the places of worship attended by the parents.

2625. I understand that the Bible very properly is the foundation of religious instruction?—It is.

2626. But is not the Bible explained by the master?—Yes, the facts of the Bible are explained.

2627. And they are explained, I presume, according to view which he takes of the great subject which he is teaching?—Every British schoolmaster is on his guard to avoid dealing with the peculiarities of the denominations existing in Wales, which are principally Episcopalians, Calvinistic Methodists, Congregationalists, Wesleyans, and Baptists.

2628. Are the leading and influential men of those denominations, which you have mentioned, the judges, in all cases, of the efficiency of his guard?—The teacher is under the control of a managing committee, and consequently he has to serve them, and they are again bound by those principles; if it is found that the teacher takes advantage of his position to teach the peculiarity of any sect, he is called to account, and obliged to explain; but we have never had a case of the sort.

2629. British school teachers, generally, are men of good common sense. I am quite willing to give them full credit for that, and I am not asking these questions in an ironical sense, but merely as wishing to extract the truth. I understand that you have no objection whatever to one or more Churchmen sitting upon your school committees?—Not the least, we have many such cases.

2630. But supposing that a Churchman representing his religious section upon that committee objected to certain modes of explaining certain passages in Scripture, what would occur?—I never heard of a case of the sort, and consequently it is impossible for us to prophesy what would occur.

2631. Have you never had a Churchman upon a school committee?—Yes, but we have never had a complaint of that sort; we have Churchmen belonging to our committees very frequently.

2632. Then happily your experience does not enable you to state that the union of Churchmen with Nonconformists as managers of schools, has led to religious controversy?—None whatever.

2633. In an earlier part of your evidence you expressed an unflinching confidence in the advantage of employing trained masters, did you not?—Yes, I did.

2634. But you said, at the same time, that you had no difficulty whatever in obtaining the funds for your schools?—Yes; that is to say, if we may call it a difficulty, it is a difficulty which we are able to get over in all cases.

2635. But is not the whole difficulty the obtaining of trained masters?—No, it is not the only difficulty.

2636. Your difficulty, as I understand, arises from the actual want of numbers?—Yes, at present that is one of our main difficulties.

2637. Do

2637. Do you attribute that difficulty greatly the want of encouragement given by the Comttee of Council to the training of pupil achers?—Yes, I do.

2638, But would not anybody who had the oney naturally prefer a trained master to an trained master?—Certainly so.

2639. Is it not the case that the districts who mplain of this condition, are precisely the disicts who cannot afford to pay trained masters? I do not quite understand the honourable ember's question.

2640. The question is simply this; the employnt of a trained master is a question of expense, d I ask you whether a person would not natuly employ the better kind of master if he could ord to do so; you admit that that is the case, t I ask you whether the difficulty of expense not really the difficulty which deters many tricts from providing trained masters?—Not our case. I would say generally that we do t find much difficulty in getting the necessary nds as soon as we get the trained man.

2641. Does that arise from the thorough conion of the people themselves of the advantage a trained master?—It is generally understood d taken for granted that a trained master is ore efficient than an untrained one. That is general impression throughout the Principality.

2642. That is a confidence which is derived om experience of the trained masters, is it not? Yes.

2643. Now with regard to the funds, how do u obtain the funds for your schools?—There e various ways: the general method is for the m wanted, in addition to the school fees and e Government grants, to be made up by subcription.

2644. Have you collections in the chapels for at purpose?—Yes, we have collections in the apels also. There are cases of this sort: there a school in a locality where there may be two three chapels, and there are members of those ngregations belonging to the committee; they n in making up a certain sum, and they make by collections in the congregations, if necesry; that is a very frequent case. It may be at they would divide, say, 20 *l.* between them; . from one, and 8 *l.* from another, and 7 *l.* from other; and they make up the necessary sum in at way.

2645. Am I right in supposing that many parts North Wales are, strictly speaking, poor disicts?—They may be called poor, no doubt; at is to say, comparatively poor.

2646. Are there a great number of very small ltivators?—Yes.

2647. And are the villages very few and far tween?—We have a sufficient number of lages.

2648. But the people are many of them very or, are they not?—Yes, they are as poor there in other places, I suppose; I do not think at the peasantry in Wales are poorer, if so or, as the peasantry in many parts of England.

2649. But I understand you to state, that you not, as a rule, receive very much assistance om the landowners?—Not as a rule; there are ry honourable exceptions, but as a rule, the hools are supported by the middle classes.

2650. Mr. *Adderley.*] You say, that upon your mprehensive plan of religious teaching the ible is read. Would that be no obstacle to oman Catholics making use of your schools?—We have no Roman Catholics whatever belonging to any British school in Wales that I know of. The Roman Catholics do not allow the Bible to be read in our version, and consequently one of our fundamental principles would be objected to by them.

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2651. Are there no Roman Catholics in Wales?—There are a few.

2652. Whatever the number, your comprehensive scheme would exclude the Roman Catholics?—They would exclude themselves.

2653. You think that the Privy Council is partial to the National Schools, because it gives them the preference where there is not room for two schools; but do you not think that the National Church has a right to that preference?—That right is not recognised in Wales.

2654. In fact, the Church is not looked upon as a National Church in Wales?—I do not suppose that there is any objection to look upon it as a National Church or as the Established Church, but in consequence of that its right to supremacy is not recognised.

2655. Would not a National school with a Conscience Clause be as comprehensive as a British and Foreign School?—Nothing like it.

2656. Why not?—Because although you allow the Conscience Clause, the whole management is in the hands of the Church.

2657. Then the exclusiveness of a National school is not so much connected with the Creeds and the Catechism, as the exclusive management by clergy?—The Creed is to be taught and the formularies; and although the Conscience Clause allows children of Dissenters to attend without being taught those things, nevertheless when the management is in the hands of one section of the community, that is objected to.

2658. When you speak of three-fourths of the population of Wales being Nonconformists, of how many sects of Nonconformists is that number made up?—There are the Congregationalists, the Calvinistic Methodists, the Baptists, and the Wesleyans.

2659. That is four; and the Roman Catholics you do not count?—There are a few others, but not many.

2660. According to your plan you would distinctly object to any denomination being looked upon as national in the sense of having any preference in the distribution of the national grant?—Decidedly so.

2661. When you say that your British and Foreign School Committees would never consent to do more than elect a clergyman on their body, and would not take the clergy *ex officio*, are there instances of any ministers of any denomination being taken *ex officio* on those Committees?—No, as far as I am aware.

2662. Is there any such thing as an *ex officio* member on any British and Foreign School Committee?—I am not aware of any.

2663. You laid great stress on the benefit of training masters; what is your opinion of the Fourth Certificate, which is a certificate without training?—It does not stand so high as the others.

2664. Are there many masters so certificated in Wales?—Very few.

2665. Do you consider them to be inferior, generally speaking, to the regularly trained masters?—Yes, without a doubt.

2666. So that you would say upon the whole the more thorough the training the better the master?—Yes, decidedly.

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2667. Are you aware of any instances in which uncertificated masters would be able to get their children to pass the examination of an inspector?—There may be such cases, but I cannot bring to my mind now any school which I would feel inclined to present.

2668. Do you conceive that there may be a case in which a master may be able to make his scholars pass that examination and yet not be a good master?—I would not consider such a case impossible.

2669. Have you stated in your evidence that there are many cases in which poverty prevents managers of schools from taking certificated masters?—I am not aware of a single instance.

2670. Do your funds ever fall so short as to make poverty the cause of your going without a certificated master?—I cannot recal to my mind now a single case of that description.

2671. Do you know any cases in which the objection on the part of the managers to submit to Government inspection is the cause of their going without certificated masters?—There is not a single case in North Wales of that sort.

2672. You do not think that a resentment of Government interference is the cause, in any case, of schools not having certificated masters?—Not in North Wales.

2673. Then, in fact, the main cause is the supply of certificated masters being below the demand?—Yes.

2674. Do you think that there is room for another British and Foreign Training College in Wales?—No; I think that the one which we have is quite enough. We are not able to get candidates, owing to the action of the Revised Code, as I stated.

2675. Has the want of pupil teachers dried up the supply of candidates?—Yes, to a great extent.

2676. Where there are no pupil teachers are monitors generally employed?—Yes.

2677. But do not those monitors provide a supply of candidates for studentships?—No, they do not remain in the schools long enough.

2678. They do not take to teaching as a profession, in fact?—They do not.

2679. You state that in the early part of the system more schools were started sometimes than were wanted, and that one school ruined another; what has become of the ruined school in such cases?—I am not aware of any ruined British school at all in North Wales; I cannot speak exactly as to South Wales.

2680. You do not know of a case of a school which has been aided being abandoned?—Not one. We have had schools commenced in temporary buildings or in some small rooms, which have been given up because the parties could not find a site, and they are now waiting for a site, and are on the look out for one; but wherever we have built a regular school-room and obtained a certificated master, I am not aware of a single British school having been dropped in North Wales.

2681. Have you many endowments to British and Foreign Schools in North Wales?—We have none at all.

2682. Viscount *Cranborne.*] Is it your view that Wales is adequately supplied with schools?—Not yet.

2683. And yet, do you not think that that want of supply may be, in part, due to the inability of managers to see their way to provide funds for the support of a certificated teacher?—I do not. So far as my experience goes, the deficiency is not there.

2684. Where should you say the deficiency lay?—I think that I stated before that we are not able to meet the demands made upon us for certificated teachers, and that we have many schools now waiting for them, and that schools are increasing gradually throughout Wales, from time to time.

2685. Do you think that the supply of new schools is impeded by the knowledge that there will be a difficulty in furnishing certificated masters, when those schools are founded?—Hardly so.

2686. Then to what do you attribute the deficiency in the supply of new schools to districts which do not possess them at present?—The only answer that I can give to that question is this, that education is progressing gradually; it goes on from year to year, and new schools are springing up throughout the Principality.

2687. Then I understand you to mean that the sense of the value of education is only progressing gradually?—Yes; and schools are increasing in the same way.

2688. Do those new schools generally come from the landowners and clergymen, or from the middle class?—From the middle class; that is to say, British schools, generally speaking, are got up by the middle class.

2689. Do you not think that the landowners and clergymen in Wales are active in the promotion of education?—They are; but not on our principles.

2690. But setting aside the question of the principles of various educational theorists, and speaking of schools generally, do you think that the landowners and clergy generally in Wales are as anxious for the progress of education as they are in the rest of the country?—I think that they are anxious.

2691. Your view, as I understood it, for meeting the case where the landowner and the clergyman belong to the Church, and the mass of the population belong to some form of Nonconformity is, that two schools should be furnished so long as pupils could be found to fill both those schools?—Those are the views which I entertain.

2692. And in your opinion the extra expense which that would cause would be amply compensated by the greater religious peace which would follow from that course being taken?—I think so.

2693. Do you think that any arrangement of which the Conscience Clause would form the basis, would be an adequate substitute for such a plan?—Not at all.

2694. You would not yourself advise a Dissenter to entrust his children to the teaching of the churchmen in a Church school, under the Conscience Clause?—Whatever might be my advice many Dissenters would not send their children to a Church School.

2695. Because the view would of course be that, whatever the formal obligations upon the clergy or upon the Church schoolmaster might be, Church principles would inevitably be taught in the course of the education?—That may be one of the reasons.

2696. Then in reference to the definition which you gave lately of a comprehensive system, I understood you to state that the schoolmaster was bound to avoid teaching the peculiarity of any Christian sect?—Yes.

2697. I am anxious to know exactly how that is

is carried out. The schoolmaster, I presume, in the course of reading a chapter of the Bible, explains any passage in it which may seem to him to need explanation?—To be sure.

2698. Supposing he was reading the 3d chapter of St. John, and came to the passage where it is said that, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," what in your opinion would be the course taken by such a schoolmaster, would he pass by the interpretation of that passage altogether, or would he teach that baptism was not requisite, or would he teach that it was requisite?—He would probably pass it by; if not what he would say would be just this, that the inference from the passage would be that a change must be wrought in a man's disposition, ere he is a real Christian, and that is a sentiment which is recognised by all the denominations existing in Wales.

2699. But are you prepared to say that it is a sentiment which is recognised by all the denominations existing in Wales, that that is the interpretation of that text?—That would be an interpretation in accordance with the sentiments held by all the Christian denominations of the Principality, except perhaps the Unitarians.

2700. There are the Unitarians on the one side, and have you ever heard of such a body as what are called High Churchmen on the other?—Yes, there are many of those gentlemen in Wales.

2701. You have heard of their existence?—Yes, I have.

2702. Mr. *Bruce.*] Do they exist among the working classes in Wales?—No, among the clergy.

2703. Viscount *Cranborne.*] Then any interpretation which excluded the Unitarians on the one side, and High Churchmen on the other, could scarcely be said to be free from the imputation of containing the peculiarity of a sect?—We leave that to the good sense of the teacher altogether, and if there is a complaint he is called to an account; but I am not aware of a single instance where a teacher has been called to an account for teaching the peculiarity of a sect.

2704. That I presume is because the schools are generally filled with the children of those who do not object to this special peculiarity?—I have no objection to that view of the case.

2705. But in any case a judgment is left to the discretion of the teacher, who is selected by a committee consisting mainly of Dissenters?—Dissenters and Churchmen as well.

2706. But mainly of Dissenters?—Yes, in the majority of cases.

2707. *Chairman.*] You stated, did you not, that the great impediment to the extension of aid to schools in North Wales arises from the insufficient supply of certificated masters?—That is an impediment, and an important one, but I think I stated before that schools are increasing from year to year. There are many localities now moving; we had not a sufficient number of teachers last Christmas from our college to supply the demand, and we anticipate now that we shall not have a sufficient number next year, and consequently it is an impediment; if we had an overplus of certificated masters the probability is that the movement would be strengthened.

2708. You stated, did you not, that from the position which you hold at the head of the training college at Bangor, you are personally conversant with the state of education throughout North Wales?—I am conversant with the state of education on liberal principles generally throughout North Wales.

2709. Do you think that North Wales, on the whole, is as well supplied with schools of some sort or other, in point of number, as you would desire to see it?—No.

2710. Would you desire, first of all, to see a greater number of schools?—Yes.

2711. Would you desire, secondly, to see a larger proportion of the schools which do exist assisted by certificated masters?—Yes.

2712. What is the main cause, in your judgment, of the insufficient number of schools?—The number of schools is increasing, and I am not aware of any cause but that which I stated before, namely, the difficulty of obtaining sites in certain cases, and the difficulty of having certificated masters.

2713. But to what extent do you think that, in point of number, the schools of North Wales are deficient?—The number of schools on our principles now in existence amounts to 120, and the calculation is that we ought to have about 200.

2714. How many parishes are there?—I do not know how many parishes there are in North Wales.

2715. Should you say that, in point of number, there ought to be fully one-third more schools than there are?—Yes, of British Schools.

2716. Should you be of opinion that the main cause of that deficiency of one-third in the number of schools is to be attributed to the reluctance of Churchmen, as proprietors, to grant sites for a school?—I would not say that that is the main impediment; it is an impediment in certain cases, but the movement is progressing, and I expect that in the course of a few years hence North Wales will be tolerably supplied with British schools.

2717. Are you at all able to state to this Committee in what proportion of those cases the deficiency has arisen from reluctance to grant a site?—I am not prepared to state that.

2718. Can you give no approximation to that proportion?—I have not entered into the question sufficiently to be able to do so.

2719. Can you tell the Committee in how many instances you have known Church proprietors refuse to grant a site?—No, I have not kept any account of the cases.

2720. Is it your opinion that the refusal to grant a site is the cause of there being no schools in the majority of those cases where there are no schools?—I would not say so.

2721. Would you say that that was the case in 25 per cent. of them?—It is the case in certain instances, but I would not undertake to name any special number.

2722. But your statement involves a very serious imputation upon the landed proprietors of Wales, and therefore it is very necessary that we should ascertain to what extent this reluctance to grant a site exists. You will excuse my saying that nothing can be more vague than the expressions which you have used; and I wish to know whether, in making this charge against the proprietors of North Wales, you can give the Committee even an approximation to the number of cases in which sites have been refused?—I am sorry that I should have said anything to induce such a remark; and I wish the Committee to understand that I make no accusation against any proprietors whatever; knowing as I do, that

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those who have refused have done so under an impression that schools on our principles were not wanted in those instances; and I only allude to the fact as one of our difficulties in certain cases.

2723. Can you state to the Committee how many cases you now bear in your own memory, of refusal of sites, no matter what the motive may have been?—I have not any detailed account of it in my mind or on paper.

2724. Do you remember half a dozen such cases?—Yes, and more.

2725. How many more do you think you could remember?—It would require some time to recall to mind cases that have occurred for years.

2726. It appears from what you have stated to the Committee now, that it is impossible to suppose that this want can be attributed to any large or serious extent to the refusal of sites; what are the other causes for those places not having schools that ought to have them; is want of funds one of those causes?—It is the want of an appreciation of education in a great many cases; localities are content to go on from year to year without a school. But the interest in education is progressing, so that I anticipate that in course of time North Wales will be tolerably well supplied with schools adapted for the population.

2727. In those cases where sites were refused, were there National Schools?—Almost in every case where sites were refused there were National Schools in the district, and the refusal was based on that plea.

2728. The site is refused because there is school accommodation enough in fact?—Because there is a National School in the district.

2729. But I have been examining you with regard to that one-third of North Wales, which you say is not supplied with schools at all. I understood you state that one of the reasons why there is no school at all in those cases is the refusal of a site, but that cannot be a refusal on the ground of there being a National School?—I would say that there are schools of some sort spread generally over the country; there are some localities of course, here and there, where there are no schools at all; but what I maintain is this, that to meet the requirements of North Wales we ought to have 200 British Schools, schools adapted for the population; we have now 120 such schools, and I expect that in the course of a few years hence the deficiency will be made up.

2730. Are the Committee to understand that in the answers which you have been giving to me you ignore altogether the Church Schools which are in existence?—My answers referred to the educational requirements of Nonconformists.

2731. When you tell me that there are 120 schools and that there ought to be 200 schools, are you speaking of schools of any sort or kind, or only of British Schools?—I am speaking only of British Schools.

2732. Then are the Committee to understand that in those 80 cases where there are no British Schools, there are, or are not, schools of another description?—There are National Schools in the majority of parishes.

2733. And, practically speaking, do you find that the population of North Wales resort to those National Schools?—We find it necessary, in order to get the people educated, that they should have schools adapted for the population.

2734. And when you have attributed, as you have done in a large proportion of cases, the non-existence of a proper system of education to the indifference of the inhabitants of the district, I understand now that that indifference has existed as regards the establishment of a British School, but not as regards the establishment of some school or other to aid the education of the people?—It is from an indifference to have their children properly educated.

2735. By properly educated, you mean educated in a British School?—There are many cases where National Schools are not made use of by Nonconformists, but when schools are established, adapted for the population, we find that the children are sent there to be educated.

2736. Do you mean to state to the Committee, as a general proposition, that where there is a Church School in a locality, and not a British School, the children of Dissenting parents are not allowed to go to that Church School?—In a great many cases they do not send them.

2737. Are there many cases in which they do send them?—Yes, many.

2738. Can you account for the difference why they send them in some cases and not in others; does that, within your knowledge, arise from any difference of system on the part of the clergy who superintend those schools?—When the terms of the National Society are enforced in a school, the parents belonging to the Nonconforming congregations object to send their children there, because they are taught the Church Catechism and the formularies, and they are bound to attend church on Sundays.

2739. I infer, from what you have just stated to the Committee, that in those cases where the National Schools are in connection with the National Society, the Dissenting parents will not send their children; and I infer that in those cases where the system of the clergymen is more liberal in the National School, the Dissenting parents do send their children; is that a correct inference from your answers?—It is to a great extent.

2740. Will you follow that by stating, so far as your knowledge goes, what is the proportion of cases in which the clergyman does adopt that liberal system, and in which, adhering to the rules of the National Society, he does not adopt it?—I have no detailed account to enable me to answer that question.

2741. You cannot answer it with exactness, but can you answer it with approximation?—I cannot; it would require a good deal of time to collect the requisite facts.

2742. Being conversant with the state of education in your district, which would, in your judgment, be the majority, those who are liberal, or those who are not?—I am not conversant with North Wales as a district altogether; I am acquainted with the movement on behalf of British Schools, but I am not acquainted with the working of National Schools generally.

2743. Turning to the 120 British Schools which you say are in existence, you stated that 82 of those schools are under inspection; that is to say, it is only about two-thirds again of the whole number who are able to have certificated masters?—Yes.

2744. And you stated, did you not, that that does not arise from the want of funds, but that it arises from a want of an adequate supply of certificated masters?—It arises from two causes; the want of a proper school-room, and the want of

of a certificated teacher. Most of those schools which are superintended by untrained teachers, are held in temporary rooms; very frequently those rooms are not suitable; and consequently, if we had a certificated master in many of them, the Government grant could not be obtained. School-rooms are increasing; and, as soon as we are able to get a suitable school-room, and a trained teacher, the school goes on successfully.

2745. Are there any cases in which you have the certified teacher, but not the proper room?—No: not one in North Wales.

2746. In the cases where you have not a proper room, you do not attempt to get a certificated master?—No.

2747. What should you say was the real cause of your difficulty, the want of the room or the want of the teacher?—The want of the room in some cases, and the want of the teacher in others.

2748. How do you reconcile that answer with the statement that your difficulty did not arise from want of funds; the want of the proper room is caused by the want of funds, is it not?—It is the want of funds for building, not for supporting schools; but, at the same time, there are many cases before the Council Office, and we have now more rooms than certificated masters; schools are increasing, and small chapels and temporary rooms are made use of, until school-rooms and certificated masters can be secured.

2749. But are there cases in which the room is sufficient, but in which you have not a certificated master?—A few.

2750. In those cases, why have you not a certificated master?—Because we cannot get one.

2751. Is that because the supply is insufficient?—Yes.

2752. What sort of master have you in those cases?—Sometimes we have a mistress, and sometimes a young man, who devotes himself to the profession of teaching, without being trained; we take anyone as a temporary substitute.

2753. In those cases, I presume, he is not subjected to an examination?—No.

2754. Is he subject to any diocesan examination?—No; British Schools are not subject to diocesan examination.

2755. In those cases where there is no certificated master there is no examination at all, is there?—None at all.

2756. Is the teaching in those schools such that if they were examined you would be able to obtain a grant on the merits of the examination?—It would hardly be so.

2757. Do you think that it is so?—I think not.

2758. Do you think that it might be made so?—Only in exceptional cases.

2759. Do you think that the importance of the system of trained masters is so great that, rather than break in upon that system, you would deprive those schools of the aid which they might be made to obtain?—I would rather allow the system to work its way gradually, and allow those schools to remain as they are.

2760. You stated very distinctly that you have never seen any mode of overcoming that painful difficulty which you have described to us as existing between Churchmen and Dissenters in the Welsh schools?—I am aware of only one instance in North Wales where the clergyman has joined a British School committee, and there for some years the school has gone on well and satisfactorily.

2761. There you have an instance of combination working well?—Yes.

2762. In that one instance, what was the system of religious teaching as regards the church children?—There was a National School and a British School in the locality; the majority of the people were Nonconformists, and, consequently, the British school was better supplied with children than the National School. The clergyman thought that education would gain by his joining the British School Committee, and he did so, and they have co-operated ever since.

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2763. But I understand now that there was a National School and a British School in that district?—Yes, in the same village.

2764. Under those circumstances, did any of the Church children come to the British School?—I have had no information on that question.

2765. Then that is hardly a case to test the point upon which I am examining you. In that case I understand the clergyman joined the British School Committee, simply to promote harmony and good action, which had its effect, but the schools were not combined?—Yes, the schools were combined. The British is the only school in that district now.

2766. Was the Church School shut up?—Yes.

2767. Was it shut up in consequence of the clergyman joining the British School Committee?—Yes.

2768. So that, in fact, there is now only one school in that district?—Yes.

2769. And now the children only go to that school?—Yes, all of them.

2770. What is the system of religious teaching in that school?—The system adopted by the British and Foreign School Society.

2771. And is any distinctive teaching as regards the Church children carried on by the clergyman at his discretion, and not within the walls of the school?—I am not aware of any.

2772. Do you know how the system of religious teaching works in those schools of which you have told us which are National Schools, but in which the system of the clergyman is a liberal one, and to which therefore the Dissenting children have been sent?—I would venture to say that in such cases the working of the system depends materially upon the views and disposition of the manager, nevertheless, I must say that I know nothing about the matter.

2773. How is it that you know nothing about the matter?—Because I have not had any case before me.

2774. Have you not known that there are such cases?—No doubt.

2775. Have you never inquired how they worked?—My attention has never been called to the point.

2776. Has it never occurred to you in your position as head of that college that it might be a very interesting question, bearing upon the solution of a very difficult and painful state of things, to ascertain how the religious teaching was worked in a school so conducted?—I have had no opportunity to ascertain how it was worked, because no case of the sort has ever been presented for my consideration.

2777. But do you not take a general interest in the state of education in the district?—I do.

2778. And is not the state of those schools one which bears very closely, and in a very important manner, upon the question of how the religious difficulty is to be solved?—Without doubt it is; but no special circumstances have led me to inquire into the subject.

2779. You do not know, then, how far the

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system of the clergy was such as to exonerate the Dissenting children from being taught Church doctrines?—I have no positive information on the subject.

2780. Are you able to state that you have not heard any complaints of any disadvantage having arisen from the adoption of that system?—I have not heard any such complaints.

2781. From your experience of that one school which you have mentioned, and from your knowledge, that without any complaint of which you have ever heard, this combined system is in operation in those National Schools, has it ever occurred to you that by the general adoption of some such system the religious difficulty in Wales might be overcome?—It strikes me that if the clergy could be brought over to join in having regular British Schools, the difficulty might be solved.

2782. In those three cases which you have mentioned of Beddgelert, Gellifor, and the case in Anglesey, was there a National School in the district, or was the British School the only one?—The British School was the only one at Beddgelert.

2783. Mr. *Bruce.*] In answer to a question put to you by the noble Lord the Member for Stamford, as to whether you would advise Dissenting parents to send their children to a Church school with a Conscience Clause, you said, did you not, that whatever your advice might be, that would not be done?—Yes; that is to say, that many Dissenters would not send their children to a National School.

2784. Do you mean the Committee to infer from that that large numbers of children of Dissenting parents do not go to Church Schools with or without a Conscience Clause?—There are a large number, I am afraid, who do not go; but there are a great many who do go, because there is no other school in the district.

2785. You stated that where there were children of members of the Church of England and Dissenting children in a parish up to 50 of each, you would make a grant for a school to each?—I would do so.

2786. But would you propose that in the case where there were 50 Dissenting children and 20 Church children a grant should be made for two schools?—I would allow such a case as that to be decided by the Committee of Council on Education.

2787. Then, so far as you are concerned, you would suggest that there should be two schools?—I should consider 20 to be rather a small number.

2788. Then what would become of those Church children?—I should be very glad to find that they attended the British School in the locality.

2789. Do you think that they might do so without any injury to their religious convictions?—I do, without any hesitation.

2790. Now take the converse; supposing that there were 50 Church children, and 20 Dissenting children, or even a smaller number of Dissenting children, should you in that case think it the duty of the Privy Council to make the grant to the Church school?—If the Church had 50 children, and the Nonconformists 20 only, I should think so, decidedly.

2791. Would you be of that opinion if the Church school were conducted on the principles of the National Society?—I think that the Conscience Clause ought to be enforced there.

2792. And in those cases you would not advise the parents to keep their children away from those schools?—I would not; I would rather that they should go there by far than be without any education.

2793. But in the immense majority of rural parishes in North Wales, the great proportion of the children are Dissenters, are they not?—They are.

2794. And it would be only in a very small minority indeed of the districts capable of maintaining a school that so many as 50 children of the labouring classes could be found belonging to the Church?—I should say that that would be the case in the greater number of rural districts.

2795. Then, according to your view, you could not get the active co-operation of the owners of property in those districts for schools, unless they were prepared to give that co-operation to schools conducted on comprehensive principles?—There are several of the gentry who do co-operate, and are willing to co-operate.

2796. So I understand from your answers, but you stated in the beginning of your examination that the great majority unfortunately were not prepared to assist schools so constituted?—The great majority of the landowners belong to the Church of England, and their sympathies are with National Schools, and consequently they feel reluctant to assist by granting sites for British Schools. Nevertheless, many have granted sites.

2797. And if they are reluctant to grant sites, I presume they are also reluctant to grant subscriptions?—Yes, in many cases it is so.

2798. I am supposing a case, which must be a very common case in North Wales, where there are from 12 to 20 Church children, and from 50 to 100 Dissenting children; those cases are numerous, are they not?—They are.

2799. According to your plan the school which would be granted there would be a British School?—Yes.

2800. Then may I ask whether you would, in the present state of things, expect the owners of property to show much zeal in founding and providing funds for such schools?—I think that it would be very right and very kind on their part to do so.

2801. But should you expect it from your knowledge of the existing state of things?—From many I should expect it, but from others I should not.

2802. Mr. *Liddell.*] Do you think that the number of Churchmen in Wales is increasing, or the reverse?—I am not aware that there is any increase on either side just now, as far as my knowledge extends. The population is increasing, and consequently the members of the Church and the members of the several other communities increase also.

2803. But from your knowledge of the relative proportions, are they pretty much maintained?—Yes, I think so.

2804. Do you find that under the influence of education the Welsh language is dying out?—The Welsh language is gradually losing ground.

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2805. Mr. *Bruce.*] You are Chief Clerk of the Poor Law Board, are you not?—I am.

2806. And have you for many years past taken great interest in education in Wales?—I have.

2807. Will you be good enough to state what you have done in that capacity?—Previously to the year 1843 there were scarcely any British schools in either North or South Wales, and having the opportunity of ascertaining the extent to which the Government of the day was assisting education in England, it occurred to me that the establishment of British schools, having regard to the peculiar circumstances of the country, would be a great advantage in Wales. I consequently, on the 26th of August 1843, addressed a Welsh circular (being myself a Welshman and able to write in Welsh) to several hundreds of persons in the Principality, calling attention to the great lack of educational means in Wales. At that time the common people were dependent entirely on the parochial schools, which were very insufficient in number, and very defective in quality. The circular excited some attention, and I received a very large number of letters from various parts of Wales, asking for information as to how parties in different localities might establish British schools, and in what way the help of the Government could be obtained for the purpose. It became evident that, to meet the numerous demands for information and assistance, a special agency must be established, and I therefore, in October 1843, brought the matter under the notice of the committee of the British and Foreign School Society, with the view of their appointing an agent for North Wales, and another for South Wales, whose duty it would be to promote the establishment of British schools wherever they might be required. The suggestion met the ready approval of the committee; and for North Wales they secured the valuable services of the Rev. John Phillips (who has been before the Committee to-day), while they obtained for South Wales, some years later, the effective assistance of the Rev. William Roberts, of Blaina. Mr. Phillips entered on his labours as agent to the British and Foreign School Society in November 1843. How zealously and successfully those labours were prosecuted is fully shown in the number of British schools by which North Wales is now dotted. The movement, which commenced with much promise in South Wales, for the establishment of British schools with the aid of grants from the Government, was early paralysed by the advocates of voluntaryism, who repudiated the interference of the State in any form with the education of the people. This party proposed to supply South Wales with voluntary schools, and formed an organization for the purpose. The Committee of the British and Foreign School Society, not willing to interfere with their action, abstained for some years from appointing an agent for this division of the Principality. The committee finding, however, that the efforts of the voluntary party were almost wholly without success, and being also urged to do so, appointed, as I have already stated, Mr. William Roberts to be the Society's agent in South Wales. He entered on his duties in the year 1853, and was instrumental in establishing a large proportion of the 166 British schools which existed in South Wales in 1863, when he relinquished his agency. Of these schools, 131 were under Government inspection. The number has very considerably increased since: it is now 225.

2808. Mr. *Walpole.*] Have all those schools been established since that circular of yours?—Yes, they have; I stated that there were some five or six British schools in North and South Wales previously. I happen to know of two in North Wales, one at Wrexham and the other at Port Madoc.

2809. Mr. *Bruce.*] You heard the number of British Schools in North Wales, which was stated by Mr. Phillips, and no doubt that is accurate?—Yes, I have no doubt that is correct.

2810. Can you give the Committee any computation of the relative numbers of Nonconformists and Church people in North and South Wales?—I have heard the statements which were made by Mr. Phillips: and I have no doubt that, taking the whole of the country north and south, they would be found to be very nearly correct, and as accurate as I apprehend it is practicable to state the numbers.

2811. That is, that three-fourths of the whole population are Nonconformists; but that limiting the calculation to the lower-middle and the working classes, the proportion of Nonconformists is seven-eighths?—Yes; but if you take certain localities the proportion would be still very much greater. I have had occasion to inquire specially on some occasions when a conflict has taken place between the religious parties, and when representations have been made to the Committee of Council by one party, as to the numbers and adverse representations made by the other, and in those cases I have taken the best available means for ascertaining really how the facts stood. I remember that some years ago, in the case of Llangefni, in Anglesey, there was a correspondence between the Committee of Council and the promoters of the British school, and also the promoters of the National school.

2812. What is the date of that correspondence?—That is in 1851. I have before me a memorial to the Committee of Council, in reference to the proposed exclusion of the British schools at Llangefni and Menai Bridge in Anglesey from participation in the Parliamentary grant. This memorial was prepared by me, and therefore I can answer for the accuracy of the statements, so far as I could inform myself upon the subject. This memorial says:—"The number composing the 'general congregation,' on Sunday the 30th March 1851, in the parish church [of Llangefni] was 105; while the number composing the 'general congregation' in the Dissenting chapels of the parish on that day was 974. In other words, of the number attending places of worship in the parish on the day named, only 10 out of every 100 attended the Church, whereas 90 out of every 100 attended the chapels. The proportions as shown by these returns, being based on the population generally, do not, however, represent the real proportions of Churchmen and Dissenters, when limited to the labouring classes. In a letter addressed to your Lordships by the promoters of the British schools on the 26th November 1850, they stated, '19 out of every 20 of the poorer classes at Llangefni and its

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vicinity are connected, either as communicants or stated hearers, with various denominations of Protestants, who dissent from the Established Church. The remainder, the 1-20th part of the whole, attend the services of the Established Church, or neglect entirely all religious means.' This is not an over-estimate of the proportion of Dissenters to Churchmen, when limited to the labouring classes, as may be seen on reference to the Report of the Commissioner appointed by your Lordships to inquire into the state of education in North Wales. The Sunday Schools in Wales, whether connected with the Church or the Chapel, are attended by the humbler classes only; and the proportions of Dissenters and Churchmen amongst these classes may be arrived at by observing the numbers attending respectively the Church and Dissenting Sunday schools. Mr. Johnson, the Commissioner alluded to, states in regard to these schools, that they 'are frequented by persons of all ages, are conducted by numerous lay teachers, and combine instruction and devotional exercises in the same service.' In a table embodied in his Report, Mr. Johnson gives 'a summary of the information procured from the superintendents of the respective Sunday schools.' According to this table, the numbers attending the Sunday schools in Anglesey are:—In Church of England Sunday schools, 709. In Dissenters' Sunday schools, viz., Baptists, 1,330; Calvinistic Methodists, 9,373; Independents, 2,060; Wesleyan Methodists, 1,235. Total in Dissenters' Sunday schools, 13,998. Thus showing, that out of every 100 persons attending Sunday schools in Anglesey, 95 attend those of the various denominations of Dissenters. These, it will be remembered, are composed of the lower classes; the classes for which public elementary schools are required. To obviate a supposition that the Dissenting communities at Llangefni are composed so exclusively of the lower classes as to render it necessary on that account to vest the management of any school to be aided out of the Government grant in members of the Church of England, your memorialists would state that, so far from this being the case, it is found that out of 390 persons rated to the poor rate in the parish, there are not more than 45 who are members of the Established Church—the remaining 345 being Dissenters. Again, the annual value of the property of Dissenters, rated to the poor rate in the parish, is 3,200 *l.*, while the annual value of the rateable property of Churchmen is only 660 *l.*

2813. With respect to population, do you consider that a fair specimen case of the state of the population in Wales?—I do not think that this case would apply to all parts of Wales, but it would apply very extensively to all the counties in North Wales, except, perhaps, parts of Denbighshire and Flintshire.

2814. The proportions of rateable property there given would hardly be found, I presume, to be those generally existing?—I think that they would. It must be borne in mind that not only are the labouring classes in Wales Dissenters, but that the bulk of the middle classes, the farmers and the tradesmen, are found to be connected with the various denominations of Dissenters.

2815. Viscount *Cranborne.*] Is that rateable property in the occupation or the ownership of Dissenters?—In their occupation.

2816. Mr. *Bruce.*] The larger proportion, I presume, of the rateable property in land, wherever ownership was concerned, would be in the hands of Churchmen?—Wherever ownership is concerned, no doubt that would be so.

2817. *Chairman.*] Is there any one denomination of Dissent which prevails more than any other?—In North Wales the Calvinistic Methodists prevail much more extensively than any others.

2818. Mr. *Bruce.*] But that is not general all over Wales, is it?—No; in South Wales, I think the Independents would be as numerous as the Calvinistic Methodists.

2819. And the Baptists, probably?—Yes, and probably the Baptists.

2820. What was the result of your memorial in that case; was any grant made towards the British school?—Yes; in those days the Right Honourable Member was not connected with the Council Office, and the views of those who were perhaps less disposed to make concessions predominated in the Department, and we found very great difficulty indeed in inducing the Council Office to make any grant whatever to a British school at Llangefni. The correspondence showed that the Department was determined to make a grant for a National school. At that time there was no Conscience Clause even; but it is right to say that the Council Office did propose certain concessions to Dissenters, in which the Dissenters could not concur, because they were in their nature not unlike the Conscience Clause; but the Dissenters not being able to accept of the terms offered, the Council Office determined to refuse the grant. A very large county meeting was held, at which Sir Richard Bulkeley, the Lord Lieutenant of the county, presided, and the memorial referred to was adopted; and such an amount of pressure was brought to bear on the Council Office as to induce the making of a grant for both schools, which I have no doubt at all was the right thing to do in that case, inasmuch as Llangefni is rather a considerable provincial town, and there was room for the existence of two schools.

2821. The cases are extremely numerous, are they not, when there is a conflict between the two parties in a parish for a school, and where there is also conflicting evidence as to the number of the relative proportions of Dissenters and Church people?—No doubt of it. There are several cases where the correspondence has been called for by Parliament, showing the discrepancies between the statements of the two parties; and in several instances the Committee of Council have wisely instructed Inspectors to inquire upon the spot, in order to ascertain the facts; and I believe that in every instance where the Department have taken that course, they have decided in favour of the claims of the British school.

2822. That is wherever they have themselves directed inquiry to be made?—Yes. I can mention the case of Nevin, in Carnarvonshire, and of Towyn, in Merionethshire.

2823. Were those cases, after inquiry by the Privy Council, decided in favour of the promoters of the British school?—They were.

2824. There is another case, namely that of Trecastle, where the result was different, I think?—The result was different there; but I believe that if the Department had taken means for ascertaining the facts for themselves, the result would

would have been that the grant would have been made to the British school.

2825. Do you remember what the extent of contradiction in the statements was in that case?—I have the correspondence before me. The clergyman stated, I believe (but I am not sure), that there was a considerable majority of the population who were members of the Church of England.

2826. Did he not state that three-fourths of the population were members of the Church of England?—Perhaps he did. I have not read the correspondence through recently.

2827. Do you remember what the counter-statement was?—That four-fifths were members of the Dissenting communities.

2828. Viscount *Cranborne.*] How do you test whether a family belongs to the Church or to Dissent?—If a man ordinarily attends church, whether he is a communicant or not, he is reckoned as a Churchman.

2829. Mr. *Bruce.*] What was the result of that case?—The result in that case was that a grant for the British school was refused, and a grant was made for the erection of the National school.

2830. There had been a National school there before, had there not?—There had been a school, but I think it was rather a parochial school than a National school, where no restrictions at all were imposed upon the children attending it.

2831. And I think ultimately the grant was made to a Church school with a Conscience Clause?—I believe so; but it was stated by the promoters of the British school as against the claims of the National school, that the main object of the establishment of a school was not for the purposes of education, but for the purpose of obtaining a place for religious worship.

2832. Was that stated in their application to the Committee of Council?—I think it appears in the correspondence. They refer to the school as a school church, but that was repudiated by the other side.

2833. What was the date of this negotiation?—It was very recent; the correspondence, I see, terminated in 1863.

2834. But do you mean to say that in 1863 a grant was made to a place which was to be primarily used as a place of worship?—Yes; but it would be just to the Council Office to state that they could not be aware of that fact.

2835. But did you not state that it appeared upon the correspondence?—It was stated by the promoters of the British school.

2836. And denied perhaps by the other side?—No doubt it was.

2837. In this case the Committee of Council appear to have believed the statement of the promoters of the National School, that they possessed a majority of the children?—They acted, as it would seem, on that conclusion.

2838. Are there any other cases which you would wish to bring under the notice of the Committee?—There is the case of Gellifor, referred to by Mr. Phillips, and the Llanelly cases, where, as the Right Honourable Member is aware, facts relating to the then existing provision at Llanelly, for the education of the children of the working classes, were rather withheld by the promoters of the National school; that correspondence has also been published.

2839. There is no doubt that there have been a great number of cases where there has been a very serious conflict of evidence as to the state of religous opinion?—Yes.

2840. And do you think that that has been one reason why education has not advanced as rapidly in Wales as it ought to have done?—I am not prepared to say that; I can truly say that the existence of that conflict has resulted in very unhappy consequences; that those who might and ought to have co-operated harmoniously, in relation to the education of the children of the poor, have been separated, and uncharitable motives have been attributed on the one side or the other.

2841. Do you see your way to any means of procuring a harmonious co-operation of the Church people and the Dissenters, in founding and maintaining schools?—I have the conviction that it would be no great stretch of concession, on the part either of Churchmen or Dissenters, to agree to some such scheme as this: 1. That the management of the school be vested in subscribers of not less than 10*s.* per annum, without reference to the religious body to which they may belong. 2. That the clergyman of the parish in which the school is situate be *ex officio* chairman of the committee. 3. That the Holy Scriptures be read and taught in the school daily. 4. That no catechism or creed peculiar to any religious denomination be used in the school during the usual school hours. 5. That the duty of regular attendance at some place of worship and Sunday school selected by the parents be urged on the children. The distinctive name which I would give to these schools is, 'The Cambrian Day Schools.'"

2842. Do you believe that the body of Non-conformists in Wales would accept such a constitution as that?—I believe that they would.

2843. You heard the evidence of Mr. Phillips, did you not, in which he distinctly stated his own opinion that such a constitution ought not to be accepted?—I entirely differ from him in that respect.

2844. Are you of opinion that, considering the Church of England as the established Church in Wales, and that so large a portion of the wealth is in the hands of the Church people, they are very frequently the first persons to promote schools, and that under all those circumstances it would be of very great importance to hit upon such a scheme as would produce the harmonious co-operation of Churchmen and Dissenters?—I think it very important.

2845. And for that purpose should you be prepared to agree to the presence *ex officio* of the clergyman of the parish?—Certainly.

2846. Have you taken any means to ascertain the opinion of Dissenters upon that point?—Not extensively; this scheme was brought under the notice of the Social Section of the Eisteddfod at Aberystwith in September last, and was followed by some discussion, but a sufficient amount of opinion was not elicited to warrant my saying that any extensive expression of opinion had been given in favour of it.

2847. Do you consider that, supposing that that scheme were adopted, taking men not as they ought to be but as they are, it would work harmoniously?—I think that it would. I believe that the clergy would find it of great advantage to themselves. At present a clergyman anxious to establish a school will incur a very large amount of trouble, and an amount of pecuniary obligation which he can scarcely bear, in order

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to establish a National school. He does so without securing what you might reasonably hope a man would secure, the gratitude of his parishioners, except to a very small extent; the school is looked upon as a means for proselytizing the children of the working classes, and not simply as an institution for their instruction; whereas if such a scheme as that which I suggest were adopted, the clergyman would co-operate with his parishioners, both Dissenters and Churchmen, and he would be looked up to, I think, as a person who was simply anxious to promote education, and not desirous of using his school as a means of drawing away the children of Dissenters from the chapel.

2848. Do you think that any considerable number of clergymen in Wales would accept that position?—I am not prepared to say.

2849. You have heard Mr. Phillips's opinion as to the feelings which animated him on the subject of the clergy having an exclusive power to direct the religious education of the parishioners?—Yes; but I have no doubt at all that the clergy feel a great difficulty in maintaining that position. I have spoken to several of the clergy individually, and whenever I have pointed out the advantages which would result to the Church from a united action of this kind, the advantages have generally been recognised.

2850. Is there anything to prevent the clergy at present from uniting in such a scheme?—Nothing whatever.

2851. Have you known any instances in which they have done so?—I do not think that their attention has been sufficiently and specifically drawn to the subject to warrant the expectation of their doing so.

2852. One of the first matters which would arise for consideration under such a scheme would be the appointment of the schoolmaster; the probability is that in most of the cases, certainly in many of the cases, a majority of the committee who would act with the clergyman would be Dissenters; it seems reasonable, therefore, to think that, in a great many cases at least, the schoolmaster selected would be a Dissenter. Do you think that you could get the hearty co-operation of the clergyman in a scheme in which the schoolmaster was a Dissenter?—I think that the committees generally recognise the great importance of getting a good master, whether he be a Churchman or a Dissenter. I am connected with a large British school in London, where the master of the boys' school and the mistress of the girls' school are members of the Church of England, while the mistress of the infant school is a Baptist. Although I have been connected with that committee for 23 years, I have never, on the appointment of a teacher, heard the question of his or her religious views made matter of discussion.

2853. But is a clergyman the *ex officio* chairman of your committee?—No.

2854. Does not that make all the difference?—No doubt it does make a difference.

2855. Suppose the case of a little country parish in Wales, with a clergyman at the head of the committee, with four or five Dissenters sitting near him, is there not a probability that he would be constantly overruled in matters connected with the management of the school?—I do not think he would if he were a discreet person.

2856. You heard Mr. Phillips's evidence, did you not?—Yes.

2857. You heard his suggestion that wherever there was a sufficient number to support two small schools, a grant should be made to the Church and to the Dissenters, without any attempt to unite them in the same school; do you agree with what he said upon that subject?—I do not; I should make all possible effort to induce a union of the two.

2858. Was not the Gellifor case, to which you have just now alluded, just one of those cases where an effort was made to induce a union; and did not the promoters of the school absolutely refuse to recognise any official position upon the part of the clergyman?—I do not know that that was the case; but in that instance, as the Right Honourable Member is aware, they were offered a constitution which required that a certain proportion of the trustees should be members of the Church of England.

2859. That was suggested to them as a model which they might possibly accept, but not as the only one which they might accept; if I remember rightly, the clergyman in this case offered to meet the Dissenters fairly and liberally; the Council Office did not attempt to impose any peculiar terms, but suggested this particular case as one which might form the basis of negotiation between the two parties, and the Dissenters positively refused to negotiate; was not that the fact?—I believe so. As to the negotiation, I have seen the correspondence in the case, and there is such a conflict of statements in relation to that case, that I think it very desirable indeed that the parties should be brought before this Committee; that the clergyman and Mr. Gee, the chief promoter of the British school, should appear. The facts could be got at in a very short time, and I believe that if the Committee had the facts of the case before them, there would be no difficulty in their seeing that the ground taken by the promoters of the British school was not open to much objection.

2860. Do you consider that the system of having Church schools, with a Conscience Clause, is adapted to Wales?—I do not.

2861. For what reason?—The Conscience Clause appears to be framed for a state of things which does not exist except very rarely indeed, if anywhere, in Wales, namely, to meet the case of a minority; whereas in Wales the Conscience Clause is applied to schools where the great majority are the persons who are to avail themselves of the Conscience Clause.

2862. That is to say, that it would be applied if it were in force?—Yes; say that there may be 20 children of members of the Church of England, and 100 children of Dissenters; to give permission to the 100 to be exempted from a rule which is only applicable to the 20, seems to be incongruous.

2863. What, in your opinion, would be the just course to pursue where the state of facts was this, that an application was made for a school where there were 80 children who might be expected to attend the school, 30 of whom were Church children and 50 Dissenters; would you make a grant for two schools, or for one?—I think that it would be unfair to the public to spend money in the erection of two schools where one would suffice.

2864. On what terms would you suggest that the grant ought to be made?—On the terms which I propose in the scheme which I have already submitted. I should make the clergyman the

e *ex officio* chairman of the committee; I should nstitute the committee simply with reference their money qualifications, and I should clude denominational creeds.

2865. Suppose an opposite state of facts; that were Church children and 30 Dissenters' chil-en, would you have a similar constitution?—I ould apply the same rule.

2866. And would you, whatever the propor-n was, so long as there might be expected to children of different denominations, apply the ne rule?—I think, in English districts, the nscience Clause is a very happy expedient to lieve the children of Dissenters from being liged to learn the Catechism and attend the urch; but there is no such case to be met with any part of Wales, that I am aware of.

2867. *Chairman.*] With regard to your sug-sted plan, I do not clearly understand, from the an which you have just described to the Com-ittee, what would be the exact position of the rgyman in the management of the school?—e would be the principal member of the Com-ittee, having, in virtue of his ecclesiastical sition, the right to the chairmanship of the mmittee.

2868. What influence do you suppose he would ve in the general management or the religious aching of the school?—I think that, practically, would have a great deal of influence. The rgyman, in a very large number of the Welsh rishes, is the only resident man of leisure and education; and he would therefore have con-ded to him, as a matter of course, the superin-nding of the education carried on in the school.

2869. I understood your plan to lay down stinctly that there was to be no teaching in the hool of anything which involved the nature of ctrinal distinction?—No.

2870. In what respect does the scheme, as you oposed it, for the internal management of the hool, differ from the existing system of the itish and Foreign Society's schools?—Inas-uch as the constitution of a British school does t recognise the right in the clergyman to have y position in the school beyond that of an dinary member of the committee of manage-ent.

2871. Mr. *Bruce.*] The committee are elected the subscribers, are they not?—They are ected by the subscribers.

2872. *Chairman.*] Does not your answer rather int to the difference out of the school than in e school; it is true that by your scheme the rgyman would, in the committee, occupy a fferent position from that which he occupies nder the practice of the British and Foreign ciety; but in the school, the system, if I fol-wed you rightly, would be as nearly as possible, if not identically, the same as that of the British and Foreign Society?—The system in the school would be identically the same.

2873. Then, in fact, your suggested scheme differs from that of the British and Foreign Society in nothing excepting the different position which it assigns to the clergyman of the parish in the committee?—Precisely so.

2874. And, if I understand your view rightly, the advantage, if any, which either the school or the clergyman himself would derive from that difference, would be that, in your judgment, his having a right to the chair of the committee would enable him to exercise a degree of moral influence which he does not now enjoy?—I think so.

2875. Do you see no danger of a clergyman under those circumstances finding himself surrounded in the committee by persons of different religious belief from himself, and therefore involved in a very difficult and painful, and, in some cases perhaps dangerous, position?—I should apprehend no difficulty in the case of a clergyman of ordinary discretion; but if he became inordinately zealous in pressing on the attention either of the committee or of the scholars his peculiar views, I can easily see that there would be difficulty.

2876. In the first instance, you do not think that his chairmanship of the committee, under those circumstances, would of necessity involve a position of considerable difficulty?—I do not.

2877. But do you not assume the necessity of every clergyman who was so placed being a man of sound discretion?—Yes.

2878. Viscount *Cranborne.*] Have you ever communicated that plan to any clergyman?—I have.

2879. Did they approve of it?—I can say that some persons of considerable influence have done so emphatically.

2880. Is it your impression, from what you know of the clergy of Wales, that they would approve of it generally?—I believe that if the Education grant were administered on condition that the schools adopted this constitution, the clergy would not generally object to it.

2881. Do you mean that they would not like it, but that they might be bribed into it?—Many would like it, and I believe from the many advantages which would be seen to result from co-operation between the Clergy and the different Dissenting denominations, the scheme would become general.

2882. Do you think that the idea of co-operation between the Clergy and the Dissenting denominations has ever been popular, either with the clergy or with the ministers of the denominations?—I feel that it ought to be so.

Tuesday, 17th April 1866.

MEMBERS PRESENT:

Mr. Adderley.
Mr. Bruce.
Mr. Clay.
Viscount Cranborne.
Mr. Howes.
Mr. Liddell.
Sir Stafford Northcote.
Sir John Pakington.
Sir William Stirling-Maxwell.

THE RIGHT HON. SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. FREDERICK CHARLES COOK, called in; and Examined.

Rev. *F. C. Cook.* 17 April 1866.

2883. Mr. *Bruce.*] YOU were for many years one of Her Majesty's Inspectors of Schools, were you not?—For 21 years.

2884. Will you be good enough to state what was the nature and extent of your experience during those 21 years?—I was first inspector of the six eastern counties, including Middlesex, and taking in Norfolk and Cambridgeshire; then the district was reduced, and I took Middlesex, Essex, Hertfordshire, and Cambridgeshire; and then afterwards my time was occupied almost exclusively in Middlesex. The number of schools increased very rapidly and an assistant inspector was appointed. I was afterwards appointed to take special charge of the inspection of the female training colleges.

2885. Did the inspection of the female training colleges take you through various parts of the kingdom?—Yes, in fact to every part of England.

2886. Did it bring you into constant communication with the clergy and the promoters of schools?—Yes; I think that I have seen them in every part, as far as Durham on the north, and Truro on the south, and Lancashire and Norfolk on the east and west, so that, in fact, it takes in all parts of the country.

2887. Then your experience has extended to rural districts as well as to the more thickly peopled districts, has it not?—Chiefly to the rural districts and to London.

2888. During that time you have, of course, witnessed a very great increase in the number of schools inspected and assisted out of the State grant?—So great that when I first began I had not above two months' work in London, and at present I think that there is work for three or four inspectors in London only; and the proportion has increased enormously in all other parts of the district.

2889. Was there an equal increase in the rural portion of your original district?—A very great increase.

2890. Has that rate of increase in the rural districts been suspended, do you think?—Not before I left; but as to what has taken place since I could only speak from hearsay.

2891. Do you think that there is anything in the conditions under which State assistance is given which would prevent the extension of that assistance to the rural districts generally?—In a parish with a population of under 700, they can employ a certificated mistress and have a mixed school. There is nothing at all to prevent their employing a certificated teacher in any parish excepting perhaps those parishes which do not contain above 200 people, of which, I am sorry to say, that there are a good many.

2892. And where it is impossible to maintain a school?—Where it can only be maintained by the liberality of some of the residents.

2893. What is your opinion of the fitness of mistresses for teachers in the smaller parishes?—I think that in a small parish a mistress is the only proper person for taking charge of the school. She is the only person who can bring up the girls to be decent women, and she can manage the boys who are almost universally withdrawn from schools in the agricultural districts under 11 years of age.

2894. You would not prefer the female teacher as the cheaper article, but as the better one in the small rural schools?—As being better adapted for the work.

2895. Do you attach much importance to the effect of female teaching in the formation of female character?—Very great, indeed; I think that the great saving element in our rural districts, as to the formation of the female character, is for the girls to remain under the influence of the mistress, and to be really formed by her; the boys are withdrawn before their character is at all formed.

2896. Do you think that boys suffer in any way from being placed under a mistress instead of a master?—Certainly they do not.

2897. Then the general result of the teaching by the mistress is, that the girls gain and the boys do not suffer?—Yes; I am speaking, of course, of those districts with which I am personally connected, because I should say that if you consulted the inspectors you could find that all the inspectors from the south of England agree with me; but there is a great deal of difference among the inspectors from the north.

2898. We have had evidence that in the north of England masters are preferred to mistresses; you have had special experience in that matter, will you state the result of that experience in the north of England?—The fact was that, for a time, the mistresses for the north of England came from the southern training institutions; they were not physically strong enough, and they were not accustomed to the difference of manners, which is very marked, between the north and the south, and I think that they were fairly beaten both by boys and girls; but the training colleges

lleges in the north of England now send out a pply of women who belong to the north, and ey are very efficient schoolmistresses; they are sorbed entirely as fast as they are produced, d I am quite certain that they give great satis- tion, and produce a very considerable change the habits of the parishes where they are gaged. Durham is altogether a new female ining institution; they are a very strong set young women, and are sought for, and I have ry strong reason to believe that they are found ite capable of managing the mixed schools. arrington has a very large training institution r mistresses; I think it is one of the largest; those mistresses are employed entirely in the rth-western districts. York formerly had only e small training institution, with about 15 dents; it has been transferred to Ripon, and ey have now about 60, so that the increase of aining colleges in the north of England for istresses does supply persons who are able to al with the conditions of the population.

2899. Do you think that there is anything in e local condition of any parish which can sup- rt a school at all, to prevent it from employing certificated mistress?—Not at all; if the con- ibutions are at all in proportion to the property the parish, and not merely to the income of the ief supporter of the school, who is, generally peaking, the clergyman.

2900. Do you think that the State aid would enerally cover the difference between the salary f a certificated and an uncertificated mistress?— t would more than cover it, I think; I should ot like to speak very positively, but that is my pression.

2901. I dare say you have seen statements of e very large number of rural schools which are eceiving no assistance from the State; what are e reasons which you would give for their ex- lusion up to this time?—Partly that they could ot get certificated teachers, as there was not a fficient supply, and partly because they did not ish to have them; the first reason, perhaps, ould be sufficient to account for it. I mean that s all the certificated mistresses are absorbed it ight be a sufficient, but it is not the only actual ause; many persons would prefer an uncer- ificated teacher.

2902. Have you met in your experience many managers who are averse altogether to inspec- ion, and to the conditions of State aid?—A great nany.

2903. On what grounds?—I do not think that hey liked inspection; I think that they are averse o interference.

2904. Is that objection most strongly felt by aymen or by clergymen?—Not by the clergy; think that it is felt by the managers of the chools, independently of their calling.

2905. Then do you think that the objection s stronger against the abstract notion of State nterference, or against the employment of the ertificated master?—Generally against inter- erence, I think.

2906. Have you found any objection to the employment of certificated masters by the mana- gers?—Yes, chiefly, I think, because it involved nspection.

2907. The objection was not on account of the supposed character of the certificated masters?— To some extent it was, but I think it was not the chief cause; it is difficult to speak generally, but in cases which I have before my mind, the objections have been simply to interference, and to the employment of certificated teachers, be- cause it involved interference.

2908. Do you attach much importance to the possession of the certificate by the master?—The very highest importance.

2909. For what reasons?—Because I think that in looking at a school, you have first to con- sider whether you have all the essential condi- tions of a good school, of which the first is, that the teacher shall be competent to instruct the children, and I think that the lowest amount of attainment which is required for a certificate is not more than is really necessary to constitute that character of competence.

2910. Do you think that inspection and exa- mination would enable the inspector to report satisfactorily upon all the points which constitute a good school?—I think the first requirement is that the conditions of such a school shall be there; and then, I think, having the conditions, he can ascertain whether the results show that those conditions have been efficiently used.

2911. Then he applies the process of examina- tion to a certain department only of that which is taught in the school, leaving the rest to be implied from the known character of the master?—He has to form his opinion upon the general character of the school, the discipline of the school, the general efficiency of the school, and the positive amount of attainment of the children; and, having before him a certain quantity of conditions, I think he can then satisfactorily report upon the whole condition of the school. If he were to go into the school without knowing anything at all about the master or mistress, then his judgment would be less decided. I think that he would feel that there were a great number of things which would take him a great deal of time to ascertain, and in which, probably, he might be mistaken, after taking a great deal of time.

2912. Then do you think that the results of good teaching, in the absence of the certificated master, could be satisfactorily tested by inspec- tion and examination?—Not completely.

2913. In what respect would the inspection be incomplete?—It is rather difficult to answer the question. The fact is, that you may have a per- fect conviction that enough work has not been done in the school, and yet the children may reach a standard just sufficient to make it diffi- cult or impossible for you to refuse the grant. There is a great part of the child's mind which is formed by contact with a person of education, which is not capable of being absolutely ascer- tained in the examination, and I think it is a very essential part of the child's education.

2914. And you think that is better imparted by the higher class of certificated master than by the ordinary teacher?—By a certificated teacher, and particularly a trained teacher.

2915. Have you had an opportunity of com- paring the teaching in the two classes of schools, the assisted and unassisted schools?—Yes; in a great number of instances.

2916. What is the result of the comparison? —Before I was inspector I was secretary to the London Board of Education for two years, and, of course, all the schools with which I was con- nected were unassisted. When I first began inspection, a vast number of schools invited in- spection, without receiving any grants, but the schools which do receive the annual grants have always been very superior upon the whole to the

Rev. *F. C. Cook.*

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unassisted schools, with some very strong exceptions, where the schools were supported by persons who felt an intense interest in education, and who gave a great deal of their own time, and spent a great deal of money upon the schools; but, generally speaking, the unassisted schools fall a very great way behind the assisted ones.

2917. Do you think that if the payments were made by the State upon mere results, without the additional security of the certificate, there would be any danger of the standard of proficiency being lowered to suit the general average of the schools?—I think that the education of the children would be very materially damaged.

2918. Then I understand it to be clearly the result of your answer that you would not be disposed to modify the condition upon which aid is now granted, so far as to interfere with the demand of the certificate?—No; I should feel it very strongly.

2919. You have had to examine schools in towns, and schools in the country, when the proficiency was very different, have you not?—Yes.

2920. Do you think that you applied at all a different scale of proficiency to those two classes of schools in examining them?—Not intentionally, and, I think, not practically.

2921. Have you ever examined under the Revised Code?—Yes; but not many schools.

2922. Have you ever examined those two classes of schools under the Revised Code?—Yes; I have not made the least difference in my standard.

2923. Do you think that there would be any danger, supposing an inspector had a large number of schools to inspect inferior to the schools which he now examines, that he might, not knowingly, but insensibly, adapt his examination to the proficiency of the schools?—I think he ought to be very much on his guard against doing it, and I do not think he would do it, so far as regards the strictly elementary subjects.

2924. Take, for instance, the subject of reading—reading is generally better practised in town schools than in country schools, is it not?—The difference would be this: I should set the same passage to be read, and I should pass the children if they read those words correctly and fluently where fluency is required. I should take the same number of failures as constituting disqualification in both cases; there would be a difference in the reading, but it would not be in the correctness, but in the intelligence.

2925. Would not that be asking rather more effort from the country schools than from the town schools?—I think not, because the difference would be in the classification of the children; if the children are presented to me as reaching a certain standard, I examine them according to that standard. I should not be absolutely dissatisfied with the school if it brought a smaller number of children up to the standard; but when they are classed under the standard I should not make any difference in examining them.

2926. Then one of the impediments to the spread of the State assistance has been stated to be the demand in certain cases for the Conscience Clause; have you found that operate as a discouragement, in your experience?—In my experience, as an inspector, it has not come before me.

2927. Have you known any clergymen who abstain from demanding State assistance on account of the Conscience Clause being insisted upon?—I am aware that many are prevented from applying, but they have not come under my special notice as an inspector.

2928. What is your opinion of the Conscience Clause, as a mode of meeting the difficulty for which it was devised?—I think that where there is only one school, and that school is supported with assistance from the State, all the children in the parish ought to have the right of admission for as much of the instruction as they are capable of receiving, and as their parents are willing that they should receive.

2929. Would you leave it to the parent to decide whether they should or should not receive religious instruction?—Yes.

2930. Do you think that the power so exercised by the parent would, to any substantial degree, interfere with the teaching and management of the schools?—I have known a great number of parishes in which the managers of the schools have informed the people publicly that the children would not be required, either to repeat the whole of the church catechism, or to learn the whole of the catechism, and that has produced absolutely no effect at all; the parents have not applied for permission for the children to absent themselves. Perhaps the Committee will allow me to state one case, which I think is a strong one. In the case of Warrington, which is a very large parish indeed, when the Bishop of Sodor and Man was rector of the parish, he told me that he had given notice to all the parents that if they wished the children to stay away from teaching of the Church catechism they might do it, and he received no applications at all. But then people said, "It was because they were afraid to come to you;" and he said, "Well, I will alter it, and I will only teach the catechism to those whose parents request that they shall learn it when they are admitted." He said that the result was the same, that they did not object, although there were a great number of Dissenters in the place, and that they requested that they should learn the catechism.

2931. *Chairman.*] The Dissenters' children?—The Dissenters' children. That was the statement of the Bishop of Sodor and Man at the time he was rector of Warrington. I believe the fact was, that they knew that if the children did not learn it they would learn nothing during the hour when the others were receiving religious instruction. I think they preferred that their children should attend the school and receive what instruction they could during that hour, rather than that they should be unemployed.

2932. Is it within your knowledge that that course was adopted by the Dissenters to any great extent?—I do not like speaking very positively about it, but I am quite sure that many of the children were the children of Dissenters.

2933. At all events, I presume that your information goes to this, that in the cases to which you have referred, not only was no application made by the parents for their children to be exempted from the teaching of the catechism, but no children were kept away from the fear of learning the catechism?—Exactly. I should say, speaking generally, that a very large number of the clergy do give notice to the parents that if they object to their children repeating part of the Church catechism, or receiving instruction

ruction in the Church catechism, they may be xempted, and that the proportion of persons ho do make such applications in any part of the untry with which I have been personally ac- uainted is exceedingly small. I might almost y that I have scarcely ever heard of any such ses.

2934. Nor are the children kept away?—Nor e the children kept away.

2935. Mr. *Bruce.*] Then you do not attach uch importance to the fears expressed by some ersons who oppose the Conscience Clause, that s effect would be that very large numbers of arents would avail themselves of the power of ithdrawing their children from the religious aching so greatly to interfere with the general der of teaching in the school?—I do not know hat might be the effect if the parents knew at it was a legal right. I can only speak from y own experience, that wherever it has been fered they have not availed themselves of it.

2936. But, from your own knowledge of the bouring classes generally, do you think it is a wer of which they would widely avail them- lves?—I do not think it is.

2937. Mr. *Adderley.*] Is it your opinion that the condition of having certificated masters ere relaxed by the Privy Council, the training lleges would still maintain themselves in the untry?—I think they would suffer very ma- rially. I do not mean that they would be shut , but that there would be much more difficulty ith regard to them.

2938. Do you think that the appreciation of od masters is such throughout the country, and at the opinion that the best masters come from e training college is such that if that condition ere relaxed, school managers would generally to the training colleges to get their masters? I believe they would go in sufficient numbers absorb a large number of certificated and ined teachers.

2939. Do you think there would still be a fficient demand for trained masters to take off the trained students in our existing colleges? Yes, I think there would. I would rather eak of the mistresses, because I know more out them.

2940. Then what did you mean by saying you ought the colleges would suffer severely by laxation of the conditions?—They would suffer, st of all, in this way: at present the demand is fficient for them to choose between the schools, t if the demand were very considerably reduced, might be only just enough to take their teach- s; and I think that if people could not get a rtificated or trained master, they would adopt ne other plan. I think also that it would ect the subscriptions to the training college.

2941. Are you afraid that the school managers uld take the shortest road to arrive at a easury grant, at the sacrifice of getting the st masters?—I think a great many would.

2942. Mr. *Howes.*] Would you approve of the tension of the principle of the Conscience ause beyond the case for which it was origi- lly devised, namely, that of providing one ool for a small parish?—I think if there is m for a school which would educate the chil- n of Dissenters, I should not interfere at all th the church school.

2943. You would not extend it generally to e annual grant and to schools already esta- shed?—No, because I feel that the Dissenters have a perfect right to demand that their children should get good education; but if there is a school where they can get it without their interfering with the constitution of the church school, it is better that it should not be interfered with. At the same time, as a clergyman, if there were two schools, I should still make the offer myself that the parents might let their children come and be educated if they should prefer my school.

2944. Would not that be merely a voluntary adoption of the principle of the Conscience Clause, and not strictly speaking an adoption of the principle of the Conscience Clause as compulsory?—Quite so.

2945. Sir *Stafford Northcote.*] You just now used the expression that you thought it would be reasonable, in a case where there was only one school in a parish, that the children should receive only so much of the teaching as their parents wished them so receive; do you mean to confine that to the case of religious teaching, or do you make that remark generally, that you would give the parent the right to say how much of the teaching of the school his children should receive?—I was merely thinking of religious teaching.

2946. Would you give the right in the case of other branches of education; for instance, supposing music was taught in the school, and any parent said, "I do not wish my child to be taught singing," would you give the right to the parent to object?—That is rather a difficult question; I think that the course of study ought to be determined by the managers of the school, whether the parents like it or dislike it.

2947. In everything except religious teaching?—Yes.

2948. On what ground do you make the distinction between the discretion of the managers of the school with regard to secular education and their discretion with regard to religious education?—I think, in the one case, the parents are quite incompetent to judge as to what is the best kind of secular education that their children can have; but I think they are competent to judge whether the religious teaching would be contrary to their own religious principles.

2949. Do you go so far as to say that the parents should have the right, if they thought it desirable, to say their children should not be allowed to read the Bible in the school?—I should not like to answer that very positively; but I am not at all sure that I should not.

2950. Would not your principle carry you to this, that supposing that there were a certain number of Jews in the parish, and that those Jews have no other school to go to, it should be optional to their parents to say that they should not be compelled to read the New Testament, at all events?—Yes, I think it would follow. I think that if a large proportion of our population were Jews, and there was only one school in the parish, they ought to be allowed to come and receive the secular instruction.

2951. That is, if a large proportion were Jews, but if a small proportion only were Jews, should you allow it to be optional?—I do not know that it would affect the principle; I should certainly let the children come to my school if I had a school. If it is right, I have no objection to its being claimed as a right.

2952. Do you think that from what you know of the feelings of the clergy on this subject, they do not make a distinction between what they

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concede and what they are required to give?—Yes, a very great difference.

2953. Do you not think that there are many cases in which the clergy, who would rebel against the imposition of the Conscience Clause, would nevertheless be willing themselves, as a matter of feeling, to deal with those cases of Dissenters tenderly, and really give that which they think ought to be given?—The great majority of the clergy would do it, and I think the others ought to do it.

2954. With regard to what you said just now, that the training colleges would suffer if the Government regulation as to the necessity of employing certificated masters were relaxed, do you not think that there is a growing demand for certificated trained masters throughout the country?—Yes; I stated that I believed the demand for certificated teachers is a *bonâ fide* one, because they are appreciated to a very great extent.

2955. Do you think that that is a growing demand or a declining demand?—It was growing so long as I was personally acquainted with the working of the training colleges.

2956. Then do you think that if the Government protection were taken away the demand would materially fall off?—I think it would be affected.

2957. The system of employing trained masters has now been in operation for a considerable time, and its results are pretty well known throughout the country; ought it not by this time to have established its own value in the eyes of school managers, so that it might keep itself up without artificial protection?—There is a growing perception of the importance of getting well-trained teachers, but it is very far, I think, from influencing the majority. I think a great number of managers are not affected by it at all.

2958. Do you think that that is because they have not yet become sensible of the advantages, or that they have become sensible of certain disadvantages which counterbalance the advantages in their minds?—I think it is because they do not care about the education of the children. I am speaking of those who object to the trained masters. I think some persons object to the trained masters, because they think that they are altogether above their position, and that they cannot adapt themselves to their position.

2959. Do you think that there is any foundation for that feeling?—I think that there was very great foundation for it.

2960. And do you think that amongst the inferior specimens of the trained masters now, there is any ground for it?—There is sufficient to keep up the feeling, though not probably sufficient to have created it.

2961. This prejudice, where it exists, against trained masters, I suppose, exists chiefly in the smaller and more backward and poorer districts to a very great extent, does it not?—Not to the poorer districts, I should say, but rather to certain districts in which the feeling against the employment of a highly educated class of teachers is stronger than in others.

2962. Do you think that it exists more extensively in the more backward districts?—Yes.

2963. Those more backward districts are just the ones in which you wish to encourage the education of the people and to stimulate persons to set up schools and undertake the management of them, are they not?—Precisely; it is precisely because of those schools that I think it is necessary that they should be still offered very strong inducements to employ trained and certificated teachers.

2964. But, first of all, is it not an object to induce them to employ teachers at all, and to set up schools at all?—There are very few parishes without schools; I do not know of any.

2965. Do you think that inspection and the stimulus which it supplies does good in itself?—Yes.

2966. Do you not think it is desirable, then, that those schools should be encouraged to bring themselves under the Government system; I mean that they should be encouraged to place themselves under relations with the Government to get the Government inspectors to visit them and to examine their children, and that they should endeavour to obtain a share in the Government grants?—The question is whether it is worth while to send an inspector into a small backward school where he would have very little to do; I would rather that the visit of the inspector should be connected with the general system of school organization, which would give them efficient schools.

2967. You do not think that it would be worth while to bring those small rural schools into connection with the Government system until they have got trained masters?—Perhaps I may be allowed to state what was done in London, which appeared to me to meet that point. The inspector of the Diocesan Board of Education inspected the schools which were not inspected by the Government, and his one object was to get them advanced into such a position that they might receive the Government grant and then be inspected; I think that that did an immense deal of good; but that if people could have got a certain portion of the grant by admitting the inspector without improving the schools, many would have taken that grant and would not have improved their schools.

2968. In the case of the county in which you reside, there are a considerable number of rural schools which are not under Government inspection; are you aware of that?—Yes.

2969. But those schools are under the system of diocesan inspection, are they not?—Yes.

2970. Do you consider that the system of diocesan inspection in such schools as those should have for its object the improvement and elevation of those schools, so as gradually to bring them up to the mark at which it may be worth while for the Government inspector to visit them and for the Government to make payments to them on the results of their teaching?—I think that it would be the best thing that we could do in Devonshire.

2971. Do you think it desirable to impose a bar in the course of that progress by making it a condition indispensable to their being brought within the Government system, that they should dismiss their existing teachers and take certificated masters?—There is a great deal of difference between continuing an uncertificated teacher and appointing a new one. I would not allow them to appoint an uncertificated master, but I would not dismiss any master who had got the school up to a certain point of proficiency.

2972. That is to say, if you were a diocesan inspector, and were visiting a school in the north of Devon, and found that there was a uncertificated master who was really doing his best to improve the school, and if, by your encouragement

ncouragement of him for three or four years, inting out to him the system of instruction hich he should pursue, and helping him mate-ally, you had brought him to such a point that e could pit his school against the average of hools under certified masters, would you not ink it very hard upon that man that he should e dismissed, and that a trained youth from the aining college should be put into his place as a ndition precedent to getting any Government ant?—I should say that that is not the only ternative. The proper alternative is, that if a an or woman is under 40, that person should e prepared to pass the examination, and the xamination ought to be so constructed that a spectable person under 40, properly directed id assisted, would be able to pass and be cer-ficated; and that is done, to a great extent. I ave seen it done myself; and I could point out a reat number of schools whose teachers, when the stem was beginning to work, I persuaded to repare themselves for examination. They were xamined, and were very much better teachers r having passed through the process which got e certificate.

2973. You stated a short time since, that an spector going into a school in which there was n uncertificated master, and examining the hool, could not judge of the actual working of at school so well as if it was under a certificated aster, because there was something which he ould not test by examination, but of which the nowledge that the master had a certificate ould at once assure him?—Yes.

2974. How, and in what way, would the fact f the master having a certificate assure him of e presence of that amount of excellence?—It sures him that there is nothing to prevent the hildren from receiving a good education, because e master is capable of teaching them.

2975. Then you consider that a man who has assed an examination, but who has not gone rough training, has given sufficient evidence of is power of teaching?—If it were practicable, I ould insist upon training; but, as it is not prac-icable, I take the next best thing, which is the rtificate.

2976. There is an argument which is often sed, and which is perfectly intelligible, viz., hat the training of a man in a training college, nd teaching him his business, is in itself a very ood preparation for the work of his life, and hat it supplies something which examination annot supply; but if you are to admit masters ho have not had that training to receive the ant on their passing an examination, you get d of that advantage, do you not?—My own eeling is very strongly in favour of a trained eacher when you can have him, but the certifi-ated teacher has gone through a *quasi* training, hich the uncertificated teacher has not gone rough. The certificated masters are generally ersons who have been pupil teachers and assist-nt masters, during which time they have been onstantly under observation; their character has een formed, and they are, so to speak, literates. should very much prefer the trained master, ut the certificated master has had a training, ough it may, perhaps, be imperfect.

2977. How do you think that this sort of system ould work; that a diocesan inspector, after aving satisfied himself that a school which was ot receiving Government aid had brought itself p to a level at which it ought to receive it, should be entitled to recommend that case to the notice of the Government; that they should then send down a special inspector, appointed for that purpose, to inspect the school, and to decide whether that school should be admitted without requiring the man to pass through a formal examination, by going and looking at the school, and seeing how the master did his work, and giving as much time on one occasion as might be necessary to investigate thoroughly the efficiency of the master?—I do not see why a man or woman, being young enough to complete his or her education, should not be required to give that proof of earnestness, industry, and ability, which is supplied by a certificate; I think that it is our fault if the examination is too difficult, but if the examination is a fair one with reference to that point, I think that he ought to pass it.

2978. Do you not consider that a man might think that it might lower him in the eyes of his scholars if they knew that he had been up to the Central College to pass an examination, and had failed?—Yes; but it would raise him very much in their opinion if he succeeded; and their knowing that he is afraid to go up, which I believe is pretty well known in the parish, lowers him in their opinion; I have known of several cases in which a teacher, being uncertificated, has got the certificate, and it has completely altered his position in the school.

2979. *Chairman.*] What do you mean by saying that the gaining of the certificate has completely altered the position of the master in the school?—That they felt that he was a man of education.

2980. Do you mean that his position was improved?—I mean that his position was improved very materially.

2981. And did his moral influence become greater?—Yes, his influence in the parish was greater. The mistress at Fulham shrank from examination; the school was taken from under inspection for two years. In the meantime, she found that others had succeeded, and she presented herself, and got a first-class certificate, for which she expressed the deepest gratitude to myself for having, in fact, forced her to do it.

2982. Referring to a question which was put to you a few minutes ago by the Honourable Baronet, the Member for Stamford, with regard to the possible case of the admission of Jews into a National school under the Conscience Clause, has your experience in the schools of England led you to become at all acquainted with King Edward's Grammar School, at Birmingham?—Yes, I spent a day or two with the Bishop of Manchester, when he was master of the school.

2983. Therefore you are aware, both of the system which has long been in force there, and of the very extensive benefits which are conferred upon the great town of Birmingham by that school?—Yes.

2984. Are you aware that there, under the long standing operation of the Conscience Clause, or at least of a regulation amounting to the same thing, the children of almost all depending denominations, including Jews, have been admitted to the teaching of that school without the slightest injury to the religious teaching?—I am not sufficiently acquainted with the school to say that.

2985. I think you have stated, in the course of your

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your evidence, that you distinctly approve of the principle of the Conscience Clause?—I approve of it in cases where there is no other school open to Dissenters, or where there is only one school.

2986. You would approve of it where the state of the population admits of only one school?—Distinctly.

2987. In those cases do you think that it would be unfair or unwise to make the Conscience Clause a condition of an annual grant as well as of a building grant?—I think that it would be quite fair.

2988. You spoke, in answer to the Vice President, of parishes with a population of under 200, and I think you stated that in those cases a school can only be supported by the liberality of some resident; is there not great practical difficulty, amounting almost to impossibility, in a parish where the population is under 200, in establishing any well conducted school at all?—It is exceedingly difficult; you can only do it at very great expense in proportion to the effect.

2989. In such cases the number of children is not sufficient to make the cost of a good school worth while?—You must spend a great deal more upon it than you would like to spend. I have had a great many cases of that kind which I have seen incidentally.

2990. Have you known any cases where the difficulties which are caused by that smallness of population have been overcome by the combining of such small parishes for one school?—I have known some cases in which that has been done.

2991. How many cases of that sort have come within your experience?—It is rather difficult to say absolutely, but I recollect some cases of the kind in Norfolk.

2992. In those cases, what has been the result; has the experiment been a successful one?—Yes, very successful; in fact, I would mention that the very best schools in Suffolk was a couple of schools in which the children of three adjoining parishes attended one school; but then that school was maintained entirely by the landowner, who paid the whole expense.

2993. But that is not an essential condition of such an experiment, is it?—No.

2994. It accidentally so happened?—Yes.

2995. But the reason in that case was, that by combining three parishes you might have one good and effective school, whereas it was hardly possible to establish a good and effective school for each of those three parishes?—Yes. I cannot say in how many cases it is done, but there are several cases in which, to my knowledge, it is done, and I can see no objection in principle, and certainly none in practice, against it.

2996. Does not it, in fact, become mainly a question whether or not such an experiment involves the necessity of making the children go an unreasonable distance to the school?—Just so.

2997. And where the parishes are so small, or so situated, that no unreasonable distance has to be traversed by the children to go to the school, you regard that as a very desirable mode of obviating the difficulties which arise from the small population?—I do. In addition to that I should say that one plan which they have is to have a central school for the boys and bigger girls, and small dame schools for the children who are too small to be sent to the central school.

2998. In fact, those dame schools would be infant schools, not affecting the central school for the older children?—Just so. In many cases a small population may be spread over an immense extent of country, and in those cases there is a difficulty.

2999. In those cases the distance would, of course, form an insuperable difficulty?—Yes.

3000. You are now residing in Devonshire, are you not?—Yes.

3001. How long have you resided there since you ceased to be officially connected with the Council Office?—About a year and a half.

3002. Have you directed your attention at all since that time to the education question in Devonshire?—I have other occupations which take up the greater part of my time.

3003. Have you at all made yourself acquainted with the plan which has been commenced by Miss Burdett Coutts in Devonshire, which is another mode of dealing with small parishes?—I have paid a good deal of attention to it; it is tried by a friend of mine in Devonshire.

3004. Have you seen enough of the working of that plan to be able to form an opinion as to its merits, and as to how far it is really calculated to meet the inconveniences of which we are now speaking?—I have not seen enough to be able to express an opinion upon it.

3005. So far as you have seen the working of that system, are you in a position to express an opinion to the Committee as to which you think the most desirable plan, that plan of Miss Burdett Coutts, or the plan of combining small parishes for central schools?—Where it is practicable, I should prefer combining parishes.

3006. You stated, did you not, that in very numerous instances throughout England there are schools without the benefit of Government assistance, which probably arises from the insufficient supply of certificated teachers?—Yes.

3007. Are the Committee to understand from that answer on your part, that you think that the actual demand for certificated teachers is beyond the supply?—For female teachers it is.

3008. But is it so for masters?—I believe not; I am certain that the difference is very great.

3009. And you think it is very desirable that there should be a larger supply than there now is of qualified female teachers?—I think so.

3010. Should you regard that as the main cause of so many parishes in England being without Government assistance?—I believe it is.

3011. Do you think that it is much more the cause than any actual deficiency of funds to bear the expense?—I think so; a larger supply of teachers would of course diminish the cost of the teachers.

Joseph Bowstead, Esq., called in; and Examined.

J. Bowstead, Esq.

3012. Mr. *Bruce.*] You are one of Her Majesty's Inspectors of Schools, are you not?—I am.

3013. How long have you been so?—Since the year 1852.

3014. What sorts of schools have you inspected?—Protestant schools not connected with the church.

3015. Has Wales formed a part of your district?—Yes; South Wales has been so from the beginning.

3016. Has no part of North Wales been in your

ır district?—I have inspected Montgomery-re, but nothing more than that.

3017. What was the state of education in ıles when you began to inspect schools?—ıools of the class which I had to inspect re very rare at that time; there were very of them.

3018. Do you remember what the numbers re?—In South Wales and Monmouthshire re were only nine institutions, containing 17 arate schools in receipt of annual aid.

3019. And what is the number now?—The nber now is upwards of 170. I cannot speak y precisely, for the numbers are varying ost from week to week.

3020. Are those 170 schools, or departments schools?—Departments of schools.

3021. Do you find any marked differences be-en English and Welsh schools?—I find a at difference in the state of feeling as to ools between the two countries.

3022. Can you state, first of all, what is the portion between Churchmen and Dissenters? found an amazing difference in that respect; proportion of Dissenters was very much ger in Wales than in England.

3023. Have you any accurate information to e the Committee upon that subject?—I have de some inquiries, since I was informed by the ght Honourable Member that I might be led before this Committee, as to the propor-n between Dissenters' children and Church ldren, not in the whole of the schools, but in considerable number of the schools which I pect now.

3024. In those cases are they the only schools the districts?—I have separated the cases in ich there are no other schools in the district m those in which there are Church schools essible to the children.

3025. Will you first state the number of ools which are the only schools for the dis-cts?—I have a list here of 30 schools in which re are 6,799 children, of whom 756 are re-ned as children belonging to the Church, ich is just about 11 per cent. That is in ces where there are no other accessible ools.

3026. Are they schools to which children of denominations go?—Yes, Protestants and tholics. I have taken in Catholic schools, ere there are such, as at Dowlais.

3027. You have mentioned Dowlais; that is a ce of about 16,000 inhabitants, is it not?—least that. I fancy that there are more now.

3028. There is no Church school proper there, there?—No, the schools are neutral schools the bulk of the population, and Catholic ools for the Irish.

3029. Are neutral schools conducted on the ne principles as the British and Foreign ools?—Yes. They are not called British and reign schools, and have no special connection h that society, but they are conducted on the ne principle as nearly as possible.

3030. What is the number of children attend-the Dowlais schools?—The whole number is 56, as given to me last summer.

3031. Does that include the Roman Catholic ldren?—It includes the Roman Catholic chil-n.

3032. How many of those attend the Roman holic school?—I have not the numbers here, I should think from 300 to 400.

3033. Then the remainder represent the rest of the population?—Yes.

3034. And those you found to be 11 per cent.?—In Dowlais I found that the proportion of the Church children was 9·6 per cent., the rest being Dissenters and Roman Catholics; 11 per cent. is the average of the whole. Of those 30 distinct schools some would go as high as 17 per cent.

3035. Have you any other schools which you would like to instance?—I have returns here of the Duffryn schools, with which the Right Honourable Member is acquainted. There are 886 children on the books in those schools.

3036. Is there any Church school in that district?—There is no Church school, nor any other public school which is accessible to the children of that place.

3037. That is a neutral school, is it not?—Yes; 81 out of those 886 children belong to the Church.

3038. Can you give some other instances?—Another set of large schools are those of Maesteg, in Glamorganshire, which is an iron and coal place among the hills, and is quite cut off from every other kind of school. In those schools they have 914 children, of whom 93 belong to the Church.

3039. Who has supplied you with those figures?—The teachers have supplied me with them, with the consent of the managers.

3040. That is one class of schools; I think that you were about to speak of another class of schools?—I have the returns from a number of schools which are in places where Church schools also are accessible. A very small number of Church children go to the neutral schools where Church schools are accessible, and here the proportion of Dissenters is much larger, being 4·6 per cent., or rather more than 4½ per cent. of Church children, and therefore 95 per cent., or rather more of Dissenters. For instance, the schools of Hafod, belonging to Mr. Vivian's works, in the outskirts of Swansea, contain 779 children; 14 of whom are returned as belonging to the Church. That is a case where the percentage is only about 2 per cent.

3041. What have you found to be the state of feeling in Wales towards education conducted upon strictly Church principles?—Undoubtedly with the Nonconformists, Church schools are very unpopular and very much distrusted; I have found that to be the case universally among Nonconformists.

3042. Upon what alleged grounds?—I think that they allege that the object of Church schools is really solely to bring back the children to the Church; they do not think that the real object is the instruction of the people. In fact, some years ago, that was laid down as a kind of principle by some representatives of the Church party. I believe that the Bishop of St. David's made a great speech in which he represented that it was of no use to attempt to get back the present generation, but that they must plant National schools everywhere, and instil Church principles into the children, and so get hold of the next generation.

3043. Do you think that the expression of those opinions alarmed the Dissenters?—It alarmed the Dissenters very much, and in fact was one of the great causes which induced them to cease to be mere voluntaries in education; and

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a great number of them took immediately to asking for Government aid, and promoting British schools with great enthusiasm.

3044. Since what time has this great increase of British schools taken place?—Since about the year 1854: it was hardly moving at all when I first went into Wales, but I observed the movement very soon afterwards.

3045. What was the number of children under inspection when you first began your duties, and what is the number now?—The 17 aided schools which I inspected in 1853 had 2,073 children present at the time of inspection; and I believe that now, in the 170 schools which will be inspected this year, there will be at least 25,000 children.

3046. Do you know what proportion that bears to the children of school age in your district?—I do not know exactly; but I should think that in the districts of which I am speaking, in South Wales and Monmouthshire, there are 120,000 children of school age.

3047. I believe that the number of schools in connection with the Church in South Wales is rather greater than the number of British schools, is it not?—I believe so; but I do not think that the number of children is greater.

3048. The British schools are generally larger schools, are they not?—Yes, they are generally very large schools.

3049. Do you consider the district sufficiently supplied with schools?—By no means; many of the schools are much too full now, and many additional schools are wanted. I have inspected, within the last week or two, some schools which contain twice as many children as they ought to have.

3050. Are the efforts which you describe to have been made during the last 14 years still continuing?—Yes, they are going on very rapidly. Nothing prevents their going on so much as the want of certificated teachers.

3051. Are new schools now increasing in as rapid a ratio as they were some time since?—Yes, I think so; they were checked a little, I think, by the Revised Code, but they are going on as rapidly now as in former times, I believe.

3052. Who are the promoters of British schools in general, and who find the funds for their support?—The funds are found by the lower middle class of people in the purely British schools; but a great number of the schools which I inspect are connected with works, and they are paid for partly by deduction from the men's wages, partly by the school pence, and partly by the proprietors of the works.

3053. Viscount *Cranborne.*] What is the proportion of workmen's schools to the whole?—About one-third of the whole number of schools, and containing a much larger proportion than that of the children.

3054. Mr. *Bruce.*] At first the British schools were principally founded in the more populous districts, were they not?—Undoubtedly.

3055. Have you found that there has been a tendency of late to extend them into the poorer districts?—Yes, they are extending now very much into the agricultural villages and parishes.

3056. What is the process by which funds are collected for building a school?—They are very often collected by means of the various chapels. Three or four congregations unite, and each chapel says, "We will find so much." That is a process which is very frequently adopted.

3057. Sir *Stafford Northcote.*] What class of schools are those?—British schools.

3058. Mr. *Bruce.*] Now that the British schools are being built in the rural districts, do you find frequent cases of conflict between the Church and Dissenters as to which of them is to build the school in the district?—I think that a case of contest occurs on almost every application for a building grant.

3059. What do you find to be the history of an application for a building grant now in the rural districts in Wales?—One party applies and presents a memorial in which they generally state that their own adherents are about two-thirds or three-fourths of the parish. The other party hears of this, and comes with a counter memorial, and says that their party is about four-fifths of the parish, and the Office, of course, is in great difficulty what to do under those circumstances.

3060. Has it ever happened within your experience that occasionally the Office has come to a wrong decision upon imperfect information?—I am not prepared to say that, but I know that they are unable to investigate those cases, as in the case of Trecastle, where three-fourths of the children were said to be Church children, and four-fifths were said to be Dissenting children, and the Office ultimately made a grant for a Church school, with a Conscience Clause. The other party immediately built their own school, and I think that they had a very large majority of the children; so that there are two schools standing on opposite sides of the road, in a little place which is barely large enough for one school.

3061. Have you known many instances in which grants have been made to schools of the two different denominations as they may be called in the same place?—Yes. I do know of several. I know of one case, which is a case of a building grant; and I know many cases in which annual grants have been made to two schools side by side.

3062. Restricting yourself to building grants, can you instance any case in which two grants have been made?—The case which I have in my mind at present is the case of Abertillery, in Monmouthshire.

3063. What were the facts there?—The facts were that the Church party applied for a grant, and I think obtained it before the other party were really aware of what was being done. Then they applied also, and their case was so strong that the office was obliged to make them a grant also, and there are now two schools on opposite sides of the valley.

3064. That is a populous neighbourhood, is it not?—It has become more populous than it was, and probably the two schools will be able to go on.

3065. What was the immediate effect of making the grant to the second school?—Of course it very much diminished the chances of success of the other; but the other has gone on, and, so far as I know, has never been closed. There have been sufficient numbers to support both.

3066. Have you known any instance in which a grant which has been made to a school has been thrown away by the erection of another school conducted on principles more consonant to the wishes of the inhabitants?—I have known some striking instances of that; one is the case of the National School of Capel Bangor, in Cardiganshire.

3067. Viscount

3067. Viscount *Cranborne.*] Is that in your district?—Not at this moment, but it was until very lately. That school was supposed to be erected, at the time, with the consent of all parties; I believe that the Dissenting farmers assisted in hauling the materials for it, and so on. However, it turned out not to be a school upon liberal principles, and they established a little school within a quarter of a mile of it, called Penllwyn British School, which has been always an exceedingly flourishing school; it is a poor building, but there are generally about 150 children there. There used to be at the time when I inspected it, three or four pupil teachers at the British school, but the other school at that time could never show attendance enough to justify their having a pupil teacher; and yet it is a very fine building, and would, I dare say, have held something like 200 children, if it had been conducted on different principles.

3068. Mr. *Bruce.*] What was the reason why the Dissenters, having first promoted the building of the school as a Church school, afterwards deserted it?—They allege, as it was stated to me, that they had been deceived in that respect; that they were told that it would be conducted upon liberal principles, but that when it was opened they found that that was not so.

3069. Is there not a common impression in that part of the country that a National School means something very different from a school in connection with the National Society?—Yes, I think there is such an impression; I very often have met with a confusion between a National School and a British School, in fact.

3070. Are you aware that Dissenters have frequently signed memorials in favour of National Schools, they being utterly ignorant that they were signing memorials in favour of Church Schools?—Yes, I have heard of such cases.

3071. Do you know the case of a school at Morriston, near Swansea?—Yes, I do.

3072. Was not that a case in which a grant had been given to a National School?—No, a grant was given to a British School long ago, but after a certain time the keys of the school were handed over to the clergyman, and he then adopted it as his own. There was no deed, and the old managers and promoters of it died or left Swansea, and they handed it over ultimately by some means to the clergyman of the parish, and great disputes have arisen about it ever since; but the grant was for a British School originally.

3073. You stated, did you not, that there were other cases within your knowledge where a second school had been built, to the injury of the first one; that is to say, where a grant having been made to build a Church School, a British School has subsequently been built, whereby the grant to the first school is rendered useless, or nearly useless?—I know, for instance, a school in Pembrokeshire which is shut up entirely, because a British School is established near it, although I do not pretend to say that that would be the result in all cases. I refer to the school of Llandeloy. There is a British School established in the neighbourhood at a place called Trefgarn.

3074. Is that a flourishing school?—Yes.

3075. So far as your long experience goes, should you be prepared to assert that the British Schools are much more in accordance with the feelings of the people in Wales than the National Schools?—Certainly, that is the case with that class of people with whom I come in contact, who are chiefly Nonconformists.

3076. And do you believe that the proportions which you have just now given, that is to say 11 per cent, fairly represent that proportion of the labouring classes which belong to the Church?—I should think it was not very far from the truth. The Dissenters generally claim about nine-tenths of the labouring classes, and some Churchmen, I think, admit that there are eight-tenths. Gentlemen who speak on public occasions on behalf of the Church admit the latter proportion.

3077. Does the whole population belong to one denomination or the other?—By no means.

3078. Then there is a floating population belonging to none?—There is, no doubt, a small floating population belonging to none.

3079. To whom do you give that floating population in any computation which you may make of the relative numbers of the Church and Dissenting population?—The number of children in Wales not attending Sunday Schools is very small, and in the returns which I have quoted, it is simply the number attending the Church Sunday Schools, and the proportion of those to the whole that I have taken.

3080. That would not be a mode of computation unfavourable to the Church, inasmuch as the Church Sunday School is generally taught by the family of the leading person in the neighbourhood, is it not?—Undoubtedly in country places it would be a computation very favourable to the Church. There are numbers of persons who will attend Church occasionally and who send their children to the Church Sunday School, who are rather Dissenters than Churchmen.

3081. In the small parishes is there generally a sufficient labouring population to justify the establishment of a school upon Church principles?—Not in any of the small parishes with which I am acquainted. I do not know any parish of the kind. No village school in South Wales could go on if not attended by the children of Dissenters.

3082. In the greater part of those cases the property belongs to Churchmen, does it not?—No doubt.

3083. And usually they are the first promoters, or they have been at any rate up to this time the first promoters of schools?—Undoubtedly for the most part.

3084. Has it ever occurred to you to consider whether any form of trust deed could be devised in which all parties would concur?—I did last year consult the leaders of the various denominations in South Wales as to whether any compromise could be made so as to have a form of deed which would be satisfactory to all.

3085. And what were their answers?—They were unanimous in saying that nothing but a neutral school would be accepted by them. I put to them the case of Lord Dynevor's school.

3086. That is a Church school, is it not?—That is a Church school; and an arrangement was made in that case that a clergyman and one or two other Churchmen should be on the committee, and that the rest might be Dissenters, if elected.

3087. But they objected to that?—They objected to that; in fact, they objected to giving the clergyman any official position whatever in the neutral schools.

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3088. Do you think that they would equally object, supposing that the school were not declared by the trust-deed to be a Church school, and that a certain position were secured to the clergyman on the Committee?—They have told me that they would make no compromise of that kind, but I am not prepared to say that they would not do so if it were put before them as a practical point; I think that wherever the clergyman was willing to join in a neutral school, he would, no doubt, be on the committee.

3089. Have you known any instances of clergymen taking an active part in those neutral schools?—Yes; I have a large number of neutral schools in my district which are managed entirely by clergymen. One clergyman manages at least 10 neutral schools.

3090. In what county is that?—In Monmouthshire, in connection with the Ebbw Vale Company.

3091. Is there on those schools a committee of management representing all denominations?—No; there is a committee, but it consists rather of the officers connected with the company. The clergyman, the surgeon, and one or two of the agents are the persons whom I meet there, and who consult about the schools.

3092. But in that case the clergyman would not be interfered with by the committee, and he is backed up by the whole influence of the employers of labour, is he not?—Yes; and as he carries out the neutral principle in all its integrity, the arrangement gives entire satisfaction to the working men who are employed by the company.

3093. But have you known any instances, other than that, in which the clergyman represented the whole power of the employer, who mainly supported the school?—The Right Honourable Member is aware of the case of Duffryn, where the clergyman is manager of the school; I do not know whether he might be said in that case to represent the employers of the people.

3094. There the school is managed to the complete satisfaction of the inhabitants by the clergyman, is it not?—I believe entirely so, and there are others, though I cannot recollect them at this moment.

3095. I believe it is no part of your duty to examine into the religious teaching of the schools under your inspection?—It is not.

3096. You are expressly forbidden to report upon that, are you not?—Yes.

3097. But have you means of becoming aware what is the amount of religious instruction which is given in those schools?—Yes; for instance, we have had prize schemes in the district where the Church schools and the British schools have met and contended for prizes in religious knowledge, as well as in other subjects, and a separate prize was given for religious knowledge.

3098. In those cases was it found that the scholars in the British schools were quite equal to the others?—They were quite equal to the others, to say the least of it; they carried off quite as many prizes.

3099. I think that in the case to which you have alluded, which is the Glamorganshire prize scheme, the chief prizes for religious knowledge were constantly carried off by children from the Dowlais school, which is a neutral school?—That was so; there were two other prize schemes at the same time in which there was no such decided superiority on the part of the neutral schools, but in the case of that particular prize scheme there was a decided superiority on the part of o neutral school. It always beat the others.

3100. Would the Welsh people, as a rule, satisfied with any system of education whi did not impart the truths of the Christian r ligion?—No, they are very anxious that t school should be conducted upon religious prin ples, but at the same time they do not wish th any denominational instruction should be giv in the day schools; they are satisfied to have the denominational instruction given in the Sunda schools, which are generally, I understand, ve efficient.

3101. Generally speaking, religious instru tion is given to their satisfaction in the da schools also, is it not?—Yes.

3102. You have stated that in your opinion n scheme could be invented for securing the ha monious co-operation of Churchmen and Disse ters in the management of schools in Wale What is your cure for the existing difficulties?— I confess that I should recommend the Goverr ment to give up the building grants altogethe and allow the initiative of schools to be taken b parties upon the spot.

3103. Will you give your reasons why yo would suggest that course being taken?—On reason is in consequence of the local squabble which have been already alluded to, and whic I think do a great deal of mischief; misrepre sentations are constantly made in memorials, an give rise to great recrimination, and I think the do unmixed harm.

3104. I believe that in spite of all that th Department has done to prevent it a good dea of money has been given to build chapels in- stead of schools?—Yes; that is a circumstance which gives great offence to the Dissenters. I Wales there are a number of what are calle school churches, where the school is sometime stopped altogether, and where it is almost alway a secondary consideration.

3105. That is in the case of Church schools is it not?—That is in the case of Church schools.

3106. Have you known cases in which the public grant has been used in building schools for Dissenters, which schools have been also used for religious purposes?—I think that they never use them permanently for religious purposes, although they may do so for a time, or they may hold occasional weekly meetings in them.

3107. But is not that also the case, to some extent, with the Church schools which are so used?—A good many of them are licensed by the Bishop, and have regular Sunday services throughout the year, and have had such a service for years.

3108. There has been a great deal of Church building in Wales of late years, has there not?—No doubt.

3109. And would it not be the case that the school is sometimes used as a place for worship until the Church is built?—No doubt that may be so; I speak of it not so much from my own knowledge, as from the dissatisfaction which I hear buzzed about among persons whom I meet in connection with British schools.

3110. Do you think that the promoters of schools in Wales would generally find money enough to erect a building without the assistance of the State?—I think so; I do not think they need care very much about the assistance of the State, especially in small places. In the first place, they must employ an architect, and he adds a little

ttle ornament to the building and charges a
vy fee, and so on; and they have more expense
ut their deeds, so that altogether when they
e to consider the results they find that they
e gained nothing, or very little, by obtaining
grant. Where the school, which is built, is
ery large one, of course the grant covers all
se expenses, and leaves a large surplus.

3111. Supposing the grant to continue would
i suggest any additional precautions which
ld prevent the school being founded upon
sts, which are ill suited to the religious state
the population?—Yes; I think that the Com-
tee of Council ought to have more officers for
purpose. My idea is, that they ought to
e an officer who would visit every site and
mine the circumstances as to whether a
ool is wanted, or not, and whether the site is
ood one, or not, and I think that he, or some
er person, should also see when the school is
lt, that it is effectually finished and that it
responds with the plan in every respect.

3112. At present, the Committee of Council
rely receive the assurances of the managers on
se points?—They merely receive the assu-
ces of the managers, which, perhaps, are not
ays very accurate. I do not say that they are
entionally inaccurate, but they think that they
e done all that is required, whereas they can-
have done all in many cases: for instance, I
s in a school, built with aid, the other day which
s so badly lighted that I cannot conceive any
hitect to have passed it. I am sure that in
middle of winter it must be absolutely
k.

3113. Would you propose that in every case
which an application is made for a building
nt, where there is any discrepancy between
statements of the Churchmen and the Dis-
nters, an inspector should be employed to
ify the facts?—I should be very sorry to be
inspector employed upon such duty; but I
nk that somebody should be employed, in
ler that the public money may not be thrown
ay by being expended where it really is not
ely to be fruitful.

3114. You no doubt are aware of the extreme
ficulty which the Committee of Council must
ve in ascertaining the facts in those cases?—
s, I have been on such commissions myself;
d they are most difficult and most unsatisfac-
y, and give rise to an immense amount of ill
ling.

3115. Is there any other suggestion which you
uld wish to make to the Committee as to the
ilding grants?—I think there ought to be some-
ng like a compulsory power of getting a site.
ney is often thrown away because the building
placed on a bad site, and sometimes the chief
ners of property in the place will not give a
for the school at all. There is a case which
now pending at Beaufort, where there is a
pulation of 6,000. The whole of the property
re, with very slight exceptions, belongs to the
d of the manor; and for years they have been
ing to get a site for the school, and cannot get
e.

3116. Have the Dissenters been trying to get
ite, and been unable to get one?—Yes; but
lo not know that the Church party can get one
her. The objection is to giving sites for schools
ich are to be placed under inspection.

3117. Is that objection to education generally,
is it simply to education assisted by the State?
—I think that the objection in that case is to education assisted by the State.

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3118. Viscount *Cranborne.*] To education assisted by the Privy Council?—Yes.

3119. Mr. *Bruce.*] Have you known many instances in which a site has been refused upon the ground of religious objection?—No, not very many. I think that, as in this case, to which I have just referred, the objection, at all events, is not directly religious, generally speaking.

3120. Do you think that any means should be taken for giving publicity to applications for grants?—That appears to me to be very important. I think that the Committee of Council should not act upon memorials which are sent up from the country until those memorials are made known to the district round, either by having them affixed to the doors of the places of worship, or by having them published in the local papers, or by some other mode.

3121. Would you restrict that recommendation to Wales?—I think that it would be a very good thing if it were carried out throughout England as well; it would tend to make the memorialists more careful as to what they say, and it would also cause the Committee of Council to be better informed as to the state of things in the parish or in the locality.

3122. Ultimately, the Committee of Council would be obliged to verify the truth of those conflicting statements by means of some officers employed by themselves, would they not?—I think they would.

3123. Sir *Stafford Northcote.*] Where are the Sunday schools conducted?—Generally in the chapels, but sometimes in the schools.

3124. In those cases which you have mentioned in which the congregations of the Baptist chapels have united to build British schools, have those schools been used as Sunday schools?—I do not think that they are very generally used as Sunday schools, but I really do not know much about the Sunday schools; it is mere hearsay evidence, but my impression is that generally they hold their Sunday schools in the chapel, or in a room attached to the chapel, and not very often in the day schools.

3125. Is there anything in the trust deeds of the schools which are built with Government aid, which would prevent their using them as Sunday schools?—Nothing.

3126. Then in the event of their being used as Sunday schools, by what denominations would they be so used?—I think that that must be determined by the trustees of the school, and that the reason why they do not use them is because the managers of the schools are mixed as to their denominations, and it is not thought desirable to give a preponderance, or an appearance of preponderance, to any one denomination.

3127. Do you know at all how the children of Churchmen, or the children belonging to the Church, who attend those schools, get Sunday education?—For the most part the Church Sunday schools are accessible to them.

3128. Are they separate buildings?—Generally so: but in many of the neutral schools the Church Sunday school is held in the day school, as at Dowlais and Duffryn, and other places which I have mentioned.

3129. You stated just now that the persons with whom you chiefly came in contact preferred the British schools; you are an inspector of British schools, are you not?—I inspect British, Wesleyan,

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Wesleyan, and any other Protestant schools not connected with the Church.

3130. Then that is only saying, in fact, that ersons who send their children to schools of that class want schools of that class?—Just so.

3131. So that your evidence only goes to show the feelings of those whose feelings are sufficiently testified by the fact that they are sending their children to those schools?—I do not pretend to speak upon behalf of the population which is attached to the Church, but simply on behalf of that part of the population whose children attend those schools which I inspect, which is a very large proportion of the population of South Wales.

3132. What evidence have you of the feeling of those classes of Nonconformists who send their children to Church schools?—I very often meet with persons who have been obliged to send their children to Church schools, and who have talked to me about it.

3133. And have they expressed themselves dissatisfied?—Yes, they have expressed themselves as having suffered great hardship in not having their children with them at chapel.

3134. Why have they not their children with them at chapel?—Some years ago it was almost universally the practice in Church schools to insist upon the children who attended the Church day school going also to the Church Sunday school and to church.

3135. And you think that Nonconformist parents have found that to be a grievance?—I have repeatedly heard it so stated; but I would observe that I believe that that condition is now very rarely enforced in Church schools in Wales; they have altered their plans upon the subject very materially.

3136. Have you heard other grievances alleged, as, for instance, that of religious teaching on the week-days?—Yes, I have heard the teaching of the catechism on week-days alleged as a grievance.

3137. Was that alleged as a grievance to any large extent?—I should say that it was alleged to a considerable extent when I first went into Wales.

3138. Do you think it is as much alleged now as it was formerly?—No, I think not; almost all the schools now allow great liberty in that respect.

3139. Do you suppose that if the difficulty which you say arises where the question of a building grant is raised were done away with by doing away with the building grant, there would be any serious difficulty arising out of the support of the schools by the annual grant?—No; I think that the Government would have no difficulty in that case; they would simply have to give the grant according to what the school could do, according to its attainments as shown on the day of inspection; and they would not inquire at all in that case into the constitution of the school.

3140. You think that the annual grant may be safely given to any school which is under a certificated master, and which is producing certain results, without too minute an inquiry as to the regulations for the religious teaching of the children?—That is my opinion, always assuming that the school is conducted on the principle required by the office, viz., that the Bible should be read.

3141. Is that required by the Office?—Yes; the Committee of Council will not aid any school unless the Bible is read in that school.

3142. You have spoken of the British a Foreign Society's principle; what is the Briti and Foreign Society's principle exactly?—It that the Bible shall be read and taught daily the school, but that no peculiar denominatio dogmas shall be instilled into the minds of t children.

3143. What do you mean by the words "bei taught;" does that imply something beyo reading?—Yes, it implies reading, and explan tion of the ordinary meaning; for instance, t master would take a parable, and of course would explain the meaning of the parable and moral bearing.

3144. In conformity with the British a Foreign Society's principle, could a mast teach Jewish children the meaning of a parab or the meaning of any passage in the New Te tament?—I apprehend that he could; but the are many Jewish children at British schools, a in practice care is taken not to do so; they ways take care in such cases not to offend t prejudices of the Jewish parent.

3145. Then how do they deal with Jewi children?—For the most part the Jewish ch dren read the Bible, but care is taken not to a any questions about it; the child stands sile and hears what is said, but does not answer a questions.

3146. Should you consider that that is n teaching the child if he is made to read t Bible, and hears the children on his right a left asked questions, and made to answer tho questions, and told whether they answer the rightly or not?—It is teaching him; and I doubt in many of those schools, if the pare made the request, the Jewish child would allowed to be absent altogether from the Bib lessons; but the parents do not care about h being absent; care is taken that his person feelings shall be spared while he is present.

3147. In that case the principles of the Offic so far as that child is concerned, would be d parted from, inasmuch as he would not be taug the Bible?—I do not think I said that it was principle of the Privy Council Office that t Bible should be taught; it is that the Bib should be read; but the principle of the Briti and Foreign Society is that the Bible should read and taught.

3148. Then the British and Foreign Socie are in advance of the Privy Council in th respect?—Yes.

3149. Then, if the Jewish child is allowed be absent altogether from the teaching of t Bible, he does not come up to the Privy Counc regulations?—It says that the Bible must read daily as part of the general routine of t school; but with respect to Jews, I believe th there is now a special convention, and there a Jewish schools, in which the Old Testament allowed to be read without the New Testament.

3150. Would the principle of the Office b fulfilled if one-half of the children were kept i the school and taught the Bible, while the othe half were let go out to play on account of the parents objecting to that teaching?—Certainl not. I think they might admit the relaxation i the case of a few, but not in the case of half t children.

3151. You think that cases of this sort migh be met by teaching the children who did n object, and allowing the others to stand by, so not to hurt their feelings; would you apply th principl

ciple to the teaching of the catechism in the
ol?—Yes; going of course entirely upon the
osition that the parents do not object.
52. Is it not the case, that in Wales espe-
y there is a peculiar system of teaching the
chism, which is, that the catechism is divided
portions, and that in many schools only cer-
of those portions are brought into a regular
em of instruction?—I have reason to believe
that is so; but I am not able to speak from
own knowledge of what is the mode of teach-
the catechism, as I have under my inspection
chools in which the catechism is taught.
153. I understand you to state that you have
d from the classes with whom you come in
act, that they have objections to the way in
h their children are treated in Church schools;
hose objections relate at all to their being
ired to learn the catechism?—Certainly.
154. And do you understand that, as a matter
act, the Dissenting children who go to the
rch schools are required to learn the cate-
m?—I know that that used to be the case;
n the Commissioners reported upon Wales
practice was universal.
155. How long ago was that?—It was in
7 and 1848; but I understand that is now
much relaxed, and that anything like com-
ory teaching of the catechism is rather rare
otherwise now.
156. You have spoken of one-third of the
ols being works-schools, do you mean that
e are one-third of the schools which you
ect?—Yes.
157. What is the principle of management of
e schools?—They are generally managed by
chief person of the works; but if the pro-
tor does not reside there, they are managed
he principal resident, whoever he may be,
perhaps he associates with himself two or
e other managers, and they sign the papers,
are responsible for the conduct of the schools.
158. And are they tolerably free to do what
like in the management of the school, taking
for their own sakes, and in the interests of
r workmen, not to offend the principles and
udices, if they may be so called, of the
ple?—Just so.
159. You say that you would do away with
building grant, but that you would give a
pulsory power to get sites?—That is, if build-
grants be continued; I think that something
uld be done so as to enable promoters of
ols to get sites, of course upon a due assess-
t of their value; that is the alternative.
160. You do not propose to substitute for
building grant a power to obtain sites?—By
means; I think that if building grants are
ped the interference of the Government with
building, or starting the schools, is altogether
e away with, and they simply confine them-
es to the maintenance of the schools.
161. You mentioned some time ago the case
school which had been closed, in which you
there was no trust deed, and in which there
been a dispute as to which party it belonged
was that a school which had had a building
nt from the Government?—It had a building
nt in the early times, when the grant was
inistered by the Treasury; and when no
as were taken to ascertain whether there was
roper deed executed.
162. Was that an exceptional case?—There
many such cases throughout the country; for

several years no pains were taken to see that the schools were properly conveyed: 10,000*l.* were given to the National Society and 10,000*l.* to the British and Foreign School Society for several years, and no precautions were taken as to the buildings being properly secured for the permanent purposes of education.

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3163. Mr. *Howes.*] Did you not state that it was the rule of a British school that the Bible should be read and taught?—Yes.

3164. Where does that rule appear?—It will be found in a pamphlet which is issued by the British and Foreign School Society, called "Plain Directions for the Establishment of Schools" published by that society and sent to every committee which proposes to establish a British school.

3165. Is that rule considered imperative upon all schools belonging to that society?—I do not think that they take any means to enforce it; they have no power to enforce it. But the British and Foreign Society would not give any help or encouragement to a school, unless they understood that that was to be the rule.

3166. The rule does not appear as a management clause in their deeds, does it?—No; the deeds are deeds framed by the Office, and the Office simply says, if I remember rightly, that the school shall be conducted on the principles of the British and Foreign School Society; they leave the British and Foreign School Society to make known its particular regulations, independently of the Government.

3167. How long has that pamphlet been published?—Ever since I have known anything about British schools; it has been in circulation, I should think, for 20 years at least.

3168. You say that it is considered imperative upon the whole system?—I think that it is an essential part of the British and Foreign School system.

3169. Viscount *Cranborne.*] I think I heard you recommend that in the making of building grants, if that was continued, more care should be taken by the Government to ascertain the circumstances under which the application was made?—I did.

3170. Did you do that in reference to an assertion that the estimates formed by the various religious parties of the numbers of their adherents in each district were very widely different?—Yes, that is one of the grounds.

3171. I presume that you would wish some means to be taken by the Government to verify those disputed statements?—I think so. I think that they are giving money in the dark, if they do not know the real facts of the case.

3172. Supposing that you were appointed to that office, what test would you apply for ascertaining whether the children in any particular place belonged to the Church or to the partizans of British schools?—With plenty of time it would be quite easy to go round a parish and ascertain to what chapel the people went, and to what sort of Sunday school the children went.

3173. But supposing that you were met by the difficulty of finding that a certain number occasionally went to both, how would you deal with that?—There might be difficulties of that kind which I am hardly prepared to say how I should meet.

3174. Have you any accurate or statistical knowledge to guide you in saying how many of the population are exclusively Church people,

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how many are exclusively Dissenters, and how many, so far as they are religious at all, are floating backwards and forwards between the two?—It is really a number which varies from year to year, and from week to week, I suppose, especially in such a country as Wales, where the population is very changeable.

3175. Then any attempt to draw a line, and to say, "These are Churchmen on this side, and these are Dissenters on the other side," would not correspond with the actual facts of the country?—I think that you could ascertain the facts for the moment, but you could not say that those were the permanent facts, and that they would be the same ten years hence.

3176. That is to say, that you could ascertain which place of worship a man had been to last?—Yes, and perhaps a little more than that.

3177. But is it not the fact, that not only at various periods of their lives, but within the same year, a considerable portion of the population, according as they may like one minister or the other, will go from chapel to church, or from church to chapel?—I believe that the Welsh people will go to hear a good preacher anywhere.

3178. Then attendance at a particular place of worship cannot be taken as a test of their religious belief?—I think that you cannot have a thoroughly safe test, but you may have something which is fairly satisfactory.

3179. A considerable number of those who occasionally attend Dissenting places of worship, I suppose attend Church schools, do they not?—No doubt.

3180. You stated that you had heard that complained of as a grievous hardship; have the complaints been generally made by the parents or by the ministers?—I have heard them from both parents and ministers.

3181. Does it never occur that when a Dissenting school is accessible to children who attend chapel, and who belong to Dissenting parents, they will still be sent to the Church school if it be the best school?—Very often.

3182. Does it not very often happen that they are sent to the Church school when there is no perceptible difference in its favour, excepting that it is rather nearer than the other school?—I think so; where a Church school is conducted liberally. In the case of Swansea, which I have already referred to, both the Church and the British schools are very good, and the children go to either the one or the other of them.

3183. You have used the expression "conducted liberally;" how would you define the term "liberally?"—I apply it to schools where the children are not compelled to learn the Catechism, or to go to church, or to go to the Church Sunday school.

3184. Setting the question entirely aside of taking children to church against their parents' will, can you state that the parents will never send their children to a Church school where the catechism is taught, though they may be Dissenters, and though the Dissenting school may also be acceptable?—I am not prepared to state that they would never do so, but in the great majority of instances they would not do so.

3185. Have you any statistical grounds for the opinion which you have just uttered, or is it an opinion merely formed upon what you have heard from the Dissenting parents whom you have accidentally met, or from the office-bearers in Dissenting congregations?—I have heard it from many Dissenting parents, and also, no doubt, from some of the office-bearers in the Dissenting congregations.

3186. But you have nothing in the nature of statistical information upon which to support such an assertion?—I do not see how any statistical information could be obtained to support it. It is a matter of opinion as to what certain people would do.

3187. Have you, for instance, in those parishes where schools of two kinds are accessible, any knowledge of the number of Dissenting children who actually do attend Church schools?—I have no statistics of that kind; it would be hardly possible for me to obtain them.

3188. It is therefore merely a vague estimate, founded upon what you have heard; is that so?—May I ask what is supposed to be a vague estimate?

3189. The fact that Dissenting children do not generally attend Church schools, if the Dissenting schools are accessible to them?—I know that, from the fact of Dissenting schools being so exceedingly full wherever they are established.

3190. But is not the number of children who go to school very much lower than the number of children of school age in your district?—Very much; but it is more than the schools will hold. The schools are more than full in many cases. I mean that they contain more children than they can properly accommodate.

3191. But that is compatible with the fact of Dissenting children going to Church schools, is it not?—It is so, no doubt.

3192. You spoke of neutral schools; what denominations do neutral schools include?—They certainly include all Protestant denominations, and, amongst others, the Church of England.

3193. It is not true, then, that some of the Protestant denominations have an objection to going to neutral schools?—I have never heard of any such objection.

3194. Did you not tell me that the neutral schools were conducted on the same principles as the British and Foreign schools?—Very nearly so.

3195. By which I suppose you would designate them as unsectarian?—Yes.

3196. Is it not true that the Wesleyan schools are sectarian?—They are supported entirely by Wesleyans, and they generally teach, to those who like to learn it, the Wesleyan Catechism, but they are open to all without compulsory teaching of the catechism.

3197. But are they not conducted upon British and Foreign School principles?—Not exactly.

3198. Therefore the Wesleyans, to the extent to which they object to the British and Foreign School principles, do object to those schools?—There are very few Wesleyan schools in South Wales; there are only about six of them. The Wesleyan is the only denomination which does not unite with the rest in the support of British and Foreign Schools, where they can get schools of their own; where they cannot get schools of their own, they do unite for the most part with other denominations. They can hardly be said to object to British Schools, but they prefer their own.

3199. Have you many Unitarians in Wales?—Many; but I do not know any Unitarian schools; they generally go to the British schools.

3200. You stated that nearly all the children in Wales attended Sunday schools of some kind;

that a fact founded upon statistical information? -Yes; I think that if the noble Lord looks at e statistics published after the census of 1851, will find that the number of Sunday scholars enormous.

3201. But can you give any figures at all as the children of school age, and the children ho attend Sunday schools?—I am not prepared give you those figures; I know the fact of ildren attending Sunday schools also from turns which I have had from teachers of day hools. When they admit a child, they gene- lly take down the name of the Sunday school hich it attends, and they take down also the mes of those who attend no Sunday school at all.

3202. Mr. *Bruce.*] As a test of the denomina- on to which the child belongs?—Yes, and the umber attending no Sunday school is very nall. I do not think that it is one per cent., so r as I remember.

3203. Viscount *Cranborne.*] Do you mean one er cent. in the particular district from which ne reports have been made to you, or in the hole district?—Having taken the places in- ifferently, from which reports have been made, believe that those places are a fair representa- on of the rest.

3204. Have you ever compared the number of hildren in Church schools with the number of ersons, reported in the census of 1851, as at- ending Church places of worship?—I do not hink that I am able to give you the figures. I vas able to make a comparison some time ago, ut I have not the figures here.

3205. Did not that calculation yield the result hat there were more children attending Church chools, than the proportion of children to the opulation would have induced you to believe *priori*?—I believe that the result was some- hing of this kind, that at least four-fifths of the hildren in the country are supposed to be the hildren of Dissenters, but that in the Church chools the number of Dissenting children does not mount nearly to four-fifths of the whole. My olleague, Mr. Longueville Jones, published those tatistics in one of the volumes of Minutes, and nstead of being four-fifths, I think that the pro- ortion was two-thirds. Two-thirds of the whole were Dissenting children, and if they had been a air representation of the population, the pro- portion ought to have been four-fifths; that eaves a difference of about two-fifteenths of the whole number of children who may be supposed to be keeping away from some objection to the Church schools.

3206. The difference between four-fifths and wo-thirds is something like two-fifteenths, is it not?—Yes; or, to put the matter in another form, here are in the country at least four Dissenting children for every Church child, but in the Church schools Mr. Jones found only two Dissent- ing children for each Church child.

3207. But then, do I understand you to state that the whole of those two-thirds are at the Church schools, they being Dissenting children? —Yes.

3208. Are they driven there by their inability to find Dissenting schools?—Yes; the Dissenting schools are of very recent origin. Mr. Longueville Jones has published statistics in which he shows that in a Church school there were 144 children admitted in one year, and that only two of those belonged to Churchmen. That is a National school in Glamorganshire.

3209. But you state that the Dissenting schools have been raised by collections in the chapels: is not that a process which was as possible 15 years ago as it is now?—Yes, but 15 years ago they objected entirely to Government aid, and there were hardly any British schools in existence. *J. Bowstead, Esq.* 17 April 1866.

3210. They not only objected to Government aid, but they objected to building any schools at all?—When they did not send the children to Church schools then, they sent them to private adventure schools, which were of a very inferior description. I find that stated in the Report of the Welsh Commissioners in 1847.

3211. In short, in the mass of the population, there is no enthusiasm for education?—There is enthusiasm now, but it had not arisen at the time of which we are speaking. They sent the children to those schools simply because they objected to the Church schools. The private adventure schools were nearly all Dissenting schools, and yet, if Mr. Longueville Jones's statistics be correct, it is true that two-thirds of the children some time ago in the Church schools in Wales were the children of Dissenters; but probably the proportion would be less now.

3212. Do you imagine that if the Government gave its assistance in building exclusively, or mainly to some form of school not attached to the Church of England, the persons of position and wealth in the principality would, as a rule, come forward to help these schools?—There is an extremely strong feeling in favour of doing so amongst the great employers of labour in South Wales; but whether that feeling extends to the landed proprietors in the remoter parts of the principality, I am not able to say.

3213. Do you mean that you have no knowledge of the subject?—I have not come into contact with landed proprietors in agricultural districts in Wales to any great extent.

3214. Are you therefore wholly unable to speak as to their opinions?—Yes, I should quite decline to speak as to their opinions.

3215. As I understood there were only two cases of which you could speak in which injury had been done to one school by the erecting of another school with the help of a Government Grant in each case?—If they were erected with the help of a Government Grant, I think that that is so, but there are a good many cases in which schools have been shut up in consequence of the erection of other schools by private funds, and without a public grant.

3216. Do you think that that is a wholesome or an unwholesome process?—I think that it is mixed in its results, as most things are.

3217. Do you not think that the existence of such cases, and the possibility of competition in all cases, and its existence in a few, have a tendency to keep managers to their work?—Yes, I think that the competition does an immense amount of good.

3218. Then if the zeal of rival religious denominations does induce them to spend a little more money than is necessary in bricks and mortar in erecting two schools where rigorously one might suffice, still, on the whole, good is done to the cause of education by the stimulus which they apply to each other?—Yes, I do not object to their spending their own money, I only object to their spending public money to no purpose.

3219. But if proper stimuli were applied, do you think that it would be spent to no purpose? —There are schools which are closed now, which

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have been built within the last 10 years with Government money, but which are not doing a single stroke of work.

3220. But, as a general rule, should you say that the Government ought to encourage the monopoly of school teaching in a parish, or to aid within certain limits the competition?—Where the parish is large enough, I should not desire in the least to see them encourage a monopoly.

3221. Would you not even sacrifice a little money for the sake of encouraging a principle of competition?—Yes, a little.

3222. It is a question of degree?—It is a question of degree.

3223. You described to the Committee a case in which there was a prize offered to a number of schools to compete in religious knowledge, and in which neutral schools carried away the majority of the prizes?—Yes, I spoke of a prize scheme upon an extensive scale; there were three different ones established in Monmouthshire and Glamorganshire.

3224. What was the kind of religious knowledge in which examination was made?—Knowledge of the Bible; and for the Church of England children there was also a separate prize for knowledge of the Catechism, and the formularies of the Church.

3225. I suppose that those Church of England prizes were gained exclusively by Church children?—No doubt, but not by children belonging to the Church schools. Those neutral schools of Dowlais carried off more prizes than any of the others.

3226. Do you mean to say that children carried off prizes in the Catechism who had never been taught it?—They had been taught it only in the Sunday school, not in the day school.

3227. Then the effect of your evidence is that the Catechism is more effectively taught in the Sunday school than in the day school?—I find that all classes in Wales, except perhaps the Church, are quite satisfied with the teaching of the Catechism as a denominational process in the Sunday schools, but I have no special acquaintance with the Sunday school teaching there, and, indeed, I have not been into their Sunday schools.

3228. Have you any figures with respect to those examinations as to the number which gained one prize from one sort of school?—They are all recorded, I believe; but the associations have been dropped now for some years, except one, I think, and I have no figures. I thought generally that the two sets of schools did about equally well, but I remember now that in that one particular scheme there was one very large and very good school in particular which carried off the great bulk of the prizes.

3229. Mr. *Bruce.*] The religious examination was conducted by the Dean of Llandaff, was it not?—It was. I had no share whatever in the religious examination. I took simply the secular examination.

3230. Viscount *Cranborne.*] You have used the words "leading truths" in contrast to denominational instruction; do you attach any definite meaning to that distinction?—I think that there are many parts of the Scripture which can be taught to children without introducing any peculiar dogmas For instance, children may have a lesson upon the Sermon upon the Mount, or anything of that kind, without introducing any dogmas peculiar to any denomination.

3231. Do you not think that you would come across the Quakers in that lesson?—Possibly you might.

3232. But it is merely a vague division, and you have no standard to which you can refer me as indicating the line drawn between leading truths and denominational instruction?—It is very difficult to draw the line, but all the teachers in the British schools are trained by giving lessons year after year under supervision, to give lessons without offence to any of the parties who really are their patrons, that is of course the denominations. They are trained as pupil-teachers for five years in an elementary school; they then go for two years to a training school, and they hear lessons given continually upon that principle which I have described. I have never heard one sect of Dissenters quarreling with a teacher who belonged to another sect because he was supposed to teach something peculiar to that other sect. But it is very difficult to define what the line should be.

3233. Then, I do not suppose that those who strongly sympathise with the Church attend this kind of school, to any great extent?—The whole of the population in the works attend that class of schools, and Church people make no objection to them, and in a few cases the clergymen manage them.

3234. But is not the religious teaching selected by the managers?—It is usually conducted upon the principle of the British and Foreign School Society, and is quite neutral; I am speaking of cases where they do not put their schools in connection with the National Society.

3235. It is voluntary, is it not, whether the workmen will send their children to the schools or not?—It is always voluntary, but very often deductions are made from their wages, so that they pay no school pence, or a very small amount of school pence.

3236. So that if they wish to send their children to another school they must pay their school pence twice over?—Yes.

3237. Under those circumstances they do not often controvert the religious arrangements of the school?—I should say, hardly ever.

3238. Do you think that they would controvert them much if they were arranged on a different principle than that the pence should be deducted?—Yes, I think they would; I have known cases where they have been obliged to change, or have thought it expedient to change from a strictly Church school to a neutral school. The Dowlais schools were Church schools until about the year 1855, I think, and then it was thought expedient by Lady Charlotte Guest, or her advisers, to make them neutral schools, and I think that it was done, although I am not sure on the point, at the instance of some representatives of the working population. Then I know another case, which is Cyfarthfa. Mr. Crawshay had a great memorial from all his workmen requesting him to establish schools, and especially requesting him to establish them upon the neutral principle. That happened within my own knowledge, and I have inspected some of these schools ever since. There were no schools at all connected with these works up to that time.

3239. I conclude from your pressing for the abolition of building grants as the best means of appeasing those religious difficulties in Wales, that

hat you do not see any great prospect of all arties, including the Church, assembling on the ommon ground of the neutral school?—I think he Church is very unlikely to do so.

3240. But did you not state that in some cases he clergy take part in the neutral schools?—The clergymen who take part in neutral schools re exceptions to the general rule; but, as to the aity, I should say that the great bulk of Churchnen who are connected with works have no obection to neutral schools.

3241. May it be said that land-owning Churchnen are in favour of National schools, and that Churchmen who are not land-owners are in favour of neutral schools?—I should say so.

3242. Do you not think that to carry out any scheme in opposition to the landowners would be impossible under the present system?—It is wonderful how much the small people do, in the congregations of the chapels; it is perfectly astonishing how they get up schools and carry them on.

3243. Do you think that their resources would be adequate to the educational needs of the country?—I think, that if the landlord did not oppose, and did not in any way frighten them out of their purposes, they would establish schools in most parts of Wales upon neutral principles.

3244. I suppose, that if the landlords feel a want for schools upon Church principles, they are likely to establish them?—No doubt.

3245. And, on the other hand, if the neutral principle is not likely to include the Church, the Conscience Clause principle is not likely to include the Dissenters?—The Dissenters do not consider the Conscience Clause enough for Wales; it entirely excludes all Dissenters from being managers of the schools: they are very fond of managing their own affairs, and they would like to have a voice in the management of the schools.

3246. All it does is, to give them, if they choose, a secular education for their children?—Yes, I think it may be said that that is all, and they regard that as a great privilege when they can get nothing better; but they are not satisfied with it.

3247. But, generally, you have not doubt of their feeling upon that point?—None.

3248. And therefore, between the difficulties attending the Conscience Clause on the one side, and the neutral school on the other, you recommend that the building grant be abolished?—I have come to that conclusion for some years: it would prevent a good deal of turmoil, and save a great deal of trouble and expense and waste of money.

3249. Is it not the fact, that in any movement of any kind it is always far easier to raise the money at first than to continue to raise the subscriptions year after year?—Undoubtedly there is very little difficulty in making one great effort and getting up a school; but the difficulty is in maintaining the school afterwards.

3250. So that assistance in building a school is really the point in which assistance in education is least needed?—That is very much the result of my experience.

3251. Mr. *Adderley.*] Would there not be this danger, that very bad schools might be built if each denomination was left to build its own schools?—I think that the building of schools has been extended a good deal through the country; good examples have been set, and I do not think that there is now the same tendency to put children into bad buildings, as there was some time ago; and if the building is improper you have the security that you can refuse the annua grant.

3252. When a building is once made, is it not rather a difficult thing to get it altered?—Undoubtedly; but one of my complaints against the building grant is, that it does not secure a thoroughly good school.

3253 What do you consider to be the amount of population which is too small to support two schools?—I should certainly say, that a population of 500, or anything less than that, is too small.

3254. What is the proportion which you calculate of children of school age, relatively to the population?—I believe that they can never be calculated to exceed one-sixth; I believe that from one-eighth to one-sixth is about the number which may be calculated upon.

3255. What is the smallest number of which you think that a school ought to consist?—One-eighth of 500 would be little more than 60; I think that where there are only 60 children of school age it is monstrous to have two schools, if it possibly can be avoided.

3256. Supposing that there were two sixties in a place, should you prefer having one school in that case to two schools?—Yes; even then I should prefer one to two, if I could possibly get it.

3257. On what ground?—I think that 120 is a very much better number for a school than 60. Of course you must have sufficient teaching power; but you can educate 120 with sufficient teaching power, both more cheaply and more effectually, than two sixties.

3258. How do two schools act upon each other, such as you have described in several cases, one being a National school and the other a British school, just opposite to each other in the same street?—Sometimes very badly; if a child is a little harshly treated in one school he is sent immediately to the other, and, of course, in those cases there is a great deal of canvassing on behalf of each school; each party whips up its followers.

3259. So that a combination of two schools so placed together, rather weakens the discipline of each?—No doubt of it.

3260. Are there many schools in your district which are not under inspection, and are without certificated masters?—There are. There are a good many which would be under inspection if they could get certificated masters. I have been told, for two or three years past, by agents of the British and Foreign School Society, that they would get them if they could.

3261. What prevents their getting them?—Because there are not enough masters of their own kind trained for the purpose. Welsh speaking is desirable though not absolutely necessary; but I think that there are not enough British and Foreign School teachers to fill all the schools on that system.

3262. What do you consider to be the cause of that; is there room for another training college, or why do not the existing training colleges furnish a sufficient supply for the demand?—I think that one cause is that there is such a demand for labour in Wales, for instance, that pupil-teachers who have finished their time do not go to the training school at all, so that the training school in Wales is not full.

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3263. But how do you account for the demand being in excess of the supply, and yet for the supply not coming up to the demand?—There is a demand of another kind.

3264. But how do you account for the supply not meeting the demand?—Because there is a demand for labour of another kind connected with works where they can get better pay than as schoolmasters; so that now, in Wales, we can hardly get a boy as a pupil teacher, and when we have got him he goes away at the end of his apprenticeship.

3265. Do you mean that the profession of schoolmaster does not offer sufficient temptation?—It does not, at present.

3266. In cases where schools on that account go without certificated masters, are they, to your knowledge, inferior schools?—Almost invariably so; almost all that I have inspected have been so, though there are exceptions. I have known some very good schools without certificated masters.

3267. Do you generally consider that training in a college is a necessary process for a good master to go through?—It is a most important process.

3268. Mr. *Bruce.*] Would you do away with the building grant generally, or would you limit that refusal to Wales alone?—I suppose that you could not limit it to Wales alone; if you denied it in Wales you could not continue to make it elsewhere.

3269. Do you not think that the refusal of the building grant would be rather a heavy blow to the poorer districts in England, where the practice of combining for educational purposes is less matured than in Wales?—I really do not think so now, considering that the present amount of the building grant is not very important. A school gets 25*s.* for every child which it proposes to accommodate; if the number of children be 80 it gets 100*l.*, and that is exhausted by the expenses of the architects and of the ornaments, and by other expenses which would not be incurred if they built for themselves. I do not think that it would affect the small places much.

3270. Viscount *Cranborne.*] Do you not think that the subscribers ought to murmur at those expenses?—I think that they do murmur, but I do not think that those expenses can be avoided so long as building grants are made.

3271. Mr. *Bruce.*] When you speak of the architect, you speak of the architect whom they employ themselves?—Yes; a common builder will make them a sufficient plan for a small school, but if they come before the Committee of Council they must have a perfect plan, and they must employ a regular architect, and I have known many cases where they, considering these things, have preferred building without aid.

3272. *Chairman.*] Are the Committee to understand that it is only the building grants, which you would suggest should be put an end to, in consequence of those unhappy dissensions?—Certainly not any others.

3273. Would you desire to make any change with regard to the amount of annual grant?—I think not.

3274. Those annual grants are not a cause of any quarrelling or bad feeling, are they?—No; they are not a cause which comes in any way before the Education Department.

3275. Have you, in your districts, very many schools which are carried on without the assistance of the annual grant?—I very rarely visit any such schools now, because I have not time; but, in former times, I visited very many of them.

3276. Are there such schools still in existence?—There are such schools still in existence.

3277. To what extent do they exist?—I do not think that there are very many of them.

3278. Why have they not the benefit of the grant?—In a great number of cases it is because the Dissenters, who are their chief supporters, are what are called voluntaries in education; they object to any Government aid to education. There are some large schools in Monmouthshire of that kind, which are tolerably efficient.

3279. Does that reason, namely, the objection to Government grants from an attachment to voluntary principles, apply to any great proportion of the schools which are without assistance?—Yes, I think it applies to a considerable number.

3280. Is there a considerable proportion of the schools which are without assistance, where the cause is the objection to certificated teachers?—There are a considerable number which are waiting for certificated teachers, and which will come under inspection as soon as they can get them.

3281. Do they desire to have one?—They do desire to have one.

3282. Are the Committee to infer from that answer that the supply of certificated teachers is deficient?—It is deficient in the class of schools which I inspect.

3283. Do you know many cases in which the absence of a grant is caused by the want of funds properly to maintain the schools?—I really do not think that there are very many cases of that sort. I think that in almost all cases they could afford to get a certificated mistress.

3284. You stated, did you not, in answer to a question put by the Right Honourable Member for Merthyr Tydvil, that the Dissenters have rejected, on application, from you, any sort of compromise with regard to those unhappy causes of difference?—Yes. I did some time ago communicate with those whom I knew to be the leading men of the various denominations connected with education, and who I thought were authorities upon the subject of education, and they unanimously rejected any compromise.

3285. Did you suggest to them any particular form of compromise, or did you only consult them generally?—I suggested to them, as an example, what Lord Dynevor had done in a school in Carmarthenshire.

3286. What was that?—He had established a Church school, with the provision that a certain proportion of the managers might be Dissenters, that is to say, that they might be elected whether they were Dissenters or Churchmen by the general supporters of the school, by the subscribers of the school, I suppose; but he provided, at the same time, that the clergyman, and at least two other Churchmen, should be on the committee, the rest being elected by the contributors to the support of the school. I mentioned that to them as an example of what had been lately done.

3287. That was not considered acceptable?—It was not.

3288. Do I understand that you only consulted the Dissenting interest, and that you did not consult the clergy or the members of the Church party upon the possibility of a compromise?—I did not consult the Church party at all.

3289. It has been suggested to this Committee by

another witness, that in his judgment a compromise might be effected on the principle of allowing the schools to be conducted as now, on the British and Foreign system, and that the committee should be constituted as now, with the exception that the clergyman should have such moral advantage as he would derive from being, *ex officio*, the chairman of the committee; now, do you think that such a proposal as that could be received in your district by the Dissenters?—That is a proposal which I have not put before them; but they have, in a very unqualified manner, said that they would accept no compromise, but would allow to every man, whether a clergyman or otherwise, the benefit of his position, liberality, and intelligence; therefore, if the clergyman were an intelligent man, they would place him at their head no doubt, if he were willing to act with them.

3290. I am afraid, from what you say, speaking generally of the feeling of the Dissenting interest on this subject, it seems that an angry feeling exists on their part, and that they are not disposed to enter into any compromise at all?—I believe that that is the case.

3291. Are you of opinion that that feeling on the part of the Dissenting interest varies in different localities, according to the greater or lesser amount of liberality in the conduct of the clergymen?—Perhaps that may be so, but I think that I have found that the leaders of each particular class of Dissenters have an immense influence, even in localities which are very distant from their own sphere of action, and that ultimately almost all parties will go with their leaders.

3292. And whatever may be the conduct of the clergymen, at all events those leaders are not very liberal as regards other denominations?—They are not disposed to concede to the clergymen, as such, any privilege whatever in the management of neutral schools, as far as I understand their views.

3293. Is it your experience, extending now over a great many years, that the clergy are, for the most part, more liberal in their conduct than they were some years ago?—I quite believe that.

3294. But that that has not to any extent softened this feeling?—Not very much, because it is believed that this great liberality is merely adopted as a matter of policy, and that still the object is to bring all the children back to the Church, which is what the Nonconformists object to; and therefore the liberality spoken of has not brought to the Church the popularity which might have been expected.

3295. Is there any prevailing denomination of Dissenters in your district?—There are three very large denominations in my district, the Independents, the Baptists, and the Calvinistic Methodists.

3296. I suppose that those three bodies comprise a large majority of the population?—Yes, undoubtedly. *J. Bowstead, Esq.* 17 April 1866.

3297. You stated, did you not, that it was only some years ago that the proportion of the Dissenting children in Church schools was two-thirds?—Yes. I could not give the statistics of Church schools on my own authority, but that was the result upon the investigation made by my colleague, Mr. Longueville Jones, the inspector of Church schools.

3298. But did you not state that, in your opinion, since that period the neutral schools had very much extended and increased, and that therefore the proportion of Dissenting children in Church schools was probably less than at that time?—Probably that is so, but I cannot state to what extent.

3299. Are you prepared to state whether, in those parishes in which there is a Church school and no neutral school, any consideraable portion of the children of Dissenters are kept away from school altogether rather than be allowed to enter the school where a clergyman has authority?—I am told that there are a great many such instances even now. It is a thing which I can hardly speak to from personal knowledge, but I am told that that is so.

3300. Viscount *Cranborne.*] Have you heard at all that any of the Baptists or Congregationalists have preferred schools of their own denomination to the neutral schools?—I hardly think that such a thing exists in South Wales; they have all made up their minds to the neutral school, and are passionately anxious for it.

3301. Mr. *Bruce.*] Have you ever heard of an instance when these neutral schools are established in a place, and are the only schools in which any portion of the inhabitants have petitioned to have the Catechism taught to their children?—I never have heard of such a case.

3302. *Chairman.*] You stated some little time since, that one-third of the schools which you inspect are schools connected with works; I presume, that as you inspect those schools, they are all neutral schools?—Those are all neutral schools.

3303. But I suppose that there are also in your district other schools connected with works which are in connection with the Church?—Yes; a considerable number.

3304. Can you state to the Committee the proportion between the two classes, namely, work-schools upon the neutral principle, and work-schools connected with the Church?—I cannot state the proportion, but I believe that those on neutral principles are in a considerable majority.

3305. Is there a majority in the number of schools?—I think that there is a majority in the number of schools, and perhaps a still larger majority in the number of children; the largest works have schools of that class.

Friday, 20th April 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Liddell.
Mr. Bruce.	Sir Stafford Northcote.
Mr. Henry Cowper.	Sir John Pakington.
Viscount Cranborne.	Sir William Stirling-Maxwell.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Rev. Dr. THOMAS PRICE, called in; and Examined.

Rev. Dr. *T. Price.*

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3306. Mr. *Bruce.*] YOU reside at Aberdare, in Glamorganshire, and you are a Minister of the Baptist denomination, are you not?—That is so.

3307. For how many years have you been so?—A little over 20 years.

3308. I believe that you are very well acquainted with the whole of Wales, and more especially with South Wales?—I have a general knowledge of the whole of Wales, but I am more intimately acquainted with South Wales.

3309. And you have for many years taken a great interest and an active part in promoting education in Wales, have you not?—I have.

3310. You are one of the managers of some considerable schools at Aberdare, are you not?—Yes; and I have been the correspondent of that school for 17 years; it is an important school.

3311. Is it a British school?—Yes, it is a British school.

3312. Is it a large school?—We have some 800 or 900 children under education there.

3313. From your knowledge of the state of education in Wales, do you think that the principality is sufficiently supplied with schools, and with good teaching?—Certainly not; it is very much better than it has been; but there is a great want felt yet.

3314. Do you think that any portion of that want is to be attributed to the religious differences which exist, and to the fact that the greater part of the owners of landed property are Churchmen, whilst the great body of the labouring classes are Dissenters?—I should say that that would have influenced the matter very much. In many neighbourhoods the people are Dissenters, and they cannot comply with the regulations of the Council, and therefore there are no schools projected by them.

3315. From the frequent opportunities which you have enjoyed, have you been able to form any idea in your own mind of the relative proportions between Churchmen and Dissenters, especially with regard to the labouring classes in Wales?—If we were to take the population generally, I should say that four out of every five of the inhabitants would be Nonconformist; that is to say, that four-fifths would be Nonconformist; but, as to the labouring classes, which are those that are most likely to use the schools supported by the Government, I should say certainly that seven out of every eight of them would be the children of Nonconformists. The better class are generally members of the Church of England, and they are persons who can afford a better class of education for their children than that given in British schools.

3316. Do you think that, for practical purposes, a line can be satisfactorily drawn between Church children and Nonconformist children?—I think so.

3317. Is it always easy to ascertain what the denomination is to which the children belong, so as to arrive at something approaching an accurate religious census of the parish?—I think in Wales it is so, because the Sunday schools are so very prevalent, and there is scarcely a child belonging to the labouring classes who does not belong to one or other of the Sunday schools.

3318. Would you not say that even when the parent of a child sometimes attends the chapel of one denomination and sometimes that of another, the one to which he really belongs is that to the Sunday school of which he sends his child to be educated?—No doubt that would be a safe guide.

3319. Then, is it your opinion that, speaking generally, the whole of the population of Wales is specifically attached to some denomination or other?—I should say that 99 out of 100 of them would be either communicants or constant hearers in one or other of the places of worship.

3320. So that it could be affirmed without doubt of every man to which denomination he belonged, provided inquiry were honestly made?—I have no doubt in the world that, so far as the Welsh population goes, that would be so; but we are troubled with emigrants from Ireland and from other ports; I mean sailors, and so forth; and we cannot say as much for them; but as to the Welsh portion there would be no difficulty.

3321. You lived a good deal in England, have you not?—Yes; for some years.

3322. Are you aware that there is a large Nonconformist population in England which could not be fairly apportioned to any particular church?—I would not say the same thing as to England; I simply meant my remark to apply to the Welsh speaking population of Wales.

3323. You have recognised the fact that the property, generally speaking, in the rural districts in Wales, is in the hands of Church people, whilst the mass of the people are Dissenters: has any plan ever occurred to you by which the harmonious co-operation of all parties could be obtained for founding schools in parishes which

are

re only able properly to maintain one school?—
have never formed any definite plan. The fact
s well known that the property is generally in
ne hands of members of the Church of England,
while, on the other hand, the population is made
p chiefly of Nonconformists. It would be a very
esirable thing if some plan could be formed to
ave harmonious working in regard to schools in
ural districts.

3324. I dare say you are aware that there is a
onsiderable divergence of opinion on this mat-
er?—Yes, I am aware of it.

3325. Three plans have been suggested for
ealing with it; the first being, wherever the
ajority was decidedly Nonconformist, to have a
chool upon the British and Foreign system; the
econd, to recognise the power of the Church by
iving an *ex officio* position on the school com-
ittee to the clergyman; and the third, to found
hurch schools, giving the right of representa-
on, or a certain number of the committee, to the
ubscribers, enabling them, in fact, to put upon
ne committee men, of whatever denomination
ney might be, with a Conscience Clause; would
ou give us your opinion as to those three pro-
ositions, and state which of them you think
ost suitable to the condition of Wales, and most
kely to meet with success?—With regard to
he first, I think that it would be unfair towards
hose who hold a large amount of property; and,
n fact, the whole of the property in many dis-
ricts, and who possess a large amount of influ-
nce. A British school only would shut out the
sefulness of a great number of good people in
he parish, while a Church school only would
ever be acceptable to the majority of the work-
ng classes; but I think that one school, with a
Conscience Clause and an open committee, would
eet the case in a very large portion of the prin-
ipality; supposing that a few persons were
llowed to be elected on the committee with a
Conscience Clause.

3326. Few men have probably a larger ac-
uaintance with Dissenting ministers of all deno-
inations than yourself; how do you think that
uch a proposition would be received as that
hich you have just now suggested as a fair
rrangement?—My impression is, that if the
ommittee were an open committee, that is to
ay, if it were elected by the subscribers, recog-
ising the claims of the Church, it would be
eceived with a considerable degree of favour.

3327. In your own parish, you have had for
ome years a public cemetery, have you not?—
We have.

3328. Do you recollect what the proportions
uried in the Church part and in the Dissenting
art of that cemetery are?—I am a member of
he Board, and have been so from the commence-
ent, and I believe that from the returns which
ve have made, it would be found that there have
een from eight to nine persons buried in the
nconsecrated part as against one in the conse-
rated part.

3329. Do you elect your chairman?—Yes,
nnually.

3330. Who has been for some years past the
hairman of your Board?—For several years
ast the vicar of the parish has been the
hairman.

3331. Has he been elected without opposition?
—Yes, invariably; we have elected him unani-
mously year after year.

3332. Have you always observed a desire upon
the part of all the members of that Board to recognise the position of the clergyman, provided he did not assume a degree of power which you thought unfair?—I think that where the election is free and open, the position of the clergyman would be acknowledged invariably; at least, it would be 19 times out of 20, in such a case as that of the Burial Board. Out of the nine members, six are staunch Nonconformists, and two, besides the vicar, are Churchmen; but we always elect the vicar unanimously as our chairman.

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3333. And do you think that the feeling which has led you to behave in that liberal manner is pretty general throughout Wales?—I think that it would be where the question would be an open choice of the people.

3334. To revert to the plan of a general trust deed for Wales; is there any portion of Wales which is known to you in which the majority of the labouring classes belong to the Church?—No, there is no portion of Wales where the majority of the labouring classes belong to the Church; there is not such a neighbourhood to be found.

3335. Would you carry that proposition so far as to say, that even in the border counties of Radnor and Flint such a case could not be found?—I think that, with the exception of cases where, perhaps, a great family would take their servants into church, and where there is a very thin population, that would not be so. I very much question whether there is a village, or a hamlet, where the majority would be attendant at the church.

3336. I should conclude from your answer that you would consider that the scheme which has been adopted in England, and which has been the subject of so much contention, that is to say, of a Church school with a Church committee, an exclusive Church religious teaching with a Conscience Clause is not adapted to Wales?—It would not be adapted to Wales. My impression is, that a large number of the Welsh people would not send their children to such a school; they would rather not send them to school at all.

3337. A very large proportion of the middle classes in Wales, such as shopkeepers, agents of works, and persons having positions of considerable influence, are Nonconformists, are they not?—Yes; from the middle class downwards, the chief portion would be Nonconformists.

3338. And do not such people very frequently take a very warm interest in the progress of education?—They do.

3339. Have you known in your own neighbourhood lately, an attempt made to alter the deed of management of a school, so as to admit Dissenters upon the committee?—That case has just happened in our own parish, where, some years ago, a Church school was built on land which is very well known to the Right honourable Member, as the land, in fact, belongs to his father. The land was given by Mr. Bruce Price, and other assistance was given towards it, but it was in a neighbourhood where I scarcely fancy that there were three families who would be called Church people. The school has existed for some time, and since then it has been licensed for preaching and holding service on the Sunday, but a great desire was felt throughout the neighbourhood to have it improved and also enlarged, and a deputation waited upon the vicar for the purpose of seeing whether they could throw the

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door a little wider open; he met them in the most kind manner, and said that he could not possibly do it, but that the management must be entirely in the hands of the clergyman and the Church people.

3340. That was a school in connection with the National Society, was it not?—Yes, it was.

3341. And, therefore, the vicar, however willing he might be to admit Dissenters on the committee, was unable to do so?—That was his answer.

3342. Do you remember the number of children at that school?—The number of children at that school was about 200.

3343. What was the number for which they wished to provide?—580 or 600.

3344. What is likely to happen in that district?—They have determined now to erect another school, without applying for any grant for building purposes. They are now collecting subscriptions, and the ground has been taken to erect a second school.

3345. The ground for the present school is amply sufficient for a much larger school than the one which occupies it, is it not?—Very much larger.

3346. They will be obliged, therefore, to acquire land in a part of the country where the land is very valuable, and to build a large school at a very great expense?—That is what they are going to do. They did everything that they could, in order to endeavour to make this one school do, but they failed.

3347. In that case, both schools being considerable schools, there would be probably no great mischief done, beyond the unnecessary expenditure of a little money, but if the same thing took place in a small parish, would not the effect be injurious to the school, and would there not be a great waste of money?—Yes, and a large amount of unkind feeling would be created as well. In the neighbourhood of which I am speaking, there are plenty of children for two good substantial schools, but the one might have done quite as well by being enlarged.

3348. A suggestion has been made to this Committee by Mr. Bowstead, that, on account of the great difficulties connected with this subject, and the impossibility in his opinion of getting the Church and the Nonconformists to agree upon one form of deed, the building grant should be altogether abandoned; what do you say to that suggestion?—I should be sorry to see that done, from my experience. When we first built a British school in Aberdare, we were opposed to the Government grants altogether; we used the old arguments which were used 25 years ago, and we built the best building that we could. We had a large amount of trouble in getting the Privy Council to acknowledge that building some years afterwards, but we have since expended some 1,300*l.* upon new buildings, and for my part I should never like to see the building grant done away with, because the supervision and the care taken by the Privy Council have been such as to make the schools very much superior to anything which would have been built without the grant.

3349. Do you think that the interference of the Council Office through their architect in that case was usefully exerted?—Very much so; we complain sometimes that he is very particular, but it ends well, and we are very well satisfied with the interference, after all.

3350. Have you found that to be the case, not only with respect to sanitary arrangements, but also with respect to arrangements for efficiently teaching the children?—Quite so; both from a sanitary point of view and also with regard to the greater convenience for teaching purposes.

3351. Is there not a great disposition in Wales and everywhere else in building a school, to endeavour to adapt it to some other purposes than that of teaching?—That is very often the case.

3352. There have been complaints with respect to the Church, that whilst money is asked to build a school the object has been also to provide a place of worship; have you heard of such complaints?—Yes; that has been a very general rule with regard to Church schools.

3353. Have you heard it made a subject of complaint?—Yes. I think that the Church is acting disingenuously with the Council Office when they ask for money to build schools, with the full purpose of granting a license and making it a church as well as a school. I have heard it complained of as being an unfair proceeding upon their part to call it a school while it is being built, and then to turn it to a Church extension purpose afterwards.

3354. Have you never known anything similar happen in the case of Dissenting schools?—Only in this way, that we, for instance, have used our school for a temporary purpose while the chapel had the roof taken off it, or was being enlarged. The managers have granted the use of the school for two or three months temporarily in such a case, but nothing more. We have not, as a rule, used it for any other purposes.

3355. In your combined schools, where the children of several denominations meet together, the school-room is not often used for a Sunday school, is it?—Never; I will give an instance of the use of our school-rooms: at St. Fagan's, the Church of England had the school when the church was burnt down, the Unitarians, the Independents, the Calvinistic Methodists, and, last of all, ourselves when we had our chapel down have all used the school, both Churchmen and Dissenters, but only temporarily, while their own buildings were under repair.

3355*. But that building had been erected primarily as a school, had it not?—Yes; and it has continued to be used as a school.

3356. It has been stated that there is an impression abroad that in the applications made for schools, and in the contention between the two different parties, the Church has been favoured at the expense of the Dissenters; are you aware of the existence of that feeling?—I know that the feeling is abroad, but I could not give an instance of its existence; I could not speak to any instance in which the Church has been favoured.

3357. So far as your experience goes, are you satisfied with the impartiality with which such applications have been treated by the Council?—In our neighbourhood we have seen the Council acting with every impartiality so far as we are concerned.

3358. Have you had any difficulty in supplying yourselves with certificated masters?—We have not had any difficulty in getting masters, but we have had a difficulty in getting the best kind, that is to say, the best qualified masters; we had two or three in our school who did not prosper very well, but we are exceedingly fortunate

unate in the one whom we have now, and I think that we have one of the best schools in the country.

3359. Do you in your case make it an indispensable condition that your schoolmaster should know Welsh?—No, we do not make it so, but it is certainly an advantage for the schoolmaster to know Welsh.

3360. Does your present schoolmaster know Welsh?—Yes, very well.

3361. What use does he make of that knowledge?—I do not know that he makes much use of it, excepting, perhaps, that in the very first elements he may assist in explaining something to a child in Welsh which he thought it did not understand in English.

3362. And his knowledge of the Welsh would be useful sometimes in communicating with the parents, would it not?—Yes, it would. The parents have somewhat more confidence in some one who can speak their own tongue.

3363. Besides which, they can understand him if he speaks Welsh, which they could not always do if he only spoke English?—Exactly.

3363*. I suppose that in many parts of Wales it is absolutely necessary that the master should speak Welsh, although the teaching may not be conducted in Welsh?—Yes, in several portions of North Wales it is quite necessary, I think.

3364. Have you any pupil teachers in your school?—Yes, we have as many as we can afford to have.

3365. Have you any difficulty in obtaining a proper supply of pupil teachers?—We have not as a rule found any difficulty; there is a desire on the part of parents now, more than there was years ago, of leaving their children in the school, and giving them a better education.

3366. And you find no difficulty in picking out from amongst the best boys in your school those who are the best fitted to be pupil teachers, and inducing the parents to allow them to be educated for that purpose?—No, as a rule, we have had one or two waiting and anxious to be put on when we have had no room for them.

3367. Mr. *Liddell.*] You have stated that, in cases in which, by the influence of a landowner, perhaps, a Church school has been established, but with a Conscience Clause, the people would have so much objection to the Church influence that they would prefer to leave their children wholly uneducated to sending them to such a school; do you adhere to that statement?—I should not say that that was a general feeling; but in a very large proportion of instances, it would be the case. They would in some way or another manage to get a little education rather than send their children there. I refer to cases where the management of the school is entirely in the hands of Churchmen.

3368. Would not the obvious inference from the knowledge that so strong a feeling exists among Nonconformists be that the presence of Churchmen upon their School Committee would be looked upon with extreme jealousy?—Not in the least. We would not object at all if the Committee were elected out of our managers; certainly there is no difficulty in our co-operating together; that difficulty only occurs where the Nonconformists have no voice.

3369. And provided that the influence of the representatives of the Church was completely overborne by the Nonconformists' majority, I presume?—I do not know that that would be the case, because we should come together, and if we met on the same committee I do not think we should disagree.

3370. Within your knowledge, has much difficulty been experienced by the British and Foreign School Society in obtaining sites?—That has been our great difficulty. We should have had double the number of schools in Wales, if we could have got sites.

3371. Do I correctly understand you that landowners, who are the majority of them members of the Church, absolutely refuse to grant sites to your society?—Not absolutely, but to a very large extent. For instance, in the parish of Aberdare we cannot, for love or money, set a site to build a school in the town, or in Abergwawr and Aberamman. We only got a site from Lord Bute as a part of the common ground.

3372. Mr. *Bruce.*] The districts which you have just mentioned are very populous districts, are they not?—Yes, very populous. At Aberamman, where a school-house is wanted for 600 or 800 children, we have failed for years.

3373. Mr. *Liddell.*] I presume the value of land is very high there, is it not?—Yes, the land is very valuable; but there is plenty of land which they could give us, if they liked.

3374. Have you made a liberal offer to pay for a site?—We have done everything that we possibly could to induce them to let us have a site.

3375. But to come to the actual fact, have you made an offer at all equivalent to the value of the land?—Perhaps not. I do not think we could possibly afford it.

3376. Have you found that the effect of the Revised Code has told prejudicially upon the employment of pupil teachers?—I think not. So far as our own school is concerned, in which I have taken an active part, we rather find it an improvement. We do not at all share in the complaints which have been raised against the Revised Code.

3377. I presume the meaning of that is, that it is a very large school, and that you obtain a considerable amount of the public money from the children being brought up to the standard required to a sufficient extent to cover the cost of an adequate number of pupil teachers?—Yes, that is so.

3378. *Chairman.*] To what cause do you attribute the refusal of the landowners in those cases to which you have referred, to grant sites?—In the case of Aberdare I could not attribute the refusal to grant a site to the fact of its being a British school. I could mention two or three cases in which we have not been able to get land on which to build schools where we could comply with the necessary requirements of the Council.

3379. Is it your belief and opinion, that those refusals to grant sites, or any of them, were founded upon religious grounds and religious objections, to give a site to any but a Church school?—I think not, for this reason, that in each of those cases to which I have referred, those gentlemen have granted sites to build chapels.

3380. Then do you attribute it to the fact that in those different cases, the managers of the school were not in a position to offer a fair price for the land?—That would be, perhaps, the reason.

3381. Therefore, in fact, in those cases, if any complaints exist, it is rather a complaint against what you might consider a want of liberality on

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the part of those gentlemen, than a complaint founded upon any religious opinions; would not that be so?—That would be the case.

3382. With regard to an answer which you gave some little time since, to the Vice President of the Council, in reference to those three alternatives which he suggested to you, I understood you to state that, of those three alternatives, you thought the last, namely, a Church school with a Conscience Clause and an open committee, would be an acceptable arrangement, or at least an arrangement which would not meet with any serious objection from the great body of the Welsh Nonconformists. Did I rightly understand you to speak to that effect?—Yes. Of course I would say that the Nonconformists would prefer the British system pure and simple, but I think that the system to which the Right Honourable chairman has just referred, would be the one to meet the views of all parties in Wales.

3383. Mr. *Bruce.*] Will you explain what system you are speaking of?—That of one school with a Conscience Clause and an open committee, elected entirely by the subscribers.

3384. But one in which the clergyman should have a recognised position?—I would not say that; I think that that would be objected to for the reason that it would be believed that he would use that recognised position to the detriment of other parties.

3385. *Chairman.*] I understand you now to be speaking of those cases, which I presume are very numerous in Wales, in which from a paucity of population it would be difficult to establish more than one good school?—Quite so.

3386. I am afraid that very considerable dissension and difference of opinion have arisen in Wales with regard to what ought to be the religious complexion of such schools under all the peculiarities of religious opinion of the population, and I understand your view to be, you being a person well qualified for long experience to give an opinion upon such a point, that the arrangement suggested to you by the Vice President, namely, that of a Church school, with a Conscience Clause and an open committee, although perhaps not so popular with Nonconformist population as a British and Foreign school, still might be an arrangement which in those cases would solve the difficulty?—In all the thin districts where there could only be but one school, I think that that would be an arrangement likely to suit the views of the people.

3387. And you think that on the part of the Nonconformist population, there would be no decided objection or resistance to such a system?—I think not; my opinion is that the committee being elected, would have a voice in the kind of religious teaching to be adopted in the school, and I think that that would be so simplified that it would be confined to the reading of the Scriptures.

3388. Supposing such an arrangement as that to be adopted in those cases, have you at all considered the details of filling up the committee; what proportion, for instance, of Dissenters would you admit to that committee, or how should that committee be constituted, so as to carry out your view of an open committee?—First of all I should form a constituency out of the parties who would subscribe towards the building, or towards the school, or those that would become annual subscribers, if that was necessary, and at the annual meeting of those subscribers of any amount (say, from 2 *s.* 6 *d.* upwards), I should let them select 12 or 16, or 20 managers, as the case may be, out of their own body, without giving a certain number to the Church, or a certain number to the Dissenters, or a certain number to one denomination more than another. My belief is that there would be no difficulty if the matter was left open for the people.

3389. You would leave the election of the committee entirely open, without reference to any religious denomination at all in the matter?—I would.

3390. Would you let the ratepayers of the parish elect whom they wish to be on that Committee?—Yes, I would admit anybody who would subscribe to the building or maintenance of the school.

3391. In that case, as you would start with the recognition of the school as a Church school, I presume you would make the position of the clergyman an exception to that open election?—Knowing the Welsh people as I do, if I were a clergyman I would leave the question open, and I would guarantee that in 99 cases out of 100 the clergyman would be elected chairman of the committee; but if he is named and appointed in the deed there would, I think, generally be a little ill feeling in the matter.

3392. Under that arrangement, in what respect would you secure the Church being either considered or treated as a Church school?—The Church would always, under my view, have the balance in its own hands, because Churchmen are the richest members of the population, and they would be the most numerous subscribers and would be the constituency.

3393. In fact, would not your answer come practically to this, that whatever might be the nominal position of the clergyman, he would in fact, in virtue of his office as a clergyman, have the right of regulating the religious instruction in that school, subject to the Conscience Clause—And subject, I think, to the suggestions of the committee. What we object to now with regard to the Conscience Clause is, that if we have a Conscience Clause the clergyman is everything he is the factotum in the whole business.

3394. You would not say, would you, that if there is a Conscience Clause the clergyman can be so far what you call a factotum as to have the power of imposing Church teaching upon Dissenting children, because that would be a violation of the Conscience Clause?—So it would, but there are a number of poor people who are dependent upon those who employ them, and they would rather give way and say nothing to the clergyman. The children gradually, and by degrees, would be led to do this and that, and there would be always a kind of ill feeling in the matter, and a sort of distrust, and the school would not take root for many years to come, if ever.

3395. One or two witnesses before this Committee who have been, like yourself, very conversant with the state of education in Wales, have recommended as a solution of this painful difficulty, that the system of the school, in such cases should be that of the neutral schools, which is practically the same as the British and Foreign Society's system, but giving a recognised status to the clergyman as *ex officio* chairman of the committee; is it your opinion that that would be a good solution of the difficulty?—On the whole I think it would; it would not be satisfactory to a very large portion of the Nonconformists in Wales

Wales, but when there is to be but one school, that would be the best arrangement no doubt. I think we have one instance of a practical solution of the difficulty in the county of Glamorgan.

3396. Which would you consider likely to be most acceptable to the Nonconformist population; the school which I have just described, namely, the neutral school, with the clergyman having an *ex officio* position as chairman of the committee, or the Church school with an open committee?—I think the first of those two suggestions would be perhaps the one which the majority of the Nonconformists would prefer.

3397. Have you any means of judging how far the Church gentry and the Church portion of the population would be willing to adopt that plan which you think the best?—I think the great majority of the gentry in Wales would fall in with that view.

3398. You do not think that the Church party in Wales would entertain a serious objection to that solution of the difficulty?—I think not, if the clergyman is recognised as the *ex officio* chairman of the committee.

3399. You were just now about to state to the Committee a practical solution, which you said had been arrived at in the county of Glamorgan; will you explain that to the Committee?—I would refer to the oldest schools of the kind which are in Dowlais and in Mountain Ash, in the lower part of the parish of Aberdare. Those were schools erected by friends of the Church, purely for the good of the poor neighbourhood, and I think we have no better and more efficient schools between here and Glamorganshire. There is not a word of contention whatever; the arrangement there meets the case, I think, completely, so far as Wales is concerned.

3400. But what is the plan in those schools?—I should call them neutral schools. They are well known to the Right Honourable Vice President.

3401. Although not in connection with the British and Foreign School Society, they are practically on the same system, are they not?—I am not aware that they are connected with the British and Foreign School Society, but they are practically on the same system.

3402. And the clergyman may, or may not be on the Committee, but he has no official position?—He has no official position that I am aware of.

3403. Is the clergyman in any one of those schools, at this moment one of the managers of it?—I believe so, and he may be at all times, I think.

3404. Is not that an accidental circumstance, and not a matter of right?—I do not know that it is a matter of right in that case.

3405. In those schools which you consider so successful, and which are practically managed on the British and Foreign School Society's plan, is there or is there not, any dissatisfaction felt by the Church portion of the inhabitants of those parishes?—I think certainly not. In fact I could state positively, that there is no dissatisfaction.

3406. You have mentioned the case of the Aberdare Burial Board, and you stated that of that Board of nine gentlemen, of whom six are Dissenters, the clergyman of the parish has been steadily and constantly elected to be the chairman; is that the result of any peculiar liberality or conciliatory qualities on the part of the clergyman; or do you think that it would be equally the case whatever clergyman might hold that living?—I believe it would be equally the case, where the clergyman lives in the affections of his people, as clergymen indeed generally do, I think, nine times out of ten.

3407. Whenever he faithfully discharged his duties, you think that would be the case?—Yes; we as Dissenters would always recognise the clergyman in such a case where we could do so.

3408. From your evidence, you being yourself a minister of a Dissenting persuasion, may the Committee infer it to be your opinion that, notwithstanding the great preponderance of Nonconformist views in Wales, wherever the clergyman discharges his duty in a proper and conciliatory manner, he would be treated with due respect and good feeling by the Nonconformist population?—I have no doubt of it.

3409. Mr. *Bruce.*] The British schools are supported by voluntary contributions and by the children's pence, are they not?—Yes, and by the public grants.

3410. That is wherever they fulfil the conditions?—Yes.

3411. Do you know whether the weekly payments which you exact from the children are higher than those which are exacted in the Church schools?—In some cases they are higher, and, in fact, I think that in the majority of cases they would be higher in consequence of the necessity of having children's pence to help to bear the general expense of the school.

3412. Have you any doubt in your own mind that those schools, depending as they do entirely upon the voluntary support of those who are not usually the great landowners or the richest members of society, would be permanently maintained when once established?—I should not like to say positively that they would be; but as a rule, the love of education and the desire to maintain the schools efficiently would induce people to make considerable sacrifices for that purpose.

3413. A desire for a good education is growing among the people, is it not?—Very much.

3414. Have you, since the establishment of your school, raised the school fees, in order to meet its expenses?—We have not raised the school fees; they have always been higher with us than they were in the Church schools.

3415. What are the rates which you require to be paid?—One penny, 2 *d.*, and 3 *d.*

3416. How do you distinguish between those different payments?—We raise the payments as the children progress. We begin at the very lowest, for the infants at 1 *d.*; then when they are advanced again, we raise it to 2 *d.*; and in some cases we make it 3 *d.*

3417. Do you make any distinction on account of the position of the parents?—In some cases we make a special arrangement with them, and in some cases where there are two or three from the same house, we reduce the fees, and take them at a less price per head; and we reduce it also where they cannot afford perhaps to pay the full amount.

3418. I did not clearly understand, when you spoke of a Church school with an open committee, in what respect the Church school bore a Church character?—I scarcely see that there is much of Church or Dissent about it, when the committee is open; that is supposing that the whole of the committee would be elected, chairman and all. The fact is, that in Wales we do

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not speak so much of a Church school or a Dissenting school. When we talk of a British school, we simply talk of a school; we have no religious element at all introduced; further than the reading of the Scriptures, we make no religious matter of it.

3419. But are you not aware that the clergy, as a body, attach greater importance than you do to the denominational character of the master, for instance?—Yes.

3420. Do you think that in such a school as that which you have sketched out, namely, a Church school, with an open committee of the promoters of the school, the clergyman would acquiesce in the appointment of a Nonconformist schoolmaster?—I have no doubt that the question would be a serious one, perhaps, for the clergymen, but they would have to acquiesce if the committee was elected; in the generality of neighbourhoods the committee must inevitably have a majority of Nonconformists.

3421. Then the teaching of all formularies would probably be excluded?—I think so.

3422. Then what shred of religious character would remain to the school?—That was what I was going to say; I do not see that it would be much of a Church school after all, in that case.

3423. Then one of the three plans which have been suggested of an open committee, with the exception of giving the clergyman an *ex officio* position, would be more acceptable in all probability to the Church, than this nominal Church school with an open committee, and without any security for Church teaching?—I think that the plan which was described by the Right Honourable Chairman would be very much better than to have a Church school in name, which was not a Church school in reality.

3424. Mr. *Liddell.*] Is there any probability that in a school in which the managing body is constituted as you describe, a schoolmaster would ever be chosen holding Church principles?—I think quite so; it would be in this way; for instance, if we struck a committee in our neighbourhood, we should scarcely know whether they were Church people or Dissenters until we met together face to face, and I think that the best man would be chosen as a schoolmaster without inquiring whether he belonged to Church or Dissent. I do not think that the element of whether he was a member of the Church or not would enter into the consideration. For instance, the first master we had in the British school at Aberdare was a Churchman; he was the best one we could have then, and we elected him, without any kind of reason being suggested against our doing so, simply because he was a Churchman.

3425. You stated, did you not, when you spoke of a British school, that into the constitution and practice of that school the religious element, by which I understood you to mean the antagonistic sectarian element, never enters?—Yes.

3426. You mean by religion merely the reading of the Bible, but do you confine yourself to the mere reading of the Scriptures, or do you explain the passages?—We explain the historical portions of the Bible, and everything is done with a religious tone. There is nothing which would be antagonistic to the spirit of religion, but we have no kind of catechism, and no formulary. You could not at all gather to what denomination the school belonged, except that it was a Protestant school.

3427. Then, do I understand you to state, that as a rule the master would not read even to children passages of the Scripture which involved points of doctrine?—He would not touch upon the doctrine, but I think he would read them.

3428. Mr. *Bruce.*] The greater part of the special doctrinal teaching is imparted at the Sunday schools, is it not?—Yes, in fact there is scarcely a child in Wales who does not belong to a Sunday school; I mean the children of the labouring classes, and they are trained in the Sunday schools.

3429. Do you suppose that there is a single child, among the 800 at your school, who does not go to a Sunday school?—No, we always put the question whether they go to the Sunday school, and invariably find that they attend it.

3430. The children, as I understand from you, always attend the Sunday school of the denomination to which their parents belong?—Yes.

3431. The parents may possibly go to hear a more popular preacher of another sect, but, so far as the children are concerned, they invariably attend the same Sunday school?—Yes. Now and again a person would like to go and hear one and another preacher, but, as a rule, they stick very closely to their own place of worship.

3432. You know the faces of your own congregation pretty well; are they generally the same faces?—Yes.

3433. You do not find that your flock wander much into other pastures?—No.

3434. Mr. *Liddell.*] Do you teach from the open Bible or from passages selected from the Bible, to avoid controversy?—From passages selected; we use the books published by the Government Board in Dublin, and issued by the Borough-road School. We have selected portions of the Bible, and we find that better than putting the whole Bible in their hands.

Ralph R. W. Lingen, Esq., called in; and Examined.

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3435. Mr. *Bruce.*] The Committee are curious to have upon their minutes an exact statement as to the manner in which the Conscience Clause is applied; would you be good enough to explain it?—It is applied in those cases where a school has to be provided for a population which contains Church people and Dissenters; where the promoters of the school are Church people, and where Dissenters will have to use the school in connection with Church people.

3436. In those cases in which the proportion of Dissenters seems to make it necessary that some security should be taken for proper regard to their religious convictions, is there a stated form or forms of Conscience Clause suggested to the promoters of the school?—Yes; there are two forms. One of those forms has been in use for many years past, and another was suggested in the correspondence with the National Society. When a Conscience Clause is suggested to the promoters of any particular school, both those clauses are brought under their notice, and they are told that they may adopt either one or the other of them.

3436*. Will

3436*. Will you be good enough to read those clauses?—The old form is as follows: "And it is hereby declared that the instruction at the said school shall comprise at least the following branches of school learning, namely, reading, writing, arithmetic, geography, Scripture history, and (in the case of girls) needlework; and it is hereby further declared that it shall be a fundamental regulation and practice of the said school, that the Bible be daily read therein, and that no child shall be required to learn any catechism, or other religious formulary, or to attend any Sunday school or place of worship to which respectively his or her parent, or other person having the custody of such child, shall on religious grounds object; but the selection of such Sunday school and place of worship, shall in all cases be left to the free choice of such parent or person without the child's, thereby incurring any loss of the benefits and privileges of the school, the trusts whereof are hereby declared." The alternative form, as proposed in the correspondence between the Committee of Council on Education and the National Society, is this: "The said Committee shall be bound to make such orders as shall provide for admitting to the benefits of the school the children of parents not in communion with the Church of England, as by law established; but such orders shall be confined to the exemption of such children, if their parents desire it, from attendance at the public worship, and from instruction in the doctrine or formularies of the said Church (or as the case may be), and shall not otherwise interfere with the religious teaching of the scholars, as fixed by these presents, and shall not authorise any other religious instruction to be given in the school."

3437. What is the difference between the two forms?—The clause proposed to the National Society applies to a school thus constituted; the parochial clergyman has the superintendence of the religious instruction of the scholars; if any dispute arises about that religious instruction, the question goes to the bishop, and the bishop finally settles it. In that way, the religious instruction in a national school is completely in the hands of the Church authorities. Then, the Conscience Clause, in adopting that school to the admission of Dissenters, provides that the school committee make such orders as shall admit to the benefits of the school the children of parents who are not in communion with the Church of England as by law established; that is, they must come into the school—but such orders are to be confined to the exemption of such children, if their parents desire it, from attendance at the public worship and from instruction in the doctrine or formularies of the Church, and must not otherwise interfere with the religious teaching of the scholars as fixed by the trust deed, and must not authorise any other religious instruction to be given in the school.

3438. Which of the two clauses is usually chosen; the one which was suggested to the National Society or the one which was in use before the correspondence took place?—I should say that the one which was suggested to the National Society is chosen more frequently than the other.

3439. Viscount *Cranborne.*] What kind of religious teaching is fixed by the trust deeds in those cases?—The religious teaching is to be under the superintendence of the parochial clergyman, with appeal to the bishop. Supposing the school to be in union with the National Society, then the terms of union specify instruction in the Catechism and in the formularies of the Church of England; but supposing the school not to be in union with the National Society, then the religious instruction is simply in the hands of the parochial clergyman and the bishop.

3440. I understand the effect to be that the religious instruction of the Dissenters is to be managed by the clergyman, but that it is not to consist of the doctrines of the Church of England?—The religious instruction of the Dissenters is left merely in this way, that the committee shall be bound to make such orders as shall provide for the admission of the children of Dissenters into the school; but those orders are limited; for instance, a Baptist may not say, "You shall teach Baptist doctrines to my children in this school." He may say, "My child ought to be admitted into this school." The clergyman answers, "Very well, he shall be admitted; but I can only make an order to this effect, that I can exempt your child from attendance at public worship and public instruction in the doctrinal formularies of the Church. That negative privilege I can give to him; but I cannot interfere with the religious teaching of the other scholars."

3441. It is the religious teaching of the whole school, is it not?—The words are, "and shall not otherwise interfere with the religious teaching of the scholars as fixed by these presents."

3442. That is the whole of the scholars?—The whole of the scholars.

3443. Therefore, the religious teaching is to be in the hands of the clergyman, but he is to be debarred from teaching the doctrines of the Church of England. I desire to know how, in your mind, the two provisions with respect to religious teaching as regards the children of Dissenters would combine, and what the resultant of the two operations would be; would the religious teaching still be committed to the clergyman, so far as regarded those Dissenting scholars, with the reservation that he was not to teach the doctrines of the Church of England?—It would be entirely in his hands, so long as he and the parents of those children agreed upon the matter; it might vary conceivably in every individual case.

3444. But is that implied in this Conscience Clause?—I think so.

3445. If their parents desire it, the children are to be exempted "from instruction in the doctrine or formularies of the said Church." But do you understand by that, that the parents have the power of picking out of the doctrines of the said Church the one doctrine to which they object, and of saying that their children shall be exempted from that; or is it not rather the effect of the clause that the parents must say "aye" or "no" to their children receiving the Church teaching, and that if they say "no," then the clause is imperative?—I should have thought that the practical operation, and indeed the legal operation, of the clause would be this, that the Dissenting parent would come to the committee with his child, and say, "I want this child to be admitted into this school, but I myself am a Roman Catholic" (or a Baptist, or whatever it may be), "and I should not like my child to be taught anything which is contrary to the special creed of my own communion," and that it would be really a matter of separate understanding or contract in each instance, as to what exemption should be given to the child. I should conceive

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conceive that many clergymen would say, "I cannot pick out this or that doctrine of the Church to which you object, and, therefore, when the Church Catechism is taught, your child must not attend that teaching."

3446. My question referred not to the practical operation, which would be no doubt arranged in many cases upon principles of common sense, but rather to the construction which the clause would bear if it were brought with a hostile intent to a court of equity; and therefore what I wish to know is this, do you imagine that a parent could legally come to a clergyman and say, "I wish this child to be educated in your school. I object to the doctrine of the Atonement, and you will be good enough not to teach him the doctrine of the Atonement." Would that clergyman then be obliged to teach that child religion minus the doctrine of the Atonement?—No, I do not myself think that he would.

3447. Are there not any general provisions of the Trust Deed compelling the clergyman to teach religion?—No; the only words in the Trust Deed are to the effect that he shall have the superintendence of the moral and religious instruction of the scholars; that is all that is in the official form; but supposing that the school had been put in union with the National Society, then their terms of union are embodied, *ipso facto*, as part of the Trust Deed, and thus provide that the children shall be instructed in the catechism and formularies of the Church, and that their religious instruction shall be under the superintendence of the clergyman and the bishop; and it was very much with reference to those terms of union that the correspondence with the National Society has arisen; the National Society has said, "We consider that these exemptions which you want to be given to Dissenters' children are not consistent with our terms of union." And then the Committee of Council has endeavoured to negociate with them, and has said, "Can you either find that those exemptions are not inconsistent with the terms of union, or, if so, would you be willing to make any modification of the terms of union?"

3448. Will you state what would be your impression as to the legal intrepretation of this clause; supposing the case of a school in union with the National Society, in the Trust Deed of which at your suggestion the Conscience Clause, according to this form, had been inserted?—With the permission of the Committee I should like to put this point; that supposing a school to be put in union with the National Society by an existing Trust Deed, the Committee of Council then has no power at all to stipulate for anything; the Trust Deed is irreversible by anything which the Committee of Council can do; the whole question arises upon a school which is not yet in existence, and the question is, whether that school shall be in union with the National Society or not, and whether, if it is in union with the National Society, it shall contain a Conscience Clause.

3449. I understand that you have been urging upon the National Society to concede to you the admission of this clause?—Yes.

3450. Supposing that the National Society agreed in any one case to your suggestion, and that this clause was inserted; then, according to your interpretation of the clause, the parent would have the right of coming to the clergyman and picking out the particular doctrine on which he would place his ban; and that clergyman would still be forced by the meaning of the language to teach the Christian religion, minus that particular doctrine?—I should not myself have come to that conclusion. It is impossible to give a perfectly certain interpretation of any clause which has not been the subject of a judicial decision; but I myself should have felt entire confidence, as a clergyman, in saying, "Your child may come to the secular lessons of my school, but, under the conditions which you impose, I can have nothing to do with his religious instruction."

3451. Then your view is, that the clergyman has the right of deciding, when that objection is taken by the parent, whether the objection shall be limited to those special doctrines to which the parent objects, or whether it shall be extended to the whole of the religious teaching?—I think that he and the bishop together have that right; and that the working of this clause would be, that the Committee of the school, upon the application of a parent, would make an order of some sort for the admission of his child; and, supposing the parent was dissatisfied with that, they might make an order to the effect that the child might attend the secular lessons but not the religious lessons; and supposing that he should then say, "I wish my child to attend the Bible lessons but not the Catechism lessons," I am strongly of opinion (although it is only my opinion upon the matter, and therefore must be taken for what it is worth) that if the School Committee refused, and that parent went to the Court of Chancery for an order for the admission of his child upon his own terms, he would lose his suit.

3452. You have merely drawn the contrast in the mildest form in which it could be drawn, as between the Cathecism on the one hand and the Bible lesson on the other; but taking it a step further, let us suppose the case of a clergyman who said that if he was not allowed to teach the whole of his religious belief he declined to teach any subjects in which religious beliefs were involved, to children, to whom he might not speak the whole of his mind; for instance, there are some schools I believe, in which a certain amount of historical knowledge is still taught, and supposing that in those cases the clergyman put a child aside, and declined to allow that child to go through the history lesson because the comments with which the schoolmaster was accustomed to accompany that history lesson were tainted with the religion of the school, would the parent have a remedy or not?—I think that in every case it would ultimately come before a court of justice on this point: Is the order which is made for the admission of this child into the school conformable to what this clause requires? All that the clause requires is that the child shall be exempted if the parent desires it, from the attendance at public worship, and from instruction in the doctrine and formularies of the Church. I think that it would be almost impossible beforehand to lay down absolutely what might happen in every individual case, but I feel very little doubt indeed, that a court of law would lean most strongly against any parent who wished his child to have one part of the religious instruction of the school and not the other, when this deed stipulates that his child shall be admitted into the school so long in effect as nothing is taught to him of which he, the parent, disapproves. He has only a negativ-

negative right, and it does not seem to me at this clause gives him any positive right whatever.

3453. Then, I do not quite understand why the form of the deed is still kept, in which religion is enforced on all the children on the one hand, and why on the other hand it is struck out the teaching of a certain number of children under certain conditions?—It is that point which has led to the correspondence with the National Society, to request them to consider this proposed clause in connection with their terms of union. Supposing that the terms of union are not embodied in a Trust Deed, and that the Trust Deed, minus those terms of union, merely provides that the clergyman with an appeal to the bishop shall have the superintendence of the religious instruction of the children, there is nothing in such a deed which, in absolute terms, is inconsistent with exempting a certain number of children, whose parents desire it, from the religious instruction which is to be given in the school. If the clergyman and the bishop were both in accord on the point, there would be nothing in that deed to make it inadmissible; but if, in addition, the Trust Deed puts the school in union with the National Society, it really is the same thing as those terms of union were set out in the deed, and then it is necessary to consider whether those terms require that every child shall receive certain specific religious instruction. That is the point to which the Committee of Council has endeavoured to call the attention of the National Society, in the hope of coming to an understanding upon it.

3454. Do you not think that it would be a more simple, and perhaps on the whole a less invidious, form of clause if nothing was said about the doctrines of the Church, but if simply the words "religious teaching" were used, does not the form of the clause as it at present stands, rather imply that there is a religious teaching which is not the doctrines of the Church?—It implies that there is a religious instruction which is the doctrine of the school, but which is not the doctrine of the parent. The points of practical difference are, however, exceedingly small; the great bulk of matters of doctrine both the parents and the managers of the school would agree upon, and if they can agree to religious lessons upon any common basis, this clause leaves them at liberty; it only says that the committee shall be bound to make such orders shall provide for admitting to the benefits of the school the children of parents, not in communion with the Church of England, but that such orders shall be confined to the exemption such children, if their parents desire it, from attendance at public worship, and from instruction in the doctrine or formularies of the Church.

3455. You would say that the children must exempted from instruction in any doctrines of the Church, or from religious instruction generally, but if you say that they are to be exempted from instruction in the doctrines of the Church a whole, and still leave the religious instruction upright, you distinctly lay down that over and above the doctrine of the Church, there is such a thing as religious teaching?—I should have thought, as I said, that the interpretation was rather that the doctrine of the Church contained a very large part of the parent's creed, as well as of the creed of the school.

3456. May I ask as a matter of fact, by whom the clause was drawn up; was it drawn up under the eyes of any person familiar with theological questions?—This clause which was suggested to the National Society, is very nearly the same, though not quite identical in words, as the first section of the 23 Vict. c. 11, which is commonly known as the "Endowed Schools Act of 1860."

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3457. Do you know at all what the history or pedigree of that clause was?—I do not know at all, except that it is in the Act of Parliament.

3458. Do you not think that perhaps, considering that this is a clause which has to be fitted, if it is accepted at all, to the backs of the clergy, it might be wiser to ascertain from those on whom it is to be fitted, whether or not it is likely to gall?—One hope in which this correspondence with the National Society was conducted was, that they would discuss the matter. This clause was proposed to them as any other draft might be sent for perusal; but they have declined every possible discussion of it; they have simply said that it is not consistent with their terms of union, and they will not hear of it.

3459. That was not, I think, until the clause had been at work for some time, and until a good deal of opposition to it had been provoked?—This actual clause, which was proposed to the National Society, certainly could not have been laid down in any Trust Deed before the correspondence. The Conscience Clause, which was suggested in the preceding part of the administration of the Committee of Council, in the years before 1862, was a clause which provides for reading the Bible in the school, but for exempting the children, whose parents desired it, from attendance at public worship on Sundays, and from the teaching of the Catechism. Then it was felt, while this subject was under discussion by the Committee of Council, that the compulsory reading of the Bible was a great stumbling block to many clergymen, because they felt that to be obliged to read the Bible, and to be stopped short of the Catechism, was a difficulty, and this clause, which was suggested to the National Society, and was derived from the "Endowed Schools Act of 1860," was framed in a great measure to meet that difficulty, by not obliging the clergyman to do anything positive, but merely giving the Dissenter a negative right to get his child into the school without having his dissent trodden upon.

3460. I have asked you whether the clause was drawn up under the eyes of any persons of theological knowledge; so far as you are aware, has it ever been submitted to any high legal authority for the purpose of obtaining an authoritative interpretation of its meaning?—Not that I am aware of.

3461. Mr. *Bruce.*] The Conscience Clause as applied to Church schools is not a matter of recent invention, is it?—It occurs in some of the older precedents, which are printed in the volume of 1839–40.

3462. To what forms of Church schools did the Conscience Clause apply so long ago as 1839?—To Church schools not in connection with the National Society.

3463. One of the forms set out in the Report of 1839–40, I think, was a conveyance of a site or buildings to trustees for a parish school, not being in connection with the National Society, or the British and Foreign Society; those schools were Church schools, were they not?—Yes, I suppose that a parish school would be a Church school; I am not very familiar with those forms; I had

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had no connection with this part of the administration of the Committee of Council until 1849, and by that time the forms of Trust Deed were settled after the correspondence with the National Society; but the forms which were printed in that earlier volume were adapted to different classes of schools, and among them there were two or three in which the school is to be a Church of England school, with some sort of proviso for the admission of dissenting children into the school.

3464. Then, practically, there were such things, so long ago as 1839 and 1840, as Church schools with Conscience Clauses in forms, a—deed contained in Minutes submitted to Parliament?—Yes.

3465. Then it is not accurate to say that the application of the Conscience Clause to a Church school is a recent invention of the last few years?—No, the clause occurs in those older precedents.

3466. The contest with the National Society has arisen in the case of schools not belonging to the National Society; but desiring to connect themselves with the National Society, and announcing their intention of doing so, when it was considered that the terms of union would make such a school inapplicable to the religious state of the parish or district for which the school was required?—Yes.

3467. In those cases the Committee of Council took upon itself to declare that a school in connection with the National Society was not a school suitable for the religious denomination of the district; and in those cases it suggested a form of deed which had in fact been in existence for 20 or 30 years?—Yes.

3468. To what classes of schools was the State grant originally given?—In 1839 and 1840 the earliest Minutes on the subject confirmed the grant to schools which were in connection with either the National Society or the British and Foreign School Society, or to a third group which were to stand rather on their own merits and description, and which the Committee of Council would consider in each instance.

3469. Then the grant was, in fact, made to schools in connection with the National Society, and to schools in connection with the British and Foreign School Society, both of which societies have been recognised from the first, and to a third class of schools which were not in connection with either?—Yes.

3470. In the evidence of Archdeacon Denison, in answer to a question No. 3773, put by the Right Honourable Member for North Staffordshire, he says, "Cases where both" (meaning thereby schools in connection with the National Society and the British and Foreign Society) "cannot be separately aided, were never contemplated when the education grant was first brought into operation;" is that statement an accurate one?—No; I do not think that it is strictly accurate, because this Minute of the 24th September 1839, which is one of the earliest, says, "In every application for aid to the erection of a schoolhouse in England and Wales, it must be stated whether the school is in connection with the National Society or with the British and Foreign School Society; and if this said school be not in connection with either of those societies, the Committee will not entertain the case unless some special circumstances be exhibited to induce their Lordships to treat the case as special;" and then in the Minute dated the 3d of December of the same year, the Committee goes on to state what the principal circumstances would be which would induce them to treat a case as special; and they say this at the end of that Minute: "They will limit their aid to those cases in which proof is given of a great deficiency of education for the poorer classes in the districts, of vigorous efforts having been made by the inhabitants to provide funds, and of the indispensable need of further assistance, and to those cases in which competent provision will be made for the instruction of the children in the schools, the daily reading of a portion of the Scriptures forming part of such instruction. The Committee will further give a preference to schools in which the religious instruction will be of the same character as that given in schools in connection with one or other of the above-named societies; and to those in which the school committee or trustees, while they provide for the daily reading of the Scriptures in the school, do not enforce any rule by which the children will be compelled to have a Catechism or attend a place of Divine worship, to which their parents on religious grounds object."

3471. Then, is it not the result of those passages which you have quoted, that from the very earliest times the Committee of Council held itself free to make grants to Church schools, other than those in connection with the National Society, and upon such conditions as it thought right for securing the objects mentioned in those Minutes?—Yes.

3472. And the Conscience Clause, therefore, is logically the result of an attempt to act upon the conditions mentioned in those Minutes?—Yes, I think so. The correspondence which took place with the National Society in 1847–50, turned really upon what was to be the form of Trust Deed for a national school. Admitted that there was to be a national school, then there was to be no further controversy about the form of its deed. That was settled after two or three years' correspondence with the National Society, which was known as the Management Clause controversy. But that correspondence never touched the antecedent state of facts, as to whether there should be a national school or not in any given place; and if it was not to be a national school, what sort of school, or under what trust deed it should be. The correspondence of 1847–50 all proceeded upon the assumption of there being a national school, and on the fixing of a certain form of deed for that certain and specific school.

3473. The main subject of contest there was whether, assuming the school to be in connection with the National Society, the clergyman only or the clergyman and a committee, should be managers of the school?—Yes.

3474. But then, also, outside that question was there not another, whether the national school was or was not a fitting school for the district, as to which the grant was applied for?—Yes; the question, whether there should be a national school at all, was not touched by the correspondence with the National Society.

3475. Do you consider that the unsettled state of this question of the Conscience Clause, acts prejudicially upon the spread of education in the rural districts?—Yes, most prejudicially.

3476. Are there many grants asked for which are refused, and are many applications which would

uld otherwise be made not made?—Yes, rtainly.

3477. Has any suggestion of a form of clause fferent from those two which are now offered r adoption, been made either by the National ciety or by any other ecclesiastical body?—By one with any authority that I am aware of.

3478. Occasionally a different form of Conience Clause is suggested by the promoter of a hool for adoption in his own particular Trust eed, is it not?—Sir James Shuttleworth, in a cent instance, sent up a different form of clause r a school which was to be built upon some part his property. The wording of that clause was fferent; but, if anything, it was rather more ringent, I thought, for the protection of Disnters, than the clause in the correspondence ith the National Society. That is the only riety of form with any pretence to authority hich I have seen since the correspondence in 62 with the National Society.

3479. *Chairman.*] Was that quite lately?—It as quite lately.

3480. Sir *Stafford Northcote.*] Do I underand that if such a Conscience Clause as is here roposed is inserted in the Trust Deed of any hool, on the Dissenting parent coming to bring s child to the school he may say, "I object to is child being taught the doctrines of the hurch of England;" and that on his receiving at objection the clergyman may say on his side, If you object to his being taught the doctrines the Church of England, on my side I refuse to ve him any religious teaching at all unless I ay teach those doctrines"?—My own opinion that the clergyman could do so; but of course, I say, that is only my own opinion, and, until is has been litigated, or in some judicial way ttled, it is simply my own opinion, and it is to taken for what it is worth on that point.

3481. But upon this point, what it is importt to ascertain is, not what the legal effect of the rds may happen to be, but what the intention the Committee of Council in proposing the rds is; I presume that if you find that upon a gal construction the words do not bear the nse which you wish them to bear, the Committee Council would alter them?—In framing this use, the consideration which was present to e committee was to relieve the clergyman from e difficulty which the old clause seemed to imse upon him, that he was to teach a Biblical igion, which was not necessarily the religion the Church of England. It was to exempt n from any positive obligation, and to give the ssenter a negative right.

3482. Then, was it the intention of the Comtee of Council that by this clause the clergyn should have the right to say to Dissenting ents, that as they objected to their children ng taught distinctive doctrines, those children uld not receive any religious teaching at all?—hink that the clergyman, in the last resort, uld be legally competent to use such language. o not think that it was in the contemplation of Committee of Council that that case would n arise; because I believe that, in almost every tance, a very little common sense would get r such difficulty as occurs with something far than that extreme position; but, in the last ort, I do hold that under that clause the clergyn could say so.

3483. But have you not a rule that it shall be essary that the Scripture shall be laid upon all schools receiving Government aid?—But not that every child shall necessarily be instructed in it. Every school is to be a religious school, and the Bible is to be read in it, but it is not provided that in all cases every single child shall read it.

3484. Do you interpret that strictly that the Bible is to be read by some children, and that the minority, or even the majority, of the children may be excluded from reading it?—It is by no means a rule of every school, that the Bible shall be read in it. A school must be either the school of some recognised religious denomination, such as Church of England, Wesleyan, British and Foreign, or Roman Catholic, in which the doctrine and practice in the matter of religious instruction is well known, or, if it will not class itself under any of those heads, then it must be a school where the managers take the text of the Bible as the basis of religious instruction. But this classification of schools, whether it be denominational or rest upon the Bible, only concerns the school and its general instruction; and does not fetter the discretion of the managers as to every individual child who may be admitted into the school, For instance, in Roman Catholic schools, sometimes as many as half of the children are Protestant children.

3485. Can the parents of a Church child object to that child being taught any particular doctrines or formularies?—Not under this clause.

3486. Should you give this liberty of selection to parents in respect of any other branch of instruction besides religious instruction; as, for instance, would you think it reasonable that the parent might say, "I object to my child being taught music in this school, and therefore I require that he should not be taught music"?—I should not admit that.

3487. On what principle would you confine it to the case of religious teaching?—Because religious teaching is a matter of conscience, and music is not.

3488. Take the case of a child of a Churchman, and suppose that the parent of that child said, "I object to the kind of teaching which this schoolmaster gives, because I think that it is of a Romish character; I have complained, but I find that the clergyman takes the same view as the schoolmaster, and I think that it is very hard that I should be obliged to send my child to receive teaching of that kind." That would be a conscientious objection on the part of the parent, would it not?—Yes.

3489. But you would not recognise that conscientious objection on the part of a Churchman, though you would recognise it on the part of professed Dissenters?—No.

3490. Will you state how you justify that?—That parent would be exactly in the same position in which I should be, if I lived in a parish where I highly disapproved of the manner in which the services of the Church were conducted. I should be paying my tithes and church rates, and must go to the Church to be married, or buried, and send my children there to be baptized, however much I disapproved of the manner in which the services were conducted. It is one of those cases in which you must submit to the laws of your society or go out of it, and if you are not prepared to go out of your society, you must accept the evils of it. So here—the parent is in the Church, and he must take the good and the evil of it.

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3491. But it is no necessary part of your being in communion with the Church, that it should be made a condition enforced by the Government, that the clergyman should have the management of the religious teaching of the school?—If you build a national school, that follows *vi termini*.

3492. You think it possible to enforce the views of the National Society against Churchmen, but not in favour of Churchmen?—The rule of the National Society is, that the clergyman and the bishop together, shall manage the religious instruction of the school, and when Government builds a national school, that is part of its trust deed. That involves its consequences to every member of the Church who sends his child to the school.

3493. You stated just now that the Conscience Clause was a logical result of the old Minutes; will you explain exactly how you consider it to be the logical consequence of the Minutes, which, as I understood them, laid down as a general rule that the Committee of Council would only recognise schools in connection with the National Society or the British and Foreign Society, but allowed the establishment of schools which were not connected with those societies in certain exceptional cases?—It followed, I think, in this way: that in the same volume of Minutes which contains that statement of the course in which the Committee of Council would give its grants, there are printed a number of precedents of school deeds, and among those are two or three precedents for Church of England schools, of various sorts, in which a Conscience Clause occurs; and if that is taken in connection with the Minute which I just now read of the 3d of December 1839, it seems to follow that there might be cases in which there might be a Church of England school with a Conscience Clause, to which the Committee of Council would give a grant.

3494. Then do you consider that gradually, as cases which at first had been treated as exceptional became more and more common, the Committee of Council would withdraw from its relation with the National Society, or its preference for the National Society, and transfer its preference to schools which were not hampered by the conditions to which a school in connection with the National Society is subject?—That has been the case lately; but from 1839 up to quite recent times, I should say that things had worked rather the other way; and that the Church of England deeds with a Conscience Clause were comparatively little used; that the National school was the best known; and that the great majority of Church schools which were built were settled on the precedents of the National Society; and it has only been of late, and in places in which there could be only one school, that this Minute of December has come into view again, and the practice of having deeds in which a minority of Dissenters is recognised, has been revived.

3495. The logical connection between the old state of things and the present would rather be that you now give an advantage to schools which are not in connection with the National Society, but not that you would consider yourselves entitled to force or press upon the National Society an entire change of its fundamental principles?—I do not think that it can be said that the Committee of Council gives a preference to a school of one kind rather than another. It rather is this, that in certain cases the National Society's schools, according to the strict precedent which was settled in 1847-50 are found, or are thought, not to suit the circumstances of the population. Then the Committee of Council says to the National Society, "Can you in those cases either consistently with your terms of union, or by some modification of your terms of union, admit this kind of deed?" That is the position in which the matter rests at present.

3496. Then supposing that the National Society says that they cannot do so, are we to understand that the Committee of Council has nothing more to say to the National Society, but that they, the committee, must now encourage the formations of schools which are not in connection with the National Society?—All they say is this, "We cannot in these cases build a national school," and it may be of course stated as an encouragement to another kind of school, "We can build a Church of England school if it has a Conscience Clause in its Trust Deed."

3497. But in the early times it was perfectly well known, was it not, and in fact was implied in the very title of the National Society, that it was a society for the education of the children of the poor in the principles and doctrines of the Church of England?—Yes.

3498. And it was recognised for that purpose, was it not?—Yes.

3499. Then do you consider that there is any reason for withdrawing from the recognition of a society which had been recognised on those terms, or that it is reasonable to call upon it to change the basis of its constitution?—I do not think that the Government has called upon the National Society, *quâ* the Church, to change the basis of its constitution. It has only addressed them upon this state of facts: "There is a large class of cases to which a National Society's school is not applicable; we think that a deed which is in every respect, except one, that of the National Society, would enable the Church to take up education in those parts of the country; cannot we come to some kind of agreement upon those cases?"

3500. Do you consider that that proposal has been made to the National Society, and has been finally rejected by them, or is it still a point in which you are anxious to come to some arrangement?—I do not know that I have any authority to say what the Committee of Council intends; but I conceive that any proposition from the National Society to arrange some terms which would be admissible by their body would be received with the utmost readiness.

3501. Do you imagine that any proposal made in the form which was suggested by the noble Lord just now, would be received favourably, that is, to leave out the words "Doctrines of the Church of England," and to make it "Religious teaching" altogether?—Of course I cannot give a very decided opinion on such a thing as a legal formula off-hand; but, subject to such a qualification, I think that it would be considered favourably.

3502. Viscount *Cranborne*.] With reference to a suggestion which has recently been made for the first time before this Committee, though it has often been raised out of doors, as to the means of adjusting this controversy, by taking away the subject matter on which the controversy arises, that is to say, by abandoning the building grant, have you formed any opinion upon that subject?—I think, myself, that it would be a great

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ty if that were the result. I think that the ilding grant is exceedingly valuable.

3503. Would it be your opinion that it inures the advantage mainly of the districts in which is difficult to raise money for the building of hools, or that it is generally spread over districts all kinds, both poor and rich?—I think it is read over districts of all kinds. If you take y county that you know, and look at the Apndix at the end of each volume of the Reports the Committee of Council, you will find that ery kind of district is included, towns, small rishes, and every other.

3504. Do you not think that when a controrsy arises upon the subject of the Conscience ause, the effect is something worse than if no ilding grant had existed, or that by the fact of ere being a difference between the promoters a school and the Committee of Council, and e grant being rejected on the ground of a reious scruple, two parties are formed in the strict, so that whether the grant be taken or jected, the same amount of money is not availle as if no question of the Conscience Clause d ever been raised?—I do not think so, and for is reason, because it appears to me that the me argument would be fatal to almost every provement and reformation which has ever curred in the world. If you put together all e evils which have followed on any such reforation, not necessarily, but as a fact, and conntrate your mind upon them, you may always y, "Would it not have been better to avoid ese evils than to have made this change?" And I think, with regard to this question of the ilding grant, it is greatly to be deplored that is controversy has arisen, but it has come more less in the natural course of things, and the ilding grant being as I think a good and politic asure, it will outlast the difficulties which at esent accompany it—or at least I hope so.

3505. Then would you rather prefer to keep e building grant as a means of forcing the Conence Clause through, or to keep the Conscience ause as a means of administering the building nt?—I look upon the Conscience Clause efly as a means of extending the building nt.

3506. Was not your last answer but one rather tated by the feeling that the victory of the nscience Clause was good in itself without ference to its operation in the extension of the ilding grant rather than that the building grant s good in itself?—I meant that the building nt was good in itself, that the controversy out the Conscience Clause was an evil, but that was not so great an evil as that, for the sake of we should give up the building grant.

3507. Do you see any traces of the objection the Conscience Clause dying away?—I do not nk I do in the quarters from which the oppoon has proceeded; but my impression is that opposition is not so general as is sometimes posed.

3508. And yet it is great enough to form a ious impediment to the spread of the building schools in rural districts, is it not?—The unled position of the Conscience Clause, I think, hat constitutes the real difficulty at this time, l a very serious and real difficulty it is, and a at impediment to the building of schools.

3509. You do not think that if the building nt were abolished, and the assistance which is en by it were spread over the annual grant in .29. some other form, in those destitute districts parties would be able to make an effort to build in the first instance if no bone of religious discord were flung among them about the Conscience Clause?—I think that they would not be able to build schools in so many cases as they have hitherto done with the aid of the building grant. But I would say more than that; I think that very much is gained by having some superintendence over the plans on which schoolhouses are built. There is this very important distinction between schools for the poor, and schools for the rich; in schools for the rich you can have a great number of adult teachers, and practically every form in a large public school has its own master; but in a school for the poor you can have only one adult teacher for perhaps from 120 to 150 children, and all that teacher's subordinates will be, at the very best, pupil teachers who are themselves children from 13 to 18 years of age. In a school of that kind, the possibility of teaching with any effect, depends really upon the shape and arrangement of the school more than anyone would suppose who had not himself tried to teach under such circumstances; and the superintendence which the Committee of Council is able to exercise over the plans on which schools are built, has, I believe, a most important effect upon the instruction of the children afterwards. A really ill-constructed school for a large number of children is a standing impediment to education so long as it lasts; it absolutely wears out the best teacher, and defeats any effort that he can make. In that point of view I regard the building grant as being of enormous importance.

3510. Then do you regard the building grant as being important, not so much for aiding the promoters of schools as for keeping them in the right path, in the matter of building?—Yes, I should say that that was even more important than the other.

3511. The superintendence of the Privy Council, like all other good things, is sometimes expensive is it not?—I do not think so; I think that the official requirements would bear any amount of examination, as to whether they are necessary or not for a substantial and suitable building; and I do not think that a school erected conformably to all that the Committee of Council requires, would be an expensive school to build.

3512. You generally employ an architect, do you not?—The promoters of the school employ their own architect or builder, and their own contractor. We ask them to send up their plans and specifications, which are examined in the office, and any suggestion which may be considered advisable, is made upon them.

3513. The plans are examined in the council office, by a London architect I presume?—Yes.

3514. Does he apply an unvarying standard of excellence to all parts of the country?—I should not say that it is unvarying; of course certain things are *sine quâ non* in building, but he takes into consideration the different cost of material, and so on, in different parts of the kingdom.

3515. But his views as to a good building are rather metropolitan than provincial, are they not?—I should be hardly prepared to say so, except that he himself lives in London. He is an architect in practice, who is concerned with buildings not in London only, but in other parts of the country.

 3516. I suppose

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3516. I suppose that the schools are built in the most durable manner in which it is possible to build them, are they not?—I think that the walls are 14 inches in thickness, a brick and a half thick; it is not more than enough for a stable building.

3517. Do you know at all any of the rules which the architect adopts for the regulation of those buildings?—There are certain dimensions, and when the promoters have settled with the Committee of Council what the size of their school is to be, we send them down a model plan and a specification, which states the quantities of materials which will build a school of that size; they may vary the specification, and they may vary the elevation and arrangement; but the plans and specification which they decide on must be sent into the Committee of Council, and be examined by the official architect before the buildings are begun. We constantly object to their plans as being too expensive; the demand for reduction comes, I think, quite as often from the Committee of Council as it does from the promoters of the school.

3518. That of course may result from the fact that they know that you are exacting on the subject of the excellence of the building?—I do not think that the Committee of Council are exacting about anything but the solidity of the building, and about its dimensions and the furniture for the number of children.

3519. If it were open to you to choose between an ill-constructed school, and no school at all for the next 20 years, which would you choose?—I should hope that the choice would hardly be presented to me; but if I were asked whether I should prefer an ill-constructed school this year, or a well-constructed school two years afterwards, I should decidedly prefer to wait for the two years, because I believe that the ill-constructed school would be a permanent hindrance to education in the place. You cannot get a good master to stay in an ill-constructed school, it wears him out.

3520. Then you keep the building grant for the purpose of governing the dimensions of the school, and you submit to the inconveniences of the Conscience Clause, in order to keep the building grant?—I think that the requirements as to the dimensions of the school are a permanent good, and I think that the inconveniences of the Conscience Clause are only a transient evil, or, at least, I hope so.

3521. But it all turns upon your hope being a just one; if the Conscience Clause lasts any length of time, would it not be desirable to revise your views upon the primary necessity of good construction of the school?—No; I should retain exactly the same views about the construction of the school; supposing the building grant to be abandoned, and the result to be that less conveniently constructed buildings were put up, I should beyond measure regret it, and consider it a very serious evil and drawback to the education of the people.

3522. But you do not think that the religious dissention which has been roused by this Conscience Clause controversy is so serious an evil and drawback as the other?—I do not think that they are commensurate evils; I regard this religious controversy as a very great evil indeed, while it lasts; but, in one way or another, I hope it may be settled.

3523. Mr. *Adderley.*] Is it not distinctly giving a preference to the Church, if, when two applications for a grant come before the Committee of Council, one from an exclusively Church school, and the other from an open British school, the office say that they will give the whole of the National Grant to the Church school, if it will provide for the teaching of the whole place, all taking as much as they will of the Church teaching?—I think that it would be a great advantage for the Church to accept that proposition.

3524. In your mind, is not the *animus* of such an offer distinctly giving the Church the preference as a national institution?—I think so.

3525. Generally speaking there is practically no objection, is there, on the part of Church school managers so to admit Dissenters, but only to advertising themselves as being bound to do so?—I think that is the case.

3526. Is it not the fact that the National Society's terms are, not that a school should teach all children the formularies of the Church, but that that should be its sole teaching?—That is so; they used to have the word "all" in their terms of union, but they have dropped it out; I cannot say exactly in what year that occurred, but "all" is not there now.

3527. Was not the exclusion of the word "all" significant of what the intention of the terms is, more than if the terms had never been altered?—Yes, I think decidedly so.

3528. What difficulty do you see in a Minute being drawn, distinctly defining the cases in which a Conscience Clause is to be imposed?—I should myself prefer to leave it open to the managers and parents in each instance. It is almost impossible to define, beforehand, every case which may occur; and I believe that, on the whole, the proposed arrangement would work more peaceably. I think that it is in an infinitesimally small number of instances that any right whatever would be claimed by a Dissenting parent under this Conscience Clause; and that, in the still more improbable instance, that he both claimed the right and did not acquiesce in what the managers did for him, he had better be left to go to the courts of justice, which decide matters of this kind on very broad and common sense rules. I think that in that way there would be far less trouble than if you attempted to provide for all possible cases.

3529. What objection would there be in your mind to a Minute being drawn, limiting the Conscience Clause so far to cases where there is no room for two schools, and where a considerable part of the population are Dissenters?—I think that a Minute might usefully be made, defining the circumstances under which the clause was to be applied. I understood the Right Honourable Member to refer to the cases arising under the clause itself.

3530. Would not defining the cases, to some extent, restrict the field of dispute?—Yes, I think so.

3531. Can you state at all, from the experience of the office, whether where a Conscience Clause has been adopted, its influence has generally been to draw Dissenters' children to the Church schools?—I should have said that its influence chiefly was in preventing the establishment of a second school. It would enable the Committee, for instance, distinctly and at once to refuse to make a grant for a second school.

3532. In those circumstances, have the I[illegible] senti[illegible]

senting children gone without instruction, or gone to Church schools?—They have gone to Church schools, I imagine.

3533. So that practically the result has been to lead the Dissenting children to Church schools?—Yes. It should be stated in fairness, however, that probably a large proportion would have gone to a Dissenting school if there had been one, but that the Conscience Clause enables them to go to Church schools with security for their own religious views.

3534. Where Dissenting children have so been brought by the Conscience Clause into Church schools, have their parents objected to their learning the Church formularies?—I believe that they scarcely ever object.

3535. Mr. *Liddell.*] I understand that you regret the existence of this unfortunate Conscience Clause controversy?—Yes.

3536. Do you think that it is undesirable that the Department of the State, which is especially charged with the supervision of National education, should be at variance with the Established Church upon a matter of such vital importance as the religious teaching of the schools?—Yes.

3537. Do I understand that you are hopeful that a solution of the difficulty will be arrived at?—I hope that a solution will be arrived at in Parliament.

3538. Do you mean by the interposition of Parliament alone?—That is the interposition, in fact, of the nation.

3539. I understood you to state that you thought the difficulty arose from the unsettled position of the question?—Yes.

3540. I want to know whether you mean by that, the absence of any legal definition of the precise meaning of the clause, in a legal point of view, or the hostile attitude taken up by the opponents of the clause?—I meant this—that supposing it to be once settled by due authority, by Parliament, that in certain cases there is to be a Conscience Clause, and that in certain other cases there need not be one, there would be an end of the matter. I believe that thereupon a very great part of this opposition would fall at once, when the matter was thus settled. It is perfectly true, I think, to say, in almost all controversies, that people will accept what they never will agree to, and the great thing is to have a settlement.

3541. Have you ever taken the opinion of the law officers of the Crown as to the precise meaning of those clauses?—No; because we were hardly in a position to do so. We submitted them to the National Society as a rough draft of what the Committee of Council proposed in this matter. If the National Society had discussed it, and if something like an agreement had been come to, then it might have been submitted for legal settlement as to its terms, and for strict examination by their lawyers; but it has hardly reached that stage at present.

3542. Of course you will not answer this question, unless in accordance with your own wish; do you consider that the opposition which has been offered to the adoption of this clause by the National Society is a reasonable or an unreasonable objection?—I think myself, that it proceeds on great misapprehension; I believe it to be a perfectly conscientious objection, but it is not a reasonable one, in my own opinion.

3543. Do you think, then, that it is sincere but unreasonable?—Yes, that is my view of it.

3544. You stated just now that you had hopes of this controversy being settled in one way or the other; did you mean without any compromise on either side?—If Parliament said once for all that there should be no Conscience Clause, I might regret that very much, but still I think that would be better than a merely unsettled state. I would rather have it decided in the negative than that it should remain merely unsettled.

3545. Do you not apprehend that there will be a somewhat acrimonious discussion in Parliament whenever this question is raised within its walls?—I dare say that there will be; but I do not myself feel much doubt about what the judgment of Parliament would be if the question were submitted to them.

3546. Mr. *Bruce.*] You have heard, in the course of this discussion on the Conscience Clause, a great many hypothetical and preliminary objections to the Conscience Clause, have you not?—Yes.

3547. Has the fulfilment of any of the prophecies of evil, which have been made so largely, ever been brought to your knowledge?—No, I have never known of a single case.

3548. Have you ever heard of any practical difficulty whatever, arising from the Conscience Clause?—Never.

3549. Have you ever heard of any vexatious interference with the religious teaching in a school?—I never heard of such a case.

3550. On the other hand, have cases ever been brought to your knowledge officially, which demonstrated the necessity for a Conscience Clause?—I have no doubt, that within the last three or four years, there have been from 20 to 30 such cases, if they were all collected, of children who have been either turned out of schools, or refused admission into them, for not attending the Sunday school, for instance. They are very few, as compared with the majority, but still there would be found, no doubt, that number of cases, if they were looked up.

3551. You have been asked as to the building grants; what is the present amount of the building grants?—I think that not above 20,000*l.*, if I recollect rightly, has been spent within the year.

3552. What is the actual proportion of the building grants to the outlay of the promoters?—It is about one-fourth or one-fifth, I think.

3553. Was that the proportion when the present amount of the grant was fixed?—It has been the proportion under each of the recent estimates.

3554. But since the present grant, which is 2*s.* 6*d.* per foot, has been fixed, has not the cost of building increased very much?—I am not aware whether it has done so of late years, but a much more liberal grant was given for building until 1860. The grants were reduced then, and that which used to be 4*s.* was made 2*s.* 6*d.*

3555. Are you not aware that the wages of carpenters and masons have risen very much in that time?—I know it in a general sort of way, but in order to give an answer to that question, of course it would be necessary to get a certain number of the accounts, and see how far the same kind of school has cost more or less, within certain years; but I should think that they must have increased in cost.

3556. Generally speaking have not the rich districts in which funds can be most easily raised been already supplied with schools?—I think so.

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3557. Does not the greater number of applications come now from the poorer crowded districts, or from the poorer rural districts?—Yes.

3558. And therefore are not those the districts which are at this moment in most need of pecuniary aid?—Yes.

3559. *Chairman.*] You have just been asked whether you thought that the objections of the National Society to the Conscience Clause were reasonable or unreasonable, and you have also been asked a question with regard to the concession which the National Society professed to make when they struck out the word "all;" I believe that they used to require that all the children in schools connected with the Society should learn the Catechism, and attend the Church?—Yes, I believe that the word "all" occurred in the earlier editions of the terms of union with the National Society.

3560. I apprehend that one result of this question of the Conscience Clause was that they consented to strike out the word "all," and merely to require that the children should attend the church, and learn the Catechism?—It was not as a result of this controversy; it was many years ago that they dropped the word "all."

3561. But was not the word "all" dropped with reference to this question?—Yes, with reference to this question, though not to this particular controversy.

3562. Do you think that the distinction which is created by the omission of the word "all" is a reasonable or an unreasonable distinction?—I think that it is a very material one.

3563. Do you mean to say that you think that if it is enacted that the children of the schools shall do so-and-so, that is not precisely the same thing in language as if all the children were required to do so-and-so?—It might be so in legal interpretation, but I do not think that it is so in practice at all.

3564. Do you not think that is a reasonable interpretation?—I hardly know how to distinguish between a reasonable and a legal interpretation; they must have had a meaning when they dropped the word "all."

3565. What would be your construction of the question, as a matter of language, if it were enacted that the children were to do a certain thing, or that all the children were to do it; is there any distinction?—I should have no doubt that they mean the same thing in law.

3566. Would you or would you not say that the fact of such a change having been made was a proof of the weakness of the position of the National Society on this subject?—I do not myself think that their position is tenable.

3567. You have been asked whether the abandonment of the building grant might not put an end to this painful question about the Conscience Clause; supposing that the Conscience Clause controversy were to be put an end to by the abandonment of the building grant, would not the practical result of that be to deprive all Dissenting parents of the protection which they have hitherto had in Church schools?—I do not think that it would deprive them of anything which they now have; this question only relates to the new schools which have to be built. At present, in any national school which is receiving annual grants only, if the managers of that school choose to exclude children from the school, on the ground of the religious belief of their parents, they can do so.

3568. I think that your answer scarcely reaches my question. Of course I cannot ask you a question about that which is passed and gone, and which cannot be changed; but looking at it, as you very justly say, prospectively, would not the abandonment of the building grant be practically the abandonment of the Conscience Clause?—Yes.

3569. Would not the abandonment of the Conscience Clause be the abandonment of the protection in religious matters which is thereby given to the Dissenters?—Yes, it would. I beg the Right Honourable Chairman's pardon; I misunderstood his question.

3570. Supposing that the difficulty were so got rid of, and that, by the abandonment of the building grants, you abandoned the Conscience Clause, and thereby abandoned the protection which is now given to Dissenters, do you not think that the same question would be raised in some other shape?—Yes, inevitably.

3571. Do you see any distinction in principle between requiring a Conscience Clause for a building grant and requiring a Conscience Clause for an annual grant?—I do not think that there is a distinction in principle, ultimately; and all that can be said for the distinction in practice is, that the annual grant is only for a year, and the terms of it, with the consent of Parliament, may at any time be changed; but when you build a school, and a trust deed is established, that takes in not only the present year but it takes in the future, and is a very much more serious question. Supposing that you regard this state of things as always existing—here is a national school, which is conducted on exclusive principles, and is always having annual grants, and always excluding children who want to come into it, there you have all the mischief which a trust deed, without a Conscience Clause, authorises; but annual grants, regarded simply as such, apply but to the current year, and the school which is exclusive one year may cease to be so the next year.

3572. That, I think, is the only justification; the distinction which you would draw is founded upon the difference in administration, but the principle in the two cases would be precisely the same, would it not?—I think that the Committee of Council would have a different ground to state. What I meant was this, supposing that they had to answer this question, "You refuse to give 200*l.* to build this school without a Conscience Clause; well, we will do without your 200*l.*, and build the school ourselves; we then come for an annual grant, and you do not refuse us that. Is not that an illogical position?" I think that if the annual grants were assumed to be as much beyond change as the trust deed is beyond change, it would be an illogical position; but the annual grant is a small sum only paid from year to year, and does not commit either the managers or the Government to the future. There is a difference of time between the two.

3573. There is a difference of time, but not a difference of principle?—Just so.

3574. Supposing that the difficulty connected with the Conscience Clause led to the abandonment of the building grants, in order to put an end to that difficulty, is it your opinion that those who think that the Conscience Clause is fair in principle, and ought to be adopted, would immediately suggest that it ought to be applied to annual grants?—I certainly think so.

3575. Did I understand you to state that your experience

experience in the Council Office does not lead you to the opinion that the objections which have been raised to the Conscience Clause are at all diminishing in force?—I do not think that they are diminishing in force in the particular quarters where they have once existed, but I do not believe that it is a universal feeling, nor that it prevails to the extent which is sometimes supposed.

3576. You think that the existence of the feeling is over-rated?—I think so.

3577. But I understand you distinctly to state that you think that the feeling does exist to an extent which is practically imposing a great impediment to the extension of national education?—Yes, no doubt.

3578. Do you not think that that is a great national misfortune?—I think that it is a great national misfortune.

3579. Do you think that that misfortune arises at the present moment in any degree from the fact that Parliament has not yet been moved to act upon this matter of the Conscience Clause?—I think that, to a very considerable extent, it does arise from the circumstance that the country is not satisfied that this clause is imposed upon it by any due authority.

3580. And that is the fact, is it not?—I should prefer to see it imposed in a more authoritative manner; I think that it is fairly within the powers of the Committee of Council to do as it is doing; but the position is an invidious one, and should, for the public interest, be put an end to as soon as possible.

3581. In one of your answers you drew a very just distinction between that which might be agreed to and that which might be accepted when it is legally enforced; supposing that Parliament were to act in this matter, and make it a condition of a national grant that all subjects of the Queen should benefit by that grant under protection to their religious views, do you not think that a good deal of this objection would vanish, and that the difficulty might be overcome?—I think so, certainly; and I think that this very strong argument might be applied; the "Endowed Schools Act of 1860" did, for a certain class of endowed schools, what the Conscience Clause would do for those schools which are built with public aid; the argument is very much stronger when it is applied to money raised by taxation than when it is applied to money which is given by private founders; that Act was passed with the concurrence of the Bench of Bishops through the House of Lords; it applied to a great number of schools which are conducted as Church of England schools; and if that Act was acquiesced in (and I never heard any objection raised to it in practice) I cannot think that the Conscience Clause would not be acquiesced in also.

3582. That Act embraced the principle of the Conscience Clause, did it not?—It embraced the principle of the Conscience Clause; it sets it out in the very Act itself.

3583. Sir *Stafford Northcote.*] Did not that Act apply to those schools in which the endowment did not specifically declare that they were to be schools for the teaching of Church of England doctrines, or did it apply to the case in which by the terms of the original foundation it was prescribed that the teaching should be distinctly and exclusively Church of England teaching?—I have not the Act at hand at this moment, but my impression is that it was to this effect: that if the founder had in his Trust Deed expressed nothing contrary to what the Act prescribes, then such should be the law of the school; but that, if he had expressed anything to the contrary, then that this Act should not apply.

3584. Then the Act did not over-ride the express direction by the founder, that the doctrines of the Church of England exclusively should be taught?—No.

3585. Are not the National Society bound by the terms of their charter?—They are bound by them so long as they are determined to maintain the charter; but no one can reasonably suppose that, if they went to the Crown for a fresh charter, or for any modification in their terms of union (if they have not themselves already power under their charter, which I am not prepared to say), any such difficulty lies before them as is not in their own power to surmount.

3586. Does not the charter contain a provision by which they are bound that the children shall be taught, without exception, the doctrines of the Church of England?—I do not think that the obligation to teach Church doctrines to the children without exception is any part of their charter; at any rate I do not know, if it be so, how they came to make that verbal change in their terms of union.

3587. Are you not aware that the words "without exception" are in their charter?—I am under the impression that they are not.

3588. Assuming that those words are in the charter, it would be necessary for the National Society before they can meet the views of the Committee of Council to surrender their charter, would it not, and to ask for a new one?—I think that if those words are in their charter, one can hardly conceive that they would express themselves in this way on the 23rd July 1860. This is what they say to the Committee of Council: "Neither of the following alternatives ought, in fairness, to be imposed upon the promoters of a national school, who apply for aid from the Parliamentary Grant to build it. They ought not to be compelled to state either that every child in the school shall be required to learn the Catechism, Articles, and Liturgy, and to attend school and church on Sundays, or that no child shall be required to do so, in case its parents or guardians on conscientious grounds object. The latter answer, which declares that no child shall be required to learn the Catechism, Articles, and Liturgy, in case the parents and guardians object, is incompatible with the Society's terms of union, and appears to be considered by the Committee of Council. The other answer, namely, that every child shall be taught the Catechism, Articles, and Liturgy, is also incompatible with union, as depriving the managers of that discretion which the terms of union permit, and which has been extensively and advantageously exercised," so that they cannot, I think, after that statement on official record, plead that their charter absolutely excludes the Conscience Clause.

3589. Are you aware, that under those circumstances, the Endowed Schools Act itself contains a clause expressly exempting schools under the National Society, from the operation of the Conscience Clause?—Yes.

3590. Therefore, so far as Parliament has expressed an opinion upon the subject, it has recognised the position of the National Society, and has

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has pronounced against the imposition upon the National Society of a Conscience Clause?—I do not think that that would be quite a fair inference from the Act. I think, that all that it would be fair to infer is, that Parliament applied that Act to the endowed schools of the country and under that category, the National schools are not usually held to fall. They raise quite a different set of considerations. Parliament, to avoid doubt, has put in a negative clause, which I do not think that it is fair to interpret as a Parliamentary declaration, that nothing of the kind was ever to be brought into discussion.

3591. At all events the National Society is in a position of considerable embarrassment, is it not, in consequence of the undoubted purposes of its original formation, the spirit of its charter, and the mode in which the question has hitherto been dealt with by Parliament?—I confess that I cannot see how the embarrassment is other than self-created when they give these accounts of their practice. If they said, "We in every National school teach and must teach every child, and we cannot help that"—I think then that they would have, at any rate, a logical position.

3592. Then you turn their virtues against them, and the tenderness with which they have applied their rule you regard as proving that they are not in the position of necessity in which they say that they are?—I think that it has always been admitted to be a fair principle of negotiation, and it is certainly recognised in international law that, however beneficial a law may be to the person who claims the advantage of it, if you have such a law, he may push that benefit to the full extent to which it will go. So here the Committee of Council, as representing the State wants to have a school which will do for a whole parish. The National Society says, "Our practice admits of all that you ask of us; but we will not put it into an enactment."

3593. Having had some 20 or 30 cases of grievance within the last few years, do you think it desirable to stir up the question in such a way as to render it impossible for the National Society to continue to act upon the liberal and rather lax interpretation of its charter upon which it was formerly content to act?—I do not think that those cases of grievance are quite the end of the matter, because I think there is a vast number of places, especially, for instance in Wales, where they have two schools, and where they would be much better off with one; and that whenever such a state of circumstances occurs there are public interests at stake other than the mere grievance of parents whose children may receive religious instruction of which they disapprove.

3594. Viscount *Cranborne.*] You have referred several times to the interposition of Parliament; have you formed, in your mind, any idea of what you would like Parliament to enact upon this subject of the Conscience Clause?—I think that it would be fair if Parliament were to enact that where a school receives public aid, the children of parents who conformed to the rules of the school, and who paid the fees required, should be entitled to attend its secular lessons, without at all interfering with its denominational character.

3595. That you would, of course, apply to aid of all kinds?—I would.

3596. Mr. *Adderley.*] Would you apply it in any locality, however great?—I should be perfectly well satisfied if it were confined to places where parents have not a choice among various sorts of schools receiving public aid.

3597. In many cases there would be no necessity for it whatever?—In many cases there would be no necessity whatever.

3598. Viscount *Cranborne.*] Should you not imagine, from your knowledge of the state of public feeling, that such an enactment would be followed by a very large withdrawal of schools which are at present connected with the Council Office?—I do not think so. So far as I can judge, the clergy seem to me quite to misapprehend what is proposed by the Conscience Clause. I do not think the Clergy regard it simply in its negative aspect of exemption. All that I read, or hear in conversation, impresses me with the idea that they are largely possessed of the opinion that in some way or other it fetters the religious instruction which they are to give.

3599. Do you not think that their notion is that it indicates a desire and is a portion of a plan on the part of the Privy Council to make the religious instruction of the schools of the Church of England less denominational than it is?—Yes, I think that is their opinion; but then I think it is entirely misplaced on the Conscience Clause; I can see nothing in the clause which was proposed to the National Society to warrant that opinion.

3600. But now, if such a question was discussed in Parliament, do you not think that the views which would probably be put forward in Parliament in defence of any propositions such as you have sketched out, would not be of a character to re-assure the clergy?—It is impossible to say what might be stated in a debate that has not occurred; but the true defence of the Conscience Clause, I think, is that which I have indicated, namely, that it is negative, and to give exemption; that it does not warrant positive interference,

3601. Mr. *Liddell.*] And that it does not, in fact, in any way interfere with the clergyman giving such religious instruction as he thinks proper to any others, except the exempted children?—Just so.

3602. Viscount *Cranborne.*] If Parliament were only to enact the application of the Conscience Clause to the new schools, your opinion would be, that whatever might be said of it in a practical and political point of view, logically it would be only stopping half way?—That is my own opinion; it would not be logically defensible.

3603. Mr. *Bruce.*] We have been taking evidence for the last few days upon the state of education in Wales; you were many years ago a Commissioner for examining into the state of education in Wales, were you not?—Yes.

3604. In what year was that?—In the years 1846 and 1847.

3605. And your report was presented to Parliament, was it not?—Yes.

3606. I think that you examined South Wales, did you not?—Yes.

3607. Since then there has been a very great increase of schools in Wales, has there not?—Yes.

3608. Are you prepared to state to the Committee what is the number of schools now assisted by the State, and to distinguish between those which are connected with the Church and those which are not?—Yes; I have obtained figures showing what is the present number of schools, and

ıd of scholars belonging to Church schools and ;her schools in Wales, and I will put in that ıper as part of my evidence. (*The same was ·livered in.*—Vide *Appendix.*)

3609. Will you read the general result?—For :e year 1865, the general result is this: that the hole number of aided schools in the 12 Welsh ›unties, and in Monmouthshire, is 525, and of ıose 327 are Church schools. The total number ' scholars in those schools is 60,212, and of those holars 33,295 are scholars in Church schools.

3610. Those are scholars in average attendance, ıd not upon the books?—Those are scholars in ·erage attendance, and not upon the books; you ould have to increase that by one-third, to get ıe number on the school books; so that the hole number on the school books would be from 0,000 to 90,000. Then the total sum paid in ınual grants was 26,220 *l.*, and of that sum the hurch had 14,032 *l.*, and the other schools had 1,236 *l.*

3611. Did that include the Roman Catholics?—The Roman Catholics have 950 *l.* out of the ›tal sum of 26,220 *l.*; but the other numbers ·hich I have read relate to the Church and the ·rotestant Dissenting schools.

3612. Sir *Stafford Northcote.*] Does the num-er of the children include Roman Catholics?—'he total number of children includes Roman 'atholics, but the amounts of 11,000 *l.* and 4,000 *l.* do not include the grants to Roman 'atholics.

3613. Mr. *Bruce.*] At the time when you isited Wales, the number of schools not con-ected with the Church was very small, was it ot?—A very large proportion of the schools, ·hen I visited Wales, were private adventure :hools; I forget now the precise quantities; but, f those which were public schools, the great roportion were in connection with the Church. n large parts of the country there were simply nd merely no schools beyond those kept by ›me chance old woman or private adventurer.

3614. At present, taking the aggregate of all he scholars which you have mentioned, Wales eceives a small proportionate assistance as com-ared with England, does it not?—I am not able o say whether the proportion in Wales is less han in England; this table gives the per-centage n the population of those children who are in ·erage attendance, at about five per cent. The ›er-centage of the number on the books would ›e, I suppose, about seven per cent.; but gene-ally speaking, in England the proportion of hildren in school to the population, I think, is :2 per cent., or one in eight.

3615. Do you mean children in schools which re assisted by the State?—No, all. I cannot tate, at this moment, the difference between England and Wales, as to the proportion in aided chools of children to population.

3616. Unless the schools in Wales, aided by he State, are not supplemented by other schools ot receiving aid, Wales is very badly off in the natter of education, is it not?—Yes, that is cer-ain.

3617. Have you found of late years that the ·emand for building grants, and annual grants, rom Wales, has increased?—There is an enor-nous change within the last 20 years, since I was here; in fact, the education has been created to very great extent within that period.

3618. And so far as you can judge, the efforts o found, and maintain, and improve schools, are

continued in an increasing ratio?—Yes, I think so.

3619. You have mentioned some of the difficulties connected with the administration of the building grants in England, have you found those difficulties greater or less in Wales?—Enormously greater.

3620. For what reasons?—From the highly antagonistic position of the population wherever religion can by any possibility be made a question.

3621. With reference to the distribution of property among the religious denominations, and the proportion of the labouring classes, what was the result of your observations in 1846?—The state of things appeared to me to be exceedingly like what it is in Ireland, that the Established Church and the landowners included a very small minority only of the population. With the single exception that Protestant Dissent is not as different from the Established Church as Roman Catholicism is, I should say that Wales reproduced the state of circumstances in Ireland as regards education and religion.

3622. What is the general history of the application for a grant for a Church school in a Welsh parish?—I think, generally speaking, that the clergyman gets one or more of the proprietors of the parish to aid him with a grant of land, and with subscriptions; the value of that land and of the landlords' subscriptions, and the clergyman's own subscription, if equal to the Government grant, enable them, so far as the financial conditions go, to get the Government grant; and I think the balance, in a great many instances, the clergyman would raise from his friends at a distance.

3623. Having applied for a grant, is it usual that any *caveat* should be put in on the part of the Nonconformists against making one?—Yes, almost always as soon as they find that a National school is projected.

3624. And then come conflicting statements as to the composition of the population, one side asserting that the majority lies with them, and the other side asserting the contrary, or, at any rate, disagreeing very largely, as to the proportions?—Yes.

3625. Under those circumstances, what has been the practice of the department with reference to the trust deeds given in the case of a school which was the only school for the district?—It has depended very much on the proportions of the population. I think, in cases in which the Dissenters have been in a great majority, we will say more than half, the usual practice has been to refuse a grant for a Church school altogether. If the Dissenters are in a less proportion, then there has been a Church school with a Conscience Clause.

3626. Are the cases frequent in which the majority of the children to be depended upon for supplying the school are represented as belonging to the Church?—No, not frequent, especially in South Wales.

3627. Are they not very rare?—Very rare, I should say.

3628. In that case, the voluntary action of the Church has been necessarily a good deal discouraged by the requirements of the department?—Yes.

3629. How has the difficulty, from time to time, been met on the part of the promoters of schools?—One very striking instance was, the

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school at (Lord Dynevor's school) Cwm Amman. He there altered the form of trust deed for the National school in this way—that the committee was to consist of eight persons, who were named in the deed, and, that as vacancies occurred in the first five, they were to be filled up by the subscribers, by electing Churchmen; and as to the other three, as vacancies occurred in them, they were to be filled up by the subscribers electing Dissenters. That of course is a striking case, because Lord Dynevor himself is a member of the Welsh Education Committee of the National Society, and that deed was the one which he himself framed for the parish.

3630. If I remember rightly in that case, although the majority of the people was represented as being Dissenters, it was also stated that there was a considerable minority of Church children?—The particulars of that case were printed for Parliament, and they are in Mr. Hubbard's return, which was moved for last Session, and included the trust deed. I do not remember the exact particulars of it.

3631. It has been stated in this Committee by more than one witness, that in their opinion, the proportion of the labouring classes in Wales belonging to Nonconformist denominations is seven-eighths of the whole labouring population; does that appear to you to be an unreasonable estimate?—Judging from what I found 20 years ago, I should say not. It was part of my duty to look after the Sunday schools as well as the day schools at the time, and the chapels were crowded in the parts of the country which I had to examine. It seemed to me that the whole labouring population were Dissenters in most of the Welsh-speaking parts of South Wales.

3632. You have mentioned the liberal conduct of Lord Dynevor, but do you think generally that such a constitution would be acceptable in a parish where seven-eighths of the population belong to the Nonconformists?—I do not think that it would be acceptable, but I think that they would accept it.

3633. In the case in which you suppose, the majority of the committee are Churchmen, are they not?—Yes.

3634. The school is a Church school?—Yes.

3635. The Catechism is taught, although the children of those who desire to be exempted are exempted from teaching?—Yes.

3636. Therefore the character of the school altogether is a Church school?—Yes.

3637. Do you think that that is a scheme of trust which would be acceptable to the Dissenters, in cases where the very great majority of the children are Dissenters?—I do not think that it would be any use, for instance, submitting that scheme to a parish meeting there, or turning it all adrift for discussion among the people; but if a proprietor with influence in the neighbourhood, in whom they had confidence, once assured them that they would have something to say to the appointment of the teachers, that the committee would contain some persons who would represent their interests, that they would have the Sunday to themselves, and that nothing of which they strongly disapproved would be taught to the children in the school, I believe that that scheme would work in most parishes in Wales.

3638. In this scheme not only are the majority of the committee Churchmen, but the clergyman has an *ex officio* position as chairman of the committee, has he not?—Yes.

3639. It is reasonable, therefore, to suppose that in the great majority of the cases the master and mistress would be exclusively members of the Church?—I think so.

3640. Considering what the religious state of the population is in Wales, do you think it fair to exclude from the profession of teacher so large a proportion as that would be of the Nonconformist body?—It is a choice of difficulties where you only have one school, and where you must reckon with the clergyman who is on the spot, and established by law, and with the proprietor of the land. I do not think myself that, if you are to take them at all into the scheme, you can make very far different terms from those.

3641. A suggestion was made by Mr. Hugh Owen of another compromise, which was to the effect that the clergyman should be in all cases recognised as a member of the committee and as chairman of the committee, but that the selection of the remaining members of the committee should be left open, leaving it to the committee to determine the religious character of the school; do you think that such a proposition as that would be accepted?—I do not think it possible for a clergyman to act under a scheme, by which the religious instruction of a school is left at the disposal of an open committee.

3642. But would it not be possible, in a case of that sort, to make arrangements for the religious teaching of his own flock by the clergyman?—If you in all cases had two rooms, and if the clergyman was not required to take any more part than he chose in the general instruction of the school, but if he had this class room at his own disposal for such children at certain hours as might wish to attend it, I think that something of that kind might be feasible; but I do not at all think that you could rely upon including the clergy in a scheme which left the religious instruction at the disposal of a general committee in a part of the country where so large a proportion of the population are Dissenters. If you are to have the parish clergyman in at all, I think that you must make a more distinctive position for him than that.

3643. What has been the result of the applications made by the proprietor and clergyman for a Church school, where, upon their own showing there has been a great majority of Dissenters and the department has refused, therefore, to found a Church school?—In most instances, I think that the application has come to nothing.

3644. Of course you are not able to state whether the scheme was prosecuted without State assistance or not?—In some instances it has been so, but in most I should apprehend that it has simply lapsed.

Tuesday, 24th April 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Shaw Lefevre.
Mr. Bruce.	Mr. Liddell.
Mr. Clay.	Mr. Morrison.
Mr. Henry Cowper.	Sir John Pakington.
Mr. Howes.	

HE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

The Reverend JOHN GRIFFITH, called in; and Examined.

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3645. Mr. *Bruce.*] YOU are the Rector of erthyr Tydfil, are you not?—I am.

3646. Before that were you the vicar of berdare?—I was.

3647. Both of those are very populous rishes, are they not?—Yes, very much so.

3648. You have also, I think, been Rural ean of that district, which comprises several ral parishes?—Yes.

3649. And I believe, in addition to your owledge of those populous portions of the neral districts of South Wales, you are also ll acquainted with some of the rural counties North and South Wales?—Yes.

3650. You have property and a residence in erionethshire, have you not?—Yes.

3651. How long is it since you became vicar Aberdare?—Exactly 20 years.

3652. What, at that time, was the state of ucation in that part of the country?—In berdare it was exceedingly poor; scarcely anying could be more so.

3653. Can you state pretty nearly what the prtion of the school accommodation in reference the population was?—We had a school for 0 children, and the population was 10,000.

3654. I suppose that there were also a certain mber of small adventure schools?—There were me dame's schools, but very few.

3655. How long were you vicar of Aberdare? Thirteen years.

3656. When you left, had there not been a nsiderable improvement?—Yes, we had several hools, both Church schools and schools in conction with the British and Foreign School ciety. We had three Church schools, and two itish and Foreign Schools.

3657. In Merthyr, there has also been a simi- increase, has there not?—Yes.

3658. Do you consider that the district is now equately provided with schools?—I do not.

3659. To what extent do you think that the pply is deficient?—To the extent of about e-half, I think.

3660. In round numbers, for how many ildren do you think that school accommodation ould be provided?—There ought to be school commodation for about 8,000 children in Merthyr, and we have accommodation for 4,900, or something of that kind.

3661. In the rural portions of Wales, to which we have adverted, what are the means of education; are they sufficient?—I should say that, generally speaking, they are very deficient, especially in Radnorshire, Cardiganshire, Merionethshire, and parts of Carmarthenshire and Montgomeryshire.

3662. What is the nature of the provision usually made in those counties for promoting education?—There are British and Foreign schools, and National schools, and then there are adventure schools.

3663. Generally speaking, has each parish a school of some sort or other connected with the Church?—I could not answer that question correctly, but I should think not, or anything like it.

3664. Do you think that, at this present moment, there are many parishes which have no schools, either in connection with the Church or with the British and Foreign School Society?—Yes, there are many such parishes.

3665. Are you aware of the sort of conflict which arises whenever an effort is made to provide a school in one of those rural parishes?—Yes; a conflict between Church and Dissent is usually the case.

3666. One or the other usually begins by promoting a school, and the other instantly bestirs itself and opposes that application, and puts forward a school of its own; is that the usual course?—Yes.

3667. You are, no doubt, aware of the very conflicting nature of the evidence which is sent up to the Privy Council on those occasions?—I have heard of it, but I am not aware of it personally.

3668. In such districts as those in which you have spent the last 20 years of your life, namely, Merthyr and Aberdare, there being a considerable number both of Churchmen and Dissenters, I presume that there has been no practical difficulty in getting grants for any schools which were promoted?—I am not aware that there has been any.

3669. But in the rural parishes the case is

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different, is it not?—Quite different; I may mention one case especially, in the parish of Towyn, two or three years ago, where there was a great deal of difficulty at that time.

3670. Will you state the facts of that case?—The facts of the case were, that the Church were building a school and the Dissenters were building a school, and the Council Office had to send down special Commissioners to inquire into the case.

3671. Did each put forward its own claims?—Each put forward its own claims.

3672. And each put forward a state of facts, I presume, which was entirely opposed to the state of facts upon which the other relied?—Yes; but the British and Foreign school got the grant, and the grant was refused to the Church.

3673. Was not that upon the grounds that the Privy Council Office was convinced that the great majority of the children were Dissenters?—Yes, that was the ground.

3674. Does not this case often arise, that the principal landed proprietor, or proprietors, are Churchmen, and that a Churchman provides the site for the school, and frequently makes liberal subscriptions, while the majority of the population are Dissenters?—Yes.

3675. I need not ask you whether you see the difficulty in which that state of things would place a department entrusted with the expenditure of public money?—I do see it.

3676. Has it ever occurred to you to consider whether, in a case like that, where only one school could properly be maintained, any form of trust deed could be adopted which would ensure the co-operation of all parties?—I have considered it; but the main difficulty which we have in Wales is the question about Church and Dissent; they are generally very adverse to each other upon that ground. The clergy more particularly will never give way.

3677. Have you known any cases in which a compromise has been attempted?—Yes, I know one case; a case in my own parish of Aberdovey, in Merionethshire, where we had a compromise by having six committee men who were Church people and six committee men who were Dissenters, the clergyman being the chairman, and he then had a casting vote; that is the way we decided it there.

3678. And did you get a grant for a school?—We got no grant, because no land could be obtained, except on lease; that was the only difficulty; but the school had an annual grant for 14 or 15 years.

3679. Was the clergyman the *ex officio* chairman under that arrangement?—Yes.

3680. In that case, therefore, supposing that all voted, and that any point of difference arose between them affecting religious questions, there would be a decided majority in favour of the Church, would there not?—No; I have known it otherwise; I should also mention that I am one of the committee men, and I have known it go the other way, where the Churchmen have been beaten, but practically the clergyman has his own way.

3681. In that case, of what denomination was the schoolmaster who was appointed?—The first was a Churchman and the second was a Dissenter; the present man is a Churchman.

3682. Was there any division upon the committee as to the appointment of those successive schoolmasters?—Yes, the clergyman collected the votes; I sent my vote, I think, from Aberdare to him; I was not required to be present in order to vote. In the first instance, the Dissenters gave way and allowed the clergyman to appoint the master, but they did not do so in the second instance.

3683. In the second instance, did the clergyman oppose the appointment of the Dissenter?—No, he did not. He was a man who came with a very good character, and the clergyman admitted him.

3684. In that school is the Catechism taught?—Yes, that is one of the statutes of the school.

3685. Is the Catechism taught even to those who might be unwilling to learn it?—No.

3686. Then it is taught to all those who do not object to learn it?—It is taught to all those who do not object.

3687. So that you have practically a Conscience Clause?—Yes.

3688. Do you know, as a matter of fact, whether many parents do object to their children learning the Catechism?—I was asking a question respecting that the other day, and I was told that they did not push it, so that practically very few learn the Catechism at all there at this moment.

3689. Probably only those whose parents are members of the Church learn the Catechism?—That is likely enough, but I did not inquire any further.

3690. Do you think that that form of school government would be generally acceptable in Wales?—I am certain that it would not be accepted by the clergy, as a rule.

3691. For what reason?—Merely from my own personal knowledge of their feelings.

3692. But what reasons would actuate them in objecting to such a form of school government?—I do not suppose that there is any other reason than that they feel that they would not like to act with Dissenters, as I am sorry to say very many of them do not.

3693. Do you mean that they desire to have the entire and uncontrolled direction of the school in their own hands?—Yes.

3694. What do you think is the proportion in the rural districts of children of the working classes belonging to the Church to those belonging to the Nonconformist denominations?—That is a point on which I see some people differ, and I see that remarks are made upon it in Parliament. I generally put down the labouring population as being four-fifths of them Dissenters.

3695. Do you think that there is as large a proportion of the labouring population as one-fifth belonging to the Church?—I should say hardly so much; there may be, but it is a very difficult question to answer.

3696. Mr. Bowstead stated that in certain districts, which are well known to you, such as Dowlais and Mountain Ash, where there is only one school, and that a British school, which is, as you know, attended by all equally, he found the proportions to be as 1 to 11, would that agree with your experience?—I dare say those would be the proportion, if you take a great many who do not go anywhere.

3697. But do you think that there are many who are unattached, in some form or other, to some denominations?—Certainly; in our large towns there are a great many, but not in the rural districts. I believe that there are thousands in Merthyr who never go anywhere every Sunday

ay; I am certain of it, because the chapels ould not take them in.

3698. But even then would they not be able tell you that they belong to this or that denomination?—No, after they have not been anyhere for some time they get quite indifferent out it; that is my experience about it.

3699. I think that in this case the test taken as the Sunday school to which the children went. was found that nearly every child went to me Sunday school?—I dare say at Mountain sh that will be so, but it is not the case with Merthyr, I know, especially with the lower part Merthyr. Again, at Dowlais, no doubt a rger number do go to church or chapel, or to e Sunday school, than with us. We have the orst part of the people down at the bottom, and is not a fair specimen of the population of Wales.

3700. Generally speaking, in Wales the people belong to some denomination, do they not?—es, unquestionably. In Wales, generally, I do ot suppose that there are so few people anyhere as at Merthyr, who are in the habit of oing regularly to any place of worship.

3701. Do not very large portions of those persons go from the rural districts of Wales?—es.

3702. Does not that induce you to modify the alculation which you just now made, namely, at one in five of the labouring classes was a ember of the Church?—No, for this reason; a reat many of our people have been bred and orn in Merthyr and Dowlais, who are the children of immigrants there.

3703. But speaking of Wales generally, would ou not modify that calculation?—It may be so, ut it is a thing which I have not fully considered.

3704. Two witnesses who have been examined efore this Committee, have stated that in their pinion the proportions of the population were ne-fourth of the whole belonging to the Church, nd three-fourths to the Dissenters, but that if you ook the labouring population, excluding the upper nd the middle classes, seven out of eight were Dissenters; should you think that an extravagant alculation?—I think that that would be nearer han the other, for the upper class generally, and good many of the middle class, belong to the Church, but a very great majority of the lower lass do not belong to the Church.

3705. Assuming, for the purpose of the argument, that in every rural parish (although of ourse the proportions will be different in different places), only one-eighth of the labouring lasses belonged to the Church, are you inclined o find fault with that which I see has been found ault with by the National Society, namely, the olicy of refusing to make grants for building Church schools, in parishes where the population s so constituted?—I am not inclined to find fault vith it, for this reason: our great difficulty in Wales s antagonism between the Church and Dissent, nd I would rather come to a compromise, and lo away with the grievance, so as to work harmoniously, for I am certain that it is the only vay in which we shall ever gain people to the Church, and therefore I would sacrifice a great leal of my own feelings in the matter, for the ake of harmony.

3706. Do you mean to state that if you were giving advice to the Government your advice would be to offer in all cases a certain form of trust deed and a certain form of trust, and say, "You may have this or none," and that that school should be on comprehensive principles?—I do not think that I should say that.

3707. What sort of compromise would you suggest?—That is not for me to say; but certainly I, as a Churchman, would sacrifice a great deal in order to work together with the Dissenters.

3708. Do you not think that a compromise which would be acceptable to neither party would be of no use at all?—None.

3709. Do you think that any compromise can be suggested which can be acceptable to the moderate men, at least, of both sides?—I hardly think there is any compromise that would not raise this great antagonism which we have continually between the Church and Dissent; but practically I find that there is no difficulty whatever, so far as regards teaching the children.

3710. Practically the treatment which the children receive, even in schools connected with the National Society, is what is called liberal, is it not?—Very liberal.

3711. That is to say that those portions of the Catechism to which the parents may object are not taught, and it is not insisted upon that they should go to school, or attend any other Sunday school than that of their own denomination; that is so, is it not?—That is so.

3712. And under those circumstances the Church schools are well attended?—They are very well attended. The great objection which we have in Wales, as between Churchmen and Dissenters is, that the Dissenters object most to Church attendance on Sundays, but not so much to learning the Catechism; they seem to swallow the Catechism, as it were, if I may use that expression.

3713. I suppose that, with the exception of the Baptists, there is generally no great objection to the doctrines taught in the Catechism?—None whatever; and the Baptists also say that they go with the latter part of it.

3714. As to your own Church schools at Merthyr; you have one school connected with the National Society, have you not?—Yes; we have one school in connection with the National Society, the two others are not in connection with it.

3715. Are the two others Church schools?—The Ragged school is not a Church school.

3716. Is the other Church school connected with the National Society?—It is not connected with the National Society.

3717. Has it a Conscience Clause?—We act upon that principle.

3718. Is the Catechism taught in the school?—Yes.

3719. Is it taught to all?—Yes, unless an objection is made it is taught to all.

3720. Is an objection ever made to its being taught?—Practically an objection is never made.

3721. Have you known occasional exceptions?—As a fact I do not know of one instance that I could specify myself.

3722. Have you ever inquired of the schoolmaster whether there has been any such application?—Yes, several times; not only in my own school, but in other schools as well.

3723. Although the Catechism is taught, it is known that it is not insisted upon; and you have no rule as to the attendance at Church or at your

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Sunday school?—We have no rule whatever; we allow the children to go wherever they please, and if we were to force them to come to Church I know I should lose the children.

3724. It has been stated that one of the difficulties which Dissenters have in building schools upon their own principles is, that the owners of property refuse to grant them sites, even where they offer to pay for them. Have you known any such instances?—No, I have not; I could not remember any one such instance now within my recollection, and I do not think it is the case.

3725. You have not found that state of feeling among the owners of property which would lead them to refuse a grant of land?—No, I have not; the owners of property are generally very liberal in granting their sites.

3726. It has been suggested that, in order to get over the difficulty attending the trust deeds, the building grant should be altogether discontinued, and that the annual grant should alone be made. That recommendation was made by Mr. Bowstead, as being the only way which he saw out of the difficulty; what do you say to that?—I should rather see the annual grant done away with than the building grant, because it would be a great discouragement to us in Wales, where we want so many schools to be built.

3727. But surely, as a general rule, it is more easy to make one effort to build a school than to make the constant continuous effort which is necessary to support a school?—Yes; but still it is a great thing to be able to go to the squire of the parish and say, "Give us so much, and we shall have so much from the Government."

3728. Your objection, as I gather from your answer, is this: that many are induced to subscribe with the prospect of getting their subscriptions met by the Government grant, who, if left to their own unassisted efforts, would refuse to subscribe?—Yes; that is my objection; it would be a very great discouragement.

3729. Do you think that the supervision which is exercised by the office over the forms of buildings, and in getting them properly adapted for teaching, is also a matter of much importance?—Yes; that is another reason in favour of the building grants, because, if we were allowed to build our schools just as we pleased, we should not build them satisfactorily, airy and good; we should run up any kind of buildings.

3730. Has the architect of the Privy Council, in the many instances in which you have been the promoter of a school, made suggestions for the alteration of the plans?—Frequently.

3731. What was the character of those suggestions?—Generally to make the school more airy and lighter: especially when I began. The Committee of Council itself was new then; but now we understand their ways a little more, and, generally, we prepare a little beforehand for them; but, at first, they were perhaps more useful than they are now.

3732. They were more useful then than they are now, because you were not so well acquainted then with the principles upon which schools ought to be built?—That is the fact.

3733. But have you ever found their requirements needless or unnecessarily expensive?—No, I cannot say that I have.

3734. Are you aware that there is in Wales, as elsewhere, a tendency to adapt those buildings to other purposes than those of teaching?—Yes.

3735. And does not your experience in schools tell you that that is a danger to be very carefully guarded against?—Yes, though I have done it myself formerly.

3736. But a school which has been adapted, for instance, for the ulterior purpose of Church services, or as a lecture room, or for penny readings, is rarely well adapted for teaching, is it?—Not very well, on account of the disposition of the desks, and so on.

3737. And in using such buildings you must either increase your force of masters or else you must teach the children less completely?—Yes.

3738. Frequent complaints have been made as to the ulterior objects of those who appear as the promoters of schools. It has been constantly said that the demand was for a grant for a school; but that the real object was to put up a place to be licensed for divine worship. Do you know yourself some instances in which that has been done?—Yes; I am afraid that I have been guilty of it myself many years ago. There was no great objection made to it at that time.

3739. But experience has made the Department more critical?—I suppose so; but I have not had any occasion lately to have a building of that description.

3740. Then I understand that, although you admit the difficulty of framing deeds of management which should be accepted by all sides, you are not yourself prepared to suggest any mode by which that difficulty can be overcome?—No, I am not; but there is another observation which, with the permission of the Committee, I should like to make. I am merely now considering Wales as a country which ought not to be judged by the same standard as England should be, looking at the religious character of the people—but supposing that you do take away the building grant, and that (as is generally supposed amongst the public will be done) the Conscience Clause is added to the annual grant, then we shall have the same difficulty in Wales, and how will you get over it then?

3741. You mean that the building grant gives the Privy Council the power of making provisions for the security of the dissenting minority in a parish; and that if there were no building grants that opportunity would be lost, and that then, when complaints were made of the unfair treatment of the Dissenters, recourse would be had to the insertion of a Conscience Clause in the annual grant, in order to meet those cases?—Yes; speaking as a Churchman and as a Welshman, and looking at the character of my country, I have no doubt that it would be a great benefit to the Church in Wales if you took away the building grant; or, rather, I should not say that it would be a benefit, but then, as Churchmen, we should have pretty well everything our own way; still it would be at the sacrifice of peace between Church and Dissent.

3742. But is not the power of combination among the Dissenters, both for the purposes of building chapels and of building schools, very great?—Yes; but still, taking into consideration the fact that the rich people all belong to the Church, and that the land generally belongs to the rich people, I think that we should build a larger number of schools than they would.

3743. But the case would be still stronger in England, would it not, where the Dissenters in a parish

arish are generally a weak minority instead of large majority?—Yes, but my remarks are vith reference to a special point, that of harmony n a parish; there would be continual bickering n one way or another if there is only one school n a parish where there ought to be two schools, ne for the Church and one for Dissent; if the Dissenters cannot build a school of their own, here will be continual disunion owing to different natters, such as forcing the Church Catechism pon people when perhaps we ought not to do o. But supposing that you do not do so, and pply the Conscience Clause to the annual grant, hen we are where we are now.

3744. You consider that the application of the Conscience Clause to the annual grant would not e very popular among Churchmen?—I suppose ot, but I presume that it will come to that; ndeed I think I read that Lord Granville had ntimated something of the kind once.

3745. Mr. *Liddell.*] You have stated that, as clergyman of the Church of England, you would be prepared to waive many scruples which ou might otherwise as a clergyman have in egard to the best mode of educating the children nd imparting religious instruction, for the sake f obtaining peace, and that practically you find o difficulty in compromising these matters, but hat you object to enforcing the compromise in he trust deed; do I understand you rightly?—No; if we could agree upon the compromise, I do ot object to anything of the kind.

3746. But you are not clear as to the sort of ompromise that could be come to?—That is what mean.

3747. That remark of course applies to the insertion of the Conscience Clause in the trust deed, oes it not?—Yes.

3748. Do I understand you to object to the nsertion of a Conscience Clause in the trust eed?—I do not.

3749. Is not the Conscience Clause the very ompromise required?—There is something more equired in Wales; there is no doubt that many would object to a committee composed entirely f Churchmen; I know it would be a source of ontinual bickering.

3750. Supposing that Parliament were to take his matter into its own hands, and to say that y law the Conscience Clause, under the peculiar ircumstances of the population of Wales, where uch a vast majority are Dissenters, should be in ll cases inserted under a general statutory uthority; do you think that that would tend to econcile the clergy to the Conscience Clause?—Of course if Parliament passed it they would e obliged to accept it, and if it once passed hrough Parliament they could not help themselves.

3751. But do you think that it is the absence f Parliamentary authority which partly accounts or the dislike to the Conscience Clause which t present exists?—I do not exactly understand what the Honourable Member means.

3752. The Conscience Clause is now inserted y the authority of the Office; no Parliamentary anction has ever been given to it?—Yes; but, enerally speaking, they believe that they can ight it out with the Office; there is a very trong feeling against it.

3753. Who believes that?—Several of the lergy believe it.

3754. Then do you think that the objection on he part of the clergy, which is very strong as we know in many places, arises from the consciousness that it is the authority of the Office to which they must yield, and not to the authority of the law?—I do not think that that is so at all, or at least the matter has never occurred to me in that light; I believe they object to it merely as a Conscience Clause, without considering much whether it comes from the Council or from Parliament.

3755. Practically, the majority of them adopt the Conscience Clause in practice; but they object, I presume, to the pressure which is put upon their consciences by the enforced insertion of the Conscience Clause in their deed?—Yes, you may state it in that way.

3756. Is that a correct statement of their feeling?—Yes, I should think so.

3757. Do you think that that might be in part removed if the insertion of the Conscience Clause became the law of the land?—Yes, it would be removed just as any other grievance would be removed by an Act of Parliament; but I cannot see how it affects the matter in one way more than another.

3758. You say that the clergy in many instances wish to have the uncontrolled management of school matters; do you regret their persistence in that view?—I do very much.

3759. And you think it is almost a culpable adherence to the rights of conscience?—Yes, I do; speaking with a view to the condition of the Church in Wales, and not speaking as an Englishman at all.

3760. You speak under the exceptional circumstances in which the population of Wales finds itself?—Yes.

3761. Mr. *Adderley.*] Do those observations which you have made apply to the whole of Wales, or to North Wales especially?—I think they apply pretty generally to all Wales.

3762. I understand it to be your opinion that the insertion of a Conscience Clause would not satisfy the Welsh generally, unless the committees of management were made open to election?—I do not think I said that.

3763. I understand you to state that they would still have an objection to the exclusive management of the schools by the clergy?—I believe they would have such an objection.

3764. Then is it your opinion that the insertion of a Conscience Clause by the Committee of Council in all school deeds in Wales would still leave the people unsatisfied, unless the committees of management were thrown open?—Yes, if we had to deal with people practically we should perhaps find no great difficulty; but the people have leaders, and they will be perhaps led on to object. I think it is very necessary in Wales at the present moment with regard to the state of the Church, which is certainly growing there, and which I think will grow as the differences are smoothed down between us and Dissenters, that there should be a sort of compromise in which all could agree.

3765. Does the least compromise which you think would be accepted as satisfactory include not only a Conscience Clause, but an open committee of management?—Yes.

3766. Would that be a committee of management upon which there should be no *ex officio* members?—No; I think the clergyman ought to be an *ex officio* member of the committee.

3767. You think that it would not be an impediment to satisfaction that the clergyman

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should still be an *ex officio* member, the rest of the committee being open to election?—That certainly would go a great way to do away with the difficulties as regards Churchmen themselves, but nothing will do away with the difficulties as regards Dissenters

3768. How many kinds of dissent do you reckon, in the aggregate, to make up that proportion of the population in Wales, to which you have referred?—In North Wales you have only one kind of dissent, namely, the Calvinistic Methodist; they are the majority there.

3769. Are they Wesleyans?—They are not Wesleyans; they are a denomination of their own; and they were founded about 100 years ago by Welsh preachers, who were followers of Whitefield.

3770. Are they exclusively in Wales?—They are exclusively in Wales. They are by far the principal denomination in North Wales, but the Independents and the Baptists are the majority in coming down south.

3771. In offering a religious compromise, would you have to deal with one body, or with a great number of different bodies?—We should have to deal with several.

3772. The Roman Catholics are so few, that you need not consider them?—The Roman Catholics are very numerous in Merthyr and Cardiff, and in Swansea to some extent.

3773. Do you think that any compromise satisfactory to Dissenters generally could include Roman Catholics?—No, I think not.

3774. Are there any places in Wales where the Roman Catholics are in sufficient numbers to have schools of their own?—Yes, such as Merthyr, where we have two large Roman Catholic schools.

3775. You say that practically most of the Church schools in Wales are conducted very liberally; under these circumstances do many parents make the objection which they would be allowed to make under the Conscience Clause?—No; practically many parents do not make the objection.

3776. You say that the practice in the school is liberal. Do you mean that many children are allowed to withdraw during the teaching of the Catechism, or that the case never occurs?—I do not suppose a case has ever occurred.

3777. Then the liberality is merely in intention, but not in practice?—It is in practice as regards going to Church; I drew a distinction as to that. It does not exist practically as to the Catechism, but it exists very strongly as regards the attendance at church.

3778. Do you think, in your own case, that it is your duty to see that these children who do not go to church do go to some other place of worship?—My schools are very large, but I know that most of the children do go to some place or another.

3779. Do you think that the result of a satisfactory compromise would be to draw children generally to the Church schools?—I think that the result would be to make more Churchmen. The Church is undoubtedly increasing in Wales, and the more peaceful we are the more we shall increase. We are getting on in Wales far more than we ever were before.

3780. So that you think that if any satisfactory compromise could be devised, it would be unquestionably to the advantage of the Church?—Unquestionably.

3781. You have no doubt about that?—I have no doubt about it. I have lived there long enough to see it myself, though, of course, perhaps few clergymen would agree with me respecting the advantage to the Church of a compromise.

3782. Many clergymen would say that they have no objection to the liberal practice, which is the substance of the Conscience Clause, but that they fear to be bound to it lest they should invite objections on the part of the parents. Do you think that that is an unreasonable objection?—I have never considered it much.

3783. You do not think that the fact of school managers being bound by the Conscience Clause would invite objections from parents?—No; and practically it does not do so. They know that they have the power now. I do not suppose there is any parent in Wales who does not know it, because it has been made, as the Right Honourable Member is aware, a bone of contention in Wales.

3784. Are the subscriptions on the part of the landowners and others pretty liberal in Wales?—I find them very liberal in my parishes.

3785. Would not a man who would decline to give aid towards the building of a school unless assisted by the Government, also be likely to decline to give aid to the annual expenses of the school?—Yes.

3786. Mr. *Shaw Lefevre.*] You say that the Church is increasing in Wales, is that at the expense of the Dissenters; are the Dissenters diminishing in proportion to the Church?—Yes, they are.

3787. Have not the Dissenters made great exertions of late years in building new chapels and schools?—Yes, they have in building schools: but I do not know that they have done so of late years more than at any other time in building chapels. I may say that I do not suppose that in Merthyr, for instance, in my Welsh churches, I have one in 50 that was born a Churchman. They were all born Dissenters, and have become Churchmen in the course of ears.

3788. In rural districts, would it be possible to make up a committee of management without putting a Dissenting minister upon the committee?—No; and I do not think that it would be fair either.

3789. Would the clergy work with the Dissenting ministers on the committee?—I have always done so, and I have never found any difficulty.

3790. But in the rural districts, do you think that the clergy would do so?—I cannot answer for anybody else, but I think that they ought to do so. I can only answer for myself.

3791. Do many Dissenters' children attend your school in Merthyr?—By far the majority do.

3792. And that is a National school, is it not in which the Catechism is taught?—Yes.

3793. And, at the same time, it is within their power to send their children elsewhere if they choose?—No; there are no British and Foreign schools in Merthyr; they are about building one.

3794. Is there no other school then in Merthyr except this National school, at present?—There are works' schools, but there is no British and Foreign school in the whole parish.

3795. The

3795. Then this school is the only one to which they can send their children, is it not?—I think there are no other schools to which the public generally can send their children; but then my children are work children many of them, and might, if they wished, go to Mr. Crawshay's school.

3796. Mr. *Bruce.*] Are they connected with works?—Yes.

3797. Are schools connected with the works conducted on neutral principles?—Yes, except one of Mr. Crawshay's schools, namely, the George Town school, which is a National school.

3798. But that was a National school before he took it in hand, was it not?—Yes.

3799. Mr. *Howes.*] What then is the main difficulty in establishing and maintaining a sufficient number of schools throughout the principality?—They have not been established yet; no efforts have been made, and I suppose that one great reason, undoubtedly, is the antagonism between the Church and Dissent, especially in the counties which I have named, where Dissent is strongest of all, namely, in Cardiganshire and Merionethshire.

3800. Is there also the want of a general desire for education?—There is no want at all, because the Welsh are specially fond of educating their children.

3801. Is there any want of subscriptions, generally speaking?—No; wherever schools have been got up, I think that they have been maintained.

3802. And you have also stated, have you not, that there is no serious difficulty in obtaining sites?—I never heard of any such difficulty.

3803. It has been mentioned before this Committee that there is such a difficulty; but you are not aware of its existence?—It may be so in some cases; but I think that the landowners are generally very liberal, or else how would chapels have been built if they had not given them sites; and the schools follow the chapels. We have a great number of chapels in Wales, all built upon property belonging to landowners.

3804. Do the landowners, generally speaking, belong to the Church of England?—Yes.

3805. Are they willing, generally speaking, to grant sites for British and Foreign schools?—I cannot answer that question very well, but I think that they are. My impression is that they are. I never heard of any difficulty which has come within my own knowledge.

3806. You do not know of an instance in which a refusal has been made?—I do not.

3807. You mentioned your own case, or a case with which you were acquainted, in which no grant could be obtained from the Office, because you could not get a site, and in which, in fact, the present site is really a leasehold site; what place was that?—That is at Aberdovey. That is owing to peculiar circumstances connected with the will of the owner of the property.

3808. Is it a matter of title?—It is a matter of title.

3809. *Chairman.*] You mentioned just now your own school at Merthyr, which was a National school, and you stated that the majority of the children in that school are the children of Dissenters. In what ratio are the Dissenting children in a majority?—In the same ratio, I think, as Dissent generally is in Wales, upon which we did not agree just now when I was discussing the matter with the Right Honourable Member for Merthyr Tydfil.

3810. But that very fact that you did not agree upon it, makes it desirable that we should know in that particular case what you considered to be the proportion between the children of Dissenters and the children of Church people in that school?—In my school, I think now, that about eight-tenths are Dissenters.

3811. But yours is a National school and a Church school, is it not?—Yes.

3812. How is your Committee constituted?—According to the rules of a National school.

3813. Are you in connection with the National Society?—Yes.

3814. What is your principle with regard to teaching the doctrines of the Church of England in that school?—We teach the Catechism.

3815. Do you teach the Catechism to all the children?—Yes, to all the children.

3816. I presume you have no Conscience Clause?—No.

3817. Do you act upon the principle of the Conscience Clause?—Yes.

3818. Do you act upon the principle of the Conscience Clause from your own individual judgment?—Yes, and I had done so long before the Conscience Clause was ever heard of.

3819. What has been the practical result, as regards the children of Dissenters, of your acting upon that principle?—That I have never had any objection made.

3820. Do you mean that, having no objection, the children of Dissenters learn the Catechism as much as the children of Church people?—Quite as much.

3821. Do all the children in the school learn the Catechism?—All the children in the school learn the Catechism.

3822. Do the dissenting parents of those children know that they are free to withdraw their children from learning the Catechism, if they wish it?—They are quite aware of it.

3823. But do they never attempt it?—They never attempt it. I made it known 20 years ago when I established a school at Aberdare.

3824. I presume, from what you have stated, that you do not in any case insist upon the children of Dissenters going either to your Church or to the Sunday school?—We do not.

3825. And I presume that none of the children of the Dissenters do go to the Church or to the Sunday school?—I have not eliminated them, but my plan is to tell the master to invite the children to come to Church, and then we leave the matter quite voluntary. We have in our school 700 or 800 children, and I never have in Church more than 100 boys and girls (if I have that number) out of the 800 on the books of the school; that is not the average attendance, but it is the number on the books.

3826. The fair inference, I presume, from those figures is, that the children of Dissenters do not come?—Yes, that was my basis in discussing the matter with the Right Honourable Member for Merthyr Tydfil when he asked me those questions.

3827. Mr. *Bruce.*] I suppose that some of the 100 would be found to be the children of Dissenters?—No doubt of it.

3828. *Chairman.*] You stated, did you not, that you were of opinion that it was the feeling of the Dissenters generally throughout Wales, that they do not object to their children learning the

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Catechism at the National schools, provided they are not compelled to go to church or to the Sunday school?—I would draw a distinction between the church and the Sunday school; they have a strong objection to their children attending church, but a great many of them have no objection to their children going to the Sunday school. For instance, I have children of Baptists at my Sunday school, and of Independents as well, and they attend with their parents in the morning or evening, as the case may be, at their own place of worship: there is not that strong objection to going to the Sunday school as there is to going to church; the moment you talk of going to church they draw a line at once.

3829. Can you state to the Committee any line of numbers showing what proportion of Dissenters draw that distinction between the church and the Sunday school?—No, I cannot, but I should say that they all do so pretty nearly.

3830. Taking your own case, you say that out of 800 children you have not above 100 at church; how many of the 700 children who will not come to church have you at your Sunday school?—The Sunday school is a great deal larger than the number that attend at Church; a great many of them would not come at all, because the Sunday school children are very often children who have not the means of going to day schools; you gather them from different places; a great many of the children, especially in a town like Merthyr, who attend the day school, do not go to the Sunday school.

3831. Are the Committee to understand from your last answer that there are children who come to your Sunday school who do not come to the day school?—Yes; a great many.

3832. That does not meet my question; and I ask whether you can tell me how many of those 700 children who attend your day school but who do not come to church do come to the Sunday school?—Perhaps 50; or I would say 40.

3833. Through Wales generally, you say that there is a feeling that the people do not mind the Catechism being taught to their children, but that they do not like to have their children sent to church?—That is my experience.

3834. So far as you know, what is the general system adopted by the clergy with reference to enforcing attendance at church?—I do not think that many do enforce it. Some do so, no doubt, in the rural parishes, and exercise every influence which they can, but we do not do so in our district.

3835. Still, I am afraid there is an unpleasant feeling which is very common between the Dissenters and the clergy, is there not?—On the whole, we are on excellent terms, pulling together very well; but if any question is raised, for instance, as to the Conscience Clause, or something of that kind, then there is a strong feeling raised throughout the country immediately.

3836. Are you of opinion that the majority of the clergy in Wales have a strong objection to the Conscience Clause?—Yes; that is my opinion.

3837. Do you think it desirable that the feeling should be overcome, and that the Conscience Clause should be introduced in the national schools in Wales?—Yes, I do.

3838. Would you have it introduced with reference to the annual grants as well as to the building grants?—I would rather not answer that question. I daresay that you will do that yourselves. I am not anxious to hamper the Church in any way whatever. We have the Conscience Clause now on the building grants.

3839. Do you approve of it so far?—I approve of it so far as regards Wales.

3840. And you will not tell the Committee that you disapprove of it in the other respect?—I would rather not speak as to that.

3841. Mr. *Adderley.*] Did I rightly understand you to state that you have a dissenting minister on your committee of management at Aberdovey?—Yes; the dissenting minister is always put on.

3842. Of how many does the committee of management consist?—Twelve.

3843. Does he take an active part?—Yes.

3844. Does he act at all in opposition to you?—We have had very little opposition indeed. I am only there as a landlord, and not as a clergyman.

3845. But the clergyman and the dissenting minister were on the same committee and acted amicably?—Yes.

3846. In cases of division of opinion did they ever come to a vote?—Yes, continually; for instance, the election of a master was always done by a vote.

3847. Did you ever know a case of the clergyman being in a minority?—No doubt he would have been in a minority in the case when the British and Foreign master was elected; but he gave way, because he thought the master was a very good one.

3848. And on the whole they worked amicably, settling disputes by division, but still going on together?—Yes; the school is an excellent school at this moment, and they are talking of enlarging it.

The Rev. Edward Burnard Squire, called in; and Examined.

Rev. *E. B. Squire.*

3849. Mr. *Bruce.*] You are the Vicar of Swansea, are you not?—I am.

3850. For how many years have you filled that office?—For 20 years.

3851. During that time have you taken a great interest in the promotion of education?—I have.

3852. Will you be good enough to state what schools you have under your direction?—The schools under my direction at this immediate time are 10.

3853. Are they all within the limits of your parish?—Yes, certainly; I should not think of going out of it.

3854. Are they all Church schools?—Yes; they are all Church schools.

3855. Have you obtained grants to most of them, or to any of them?—I have obtained grant for all except one. I should mention that one of the 10 is held in a hired room, from the impossibility of getting a site; it was what they called a dancing-room which had lost its license, and I secured it for a school.

3856. Do you get an annual grant toward this school?—No; that is not under inspection.

3857. Are all the rest inspected?—All the rest are inspected.

3858. An

3858. And are you in receipt of annual grants for them?—Yes.

3859. Did you receive building grants towards any of them?—I received building grants for all except one.

3860. And was any suggestion of a Conscience Clause made on either occasion?—Yes, there was. I may explain that I obtained a piece of ground from the corporation to build a set of schools upon, and we had to go before the Charity Commissioners; the Charity Commissioners required a Conscience Clause, and I was told that I could not get a grant until it was inserted. It was not the Conscience Clause of the Committee of Council, but it was a Conscience Clause of the same nature.

3861. It was the one contained in the Endowed Schools Act, I presume?—Perhaps it was, but I do not recollect exactly.

3862. Could you point out the difference between that clause and the one inserted by the Committee of Council?—I think, so far as I recollect, that the terms were these: that if any parent in writing objected to the religious instruction, that objection was to be paid attention to, and the child was not to be subjected to it. It differs a little from the other Conscience Clause.

3863. Will you state what is your practice with respect to the teaching of the formularies of the Church in your schools?—I teach the Catechism in all the schools, except the three first questions. I never ask them about their godfathers and godmothers.

3864. Do you apply that to all the children, whether they have been baptized or not?—To all; of course I do not know, in the case of many of the children, whether they have been baptized or not. I hold in my hand a return of my own schools, and of seven other schools in South Wales, which I got from the clergy and the managers of those schools. In those seven schools there was an average attendance of 1,346 children, and on the books there were 2,457.

3865. Have you ever had any objection made by the parents to the teaching of the Catechism?—Throughout those seven schools, for a long series of years there have been two objections, and they occurred in one school. In regard to my own schools, which have been built from 1848 to 1863, running through that time there have been in the day schools 12,402 children, and during the whole of that time there was one objection out of the 12,402.

3866. What is your rule with respect to the attendance of the children at church?—I allow those who choose to come.

3867. What is your rule with respect to attendance at the Sunday school?—The same; those who come to the Sunday school go to church.

3868. Then you, in fact, act upon the principle of the Conscience Clause, do you not?—I suppose so. I do not know that I could say yes positively, because I am not sufficiently aware of what the operation of the Conscience Clause may be.

3869. In what year was that school founded in which a Conscience Clause was inserted?—In 1860.

3870. Then for how many years has it been in active work?—Since 1861.

3871. Has any disposition been shown by the parents of children attending that school to avail themselves of the power which the law gives them to exempt their children from learning the formularies of the Church?—No, in only one case out of the 12,402 children.

3872. Then you have not found in practice that the insertion of a Conscience Clause has led to the consequences which have been apprehended, namely, that the legal power of exempting their children, if the parents desired it, would be largely availed of?—As regards the Conscience Clause of this school, I am quite sure that there is not a single parent in the whole district who knows of the existence of it; they do not know the meaning of it.

3873. I suppose that that would be very much the case with regard to any Conscience Clause inserted after correspondence with the Committee of Council?—I cannot say.

3874. Do you suppose that the contents of the deeds are very closely scrutinised?—I think not.

3875. You live in a country where the great majority of the people are Dissenters, do you not?—Certainly.

3876. Have you ever found any attempt on the part of Dissenters at interference with the conduct of your schools?—None whatever.

3877. The answers which you have already given would suggest that the ministers of the Dissenting denominations have not attempted to interfere with your mode of instruction, is that so?—Never.

3878. Have you any means of knowing, except from the facts which you have mentioned, what are the feelings of Dissenting parents with respect to the teaching of the Catechism in your schools?—I am quite sure that there is not the slightest objection to it.

3879. Have you ever discussed the matter with them?—I do not know that I was ever brought to do so.

3880. You naturally assume, from the fact that no objection is made to you, that there is none felt?—I am quite sure that there is none felt; it would soon show itself if it was felt to be a grievance.

3881. Have you any acquaintance with the rural districts of Wales?—Not outside my own rural deanery.

3882. Does your own rural deanery include many rural districts?—Yes, several; in fact, my own parish includes some. The parish being 25 miles round, some of those schools of which I have spoken are established in the country, where there is a Welsh-speaking population.

3883. Does that circumference of 25 miles include a considerable portion of the rural districts round?—It includes rural districts, and a population of miners and agriculturists. I have the parish divided into sections, which I work by curates, and some of the sections are almost entirely Welsh-speaking.

3884. Are there any British and Foreign schools within your parish?—Yes, I think that there are only three which are regularly in connection with the British and Foreign School Society.

3885. Are they numerously attended?—Yes, all our schools are well attended.

3886. Then all the more strenuous Dissenters have the means of sending their children to schools which are connected with their own religious bodies, have they not?—Yes, they have a choice.

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3887. You state that your rural deanery includes several strictly rural parishes, some of those are very populous, are they?—Some of them are very populous, and some are not very populous, but I believe there are none with a very scanty population.

3888. Is there any one of them which is incapable of maintaining properly more than one school?—There are some three or four which would only be capable of maintaining one school; others would be capable of maintaining more than one. In fact, a rural parish next to mine is 16 miles long, and therefore should be capable of supporting several schools.

3889. In those large parishes, I suppose there are Church and British schools?—There are.

3890. Have you any parishes in which there is only one school?—Yes.

3891. What is that school?—It is a Church school.

3892. Are there any Dissenters in that parish? Yes.

3893. Do their children go to that school?—Yes.

3894. Has any attempt ever been made in those parishes to found a British school?—I think not; I do not know of any such attempt.

3895. At any rate no such attempt has been successful?—I think not; I do not remember one; but I will not speak quite positively upon that point.

3896. Are those schools conducted on the same liberal principles as yours?—Yes, precisely; except that I should say that the Catechsim is wholly taught. I except the three first questions of it, but they do not. There is only one school in the whole of those seven which I have mentioned, which is the school at Felin Vole in the parish of Llanelly, where the first three questions are not taught. In all the other schools of which I have spoken, the Catechism is wholly taught. The school at Felin Vole, which I refer to was established about three years ago.

3897. Then the Catechism is wholly taught, and taught without exception?—Yes.

3898. The Baptists are a numerous denomination in Wales, are they not?—They are.

3899. You mean that the children of Baptists must answer the questions as if they had been baptized, and as if they had sponsors?—I do not know whether there are any Baptists in these schools; I cannot tell.

3900. There must be some children of Baptists in some of those schools, I presume; and if so, they must either answer those questions, or they must have no education; is not that so?—I do not know whether the Baptists would be very numerous in those places.

3901. But it is not necessary that they should be very numerous, in order that there should be some Baptist children in the schools?—I dare say that there are; I think that it is probable that there are some.

3902. Do you think that it is proper, and in fact that it is not in itself dangerous to religion, that Baptist children should be forced to answer those questions?—As the Committee see, I pursue a different plan. If I may be permitted, I should wish to say, in answer to a question which was asked me just now, as to whether there were in those rural parishes other schools besides Church schools, that in the case to which I was particularly referring there are other schools.

3903. My question referred to the case of a parish capable of properly maintaining only one school, which yet, on account of religious dissension, maintained two schools?—I understood the Right Honourable Member's question to refer to Baptist children going to Church schools. I find that there are other schools in all the seven parishes except one.

3904. You are doubtless aware that it has been suggested that, the great majority of the population of the working classes in Wales being Dissenters, there should be but one model school, which should be that adopted by the British and Foreign Society?—I have heard a rumour of the kind since I came to London, a day or two ago, but I never heard it before.

3905. What would you say to the adoption of such a scheme?—I should say that it was utterly impracticable.

3906. For what reasons?—One reason would be that the clergy could not possibly join it, in the first place.

3907. Why?—Because it would at once exclude the teaching of the whole of the Church of England children in their formularies.

3908. It would exclude the teaching of the Catechism?—Yes.

3909. Are there any other reasons which suggest themselves to you why the adoption of such a general scheme is inexpedient?—If I understand rightly, the question refers to establishing Dissenting schools only, to the exclusion of Church schools.

3910. Yes, that is the suggestion which has been made to the Committee?—Then I think that it would be most unfair in every way.

3911. Do you suppose that it would have the effect of deadening the efforts of the owners of property, and of the clergy, to promote schools?—Certainly, I think so.

3212. Are you aware that in certain cases in Wales where the site for a school had been given, and subscriptions had been found by members of the Church, and yet where it appeared that the great majority of the children were Dissenters, the Committee of Council has refused to make grants for Church schools?—I have heard so.

3913. Are you aware that that refusal has been on the ground that the constitution of the school was not proper which absolutely excluded all Dissenters from any participation in the government of the school; have you any observations to make upon the policy of the department in that respect?—I think that it does not practically exclude the children from the school.

3914. I did not say anything about the children, I said that it excluded Dissenters from serving upon the committee of the school?—I have never thought about it; I have never had experience of mixed committees or anything of the kind.

3915. Have you heard objection taken to the conduct of the department in refusing to make the grant in such cases?—I have not; I was aware that it was ever proposed that Dissenters should be on the government of Church schools.

3916. Do you think it right that in a parish were the great majority of the children are Dissenters, a form of school government should be adopted which should absolutely exclude all Dissenters from serving upon the committee?—In that case I think it would be better to have two schools.

3917. Supposing the number of Church children.

dren in a rural parish was only eight or ten, while the number of Dissenters was 50 or 60 (which I may say is a very common case in the rural districts of Wales), would you still think that there ought to be two schools?—Perhaps not in that extreme case.

3918. But it has been stated in evidence before this Committee that it is very common indeed that seven-eighths of the population of a rural parish should be Dissenters; the case, therefore, must frequently happen that there is a small minority of Churchmen and a large majority of Dissenters; what arrangement would you propose should be made in that case for the one only possible school in a parish, assuming the application to be for a building grant to found a school?—The application would come either from the Dissenters or from the Churchmen.

3919. Supposing it to come from the Church, the small minority of people being Churchmen, and the large majority being Dissenters, the population of the parish being small, what course do you think ought to be pursued in a case of that sort?—I think that if the application was for a Church school it would be right to have a Church school, if the application was from the inhabitants of the place or from the clergyman.

3920. In connection with the National Society?—That I do not know; not necessarily so.

3921. Would you object to the insertion of a Conscience Clause in that case?—I think I should.

3922. Then it would be at the discretion of any clergyman to exclude from his school any children who had not been baptized, to insist upon the learning of the Catechism, to insist upon the attendance of the child at church, and to insist upon the attendance at the Sunday school, would it not?—It is left to the discretion of the clergy, and I think that the clergy have generally exercised a wise discretion in all their schools wth regard to those disputed points.

3923. Has that been so in all cases?—So far as I have known, it has always been so.

3924. Are you aware that evidence has been offered before the Committee in which it has been stated that the clergymen have thought it their duty to exclude children who had not been baptized, while they have thought it their duty to compel the attendance of children at church?—I do not see how the clergy can compel attendance at church if the parents do not wish it.

3925. Could they not compel it by excluding those children from the school who did not attend at church?—I am not aware; I never heard of that being done.

3926. Apart from the question of the children, do you think it right to grant National funds towards founding a school in a parish where the great majority are Dissenters upon trusts which absolutely exclude all Dissenters from taking any part in the government of the school?—I can only answer that question by stating how I should act if it were my own case; I should make no application for a grant, but I should build my own school without a grant.

3927. But the inquiry now being made is, as to the application of National funds, and not as to the conduct of individuals; should you consider that such a course as I have indicated to you would be just?—I cannot say what other people would do.

3928. Have you any suggestion to make as to the best way of applying National funds in Wales, so as to secure the harmonious concurrence of all religious denominations in founding schools where only one school can be established?—I can only say that if I was the clergyman of the parish I would rather found the school myself, and build it without a grant, and then there would be no trust deed requiring the sanction of the Committee of Council.

3929. But you would not complain if the Committee of Council refused to make you a grant towards an exclusive Church school?—Certainly not.

3930. There are a great many schools in your neighbourhood which are attached to works, are there not?—Yes, a great many.

3931. And in those schools is not what is called the neutral system generally adopted?—Yes, the British and Foreign system.

3932. Are they usually conducted on the exact principles of the British and Foreign School Society?—Yes, I think the British and Foreign inspector goes to them all, so far as I have any knowledge of the matter.

3933. Do you draw any distinction between those sorts of schools?—No, we call those British and Foreign schools attached to the works. I know one works, about 16 miles from where I reside, which has a Church school; I think that is the only one which is not a British and Foreign school.

3934. But are the great mass of the schools, founded by employers of labour in Wales, British and Foreign schools?—So far as my observation goes, they are.

3935. Those employers of labour are generally Churchmen themselves, are they not?—They are.

3936. And therefore being free to act, they adopt the British and Foreign system as being that which is most in accordance with the wishes and feelings of the people?—I suppose it may be so. I may add to this that they almost invariably employ Church of England teachers at their schools.

3937. There is a very large proportion of the children educated at the Training Colleges belonging to the Church of England, is there not?—There is.

3938. And the training colleges in connection with the British and Foreign Society are quite incapable of supplying the demands of the British and Foreign Society for their schools, is not that the case?—I am not aware.

3939. Are you not aware that it has been stated in evidence before this Committee, that one reason why so many schools are unassisted by the State is that they are unable to procure a sufficient supply of certificated teachers for their schools?—I have not heard that they have ever found any difficulty.

3940. Would not the difficulty of obtaining a sufficient number of Dissenting teachers explain the fact which you have mentioned, that so many of the teachers at the British and Foreign schools belong to the Church?—I never conceived that that was the cause.

3941. What are the feelings among the clergy generally in Wales, with respect to the Conscience Clause?—I should say that, as a whole, they are decidedly adverse to it.

3942. Upon what grounds?—They conceive it may deprive them of the duty and privilege of superintending the religious teaching of the children in their schools and parishes.

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3943. In what respect does the Conscience Clause interfere with the teaching of the school?—I believe it says that if the parents object to the teaching, no religious instruction whatever is to be given to those children.

3944. Have you found that those parents do object?—They do not.

3945. Do they not object even in that one of your schools which has a Conscience Clause?—No.

3946. Then why should you assume that they would object in other places?—In the present case I conceive that there is a discretionary power exercised on the part of the clergyman, but it is a very different thing when it becomes compulsory.

3947. Do you think it is different in principle?—I think the principle may be this; that at the present time the Dissenters find it no grievance, so far as I can see; but I think if a Conscience Clause were introduced into every school a grievance might then be put into their minds which they do not feel now.

3948. They find it no grievance where the practice is liberal, as yours is, but might they not find it a grievance if a Baptist child was forced to say who his godfathers and godmothers were?—I never heard of such a case; that would be an extreme case.

3949. But in those cases would it not be right that they should have the power of withdrawing their children from that religious teaching to which they objected?—They have the power at present; they need not send the children to the school.

3950. That is to say, they have the power by depriving their children of education by not sending them perhaps to the only available school in the neighbourhood?—There is generally some school or other in the neighbourhood.

3951. Are you acquainted with the rural districts of England, where the only accessible school is frequently the parish school?—I think that the insertion of the Conscience Clause would hinder very much indeed the progress of education on the part of the clergy, so far as they are concerned.

3952. You mean by preventing their applying for building grants?—Just so. I know it has obstructed a great number since the subject has been first mooted.

3953. Where?—In many parts of England, and Wales also. They do not like to place themselves under what they consider a compulsory clause.

3954. Mr. *Liddell.*] You have stated that in the majority of cases, in what are called the works schools, the teacher is a member of the Church of England?—Yes; that is the case in my vicinity, and within a few miles. I cannot speak of more than what I have a personal knowledge of.

3955 Would the knowledge of that circumstance, coupled with the fact that the founders of the schools were also members of the Church of England, tend in any way to remove the objections which you would otherwise entertain to the mode of imparting religious instruction in a British and Foreign school?—No; because they are bound not to instruct in the Church of England doctrines, and they do not use the formularies of the church.

3956. And you have no reason for supposing that they relax that rule to a certain extent in the mode of imparting religious instruction?—I should not suppose they did.

3957. *Chairman.*] The ten schools of which you spoke at the beginning of your examination I understand to be all at Swansea?—They are all in my parish.

3958. And they are all Church of England schools?—They are all Church schools.

3959. Are they all the schools that exist in your parish?—No, there are three British and Foreign Society's schools in the parish.

3960. What is the amount of attendance at the British and Foreign schools?—I am not able to state that, but they are very well attended.

3961. Is each of those schools fuller than each of your schools?—No, mine are larger buildings.

3962. What is the attendance at your ten schools?—The quarterly attendance for the last quarter, ending 25th March, was 1,895 on the books. We keep them on the books only a quarter.

3963. What would be the average attendance?—The average attendance would be, as nearly as possible, about 1,400.

3964. What proportion of those 1,895 children on the books would be the children of Dissenters?—I have never made any calculation, but I should suppose certainly one-half would be the children of Dissenters.

3965. Do not you think that there are more than one-half?—No; we are different from the rural districts.

3966. Do you mean that you have a larger proportion of Church people at Swansea than there are in the rural districts?—Yes, I should suppose so.

3967. Is it the case, that the three British schools, which you mention in your parish, are chiefly resorted to by the children of Dissenters?—I should suppose so.

3968. You do not know exactly the proportion of Dissenters in your own schools?—No, I never calculated it, but I should think that they must be about half. I have always thought so. In speaking of the children of the Church, and the children of Dissenters, however, we forget one thing, which is, that there is a large section who are neither. That is a point which I do not think has been sufficiently before the public generally, that there is a very large population who are neither Churchmen or Dissenters.

3969. You speak now, I presume, of the adult population of the town of Swansea?—Yes.

3970. What proportion do you think belong neither to the Church nor to the Dissenting denominations?—It is very difficult to say, but in a return, which I was called upon to make to the Committee of Council, some three or four years ago, as to the proportion of Church and Dissent, and which I made out to the best of my ability, it was stated that two-thirds of the population of Swansea were Churchmen and Dissenters, but that the other third, if you asked them the question, would say that they sometimes went to church and sometimes to chapel, but that sometimes they did not go anywhere.

3971. Do you mean that there is a large proportion of the population of Swansea who do not belong to any denomination at all, but who are people not attached to any persuasion, and who sometimes go to church, and sometimes to chapel?—Allowing that two-thirds were Church people and Dissenters, that would leave a third who

who do not attach themselves to any denomination at all.

3972. Are the Committee to understand that you give those proportions merely as an illustration, or do you present them as the actual numbers to the Committee?—I give them merely as an illustration.

3973. I suppose that the majority of the children coming to your school are either children of Churchmen or Dissenters?—The majority, of course, of the children would be so, as well as the population.

3974. Do you make use of the Conscience Clause in those schools?—In one of them only.

3975. Do you act upon the principle of the Conscience Clause in the others?—Always. Rev. *E. B. Squire.* 24 April 1866.

3976. Is that the case in all the 10 schools?—Yes, there is one rule for them all. Out of the 12,402 children there was one objection to the religious instruction.

3977. What is your practice about their going to Church on Sundays?—I allow them to do exactly as they please.

3978. What do they please?—About one-half of them attend the Sunday school and go to Church.

3979. That is about the proportion which you believe to be Church children, is it not?—Yes, and that is my reason for forming that conclusion.

The Rev. JOHN PRYCE, called in; and Examined.

3980. Mr. *Bruce.*] You are a Clergyman of the diocese of Bangor, are you not?—Yes. Rev. *J. Pryce.*

3981. Are you a beneficed clergyman?—Yes.

3982. In what part of the diocese?—I am the Vicar of Bangor.

3983. Are you well acquainted with the state of education in that diocese?—Yes.

3984. And in North Wales generally?—Yes.

3985. I suppose the diocese of Bangor is a very good sample of the whole of North Wales, is it not?—Carnarvonshire is especially, owing to the quarries and other things.

3986. Do you fill any office with reference to education in the diocese of Bangor?—I am secretary to the Bangor Diocesan Board of Education.

3987. How long have you filled that office?—For five years.

3988. How many schools are there in connection with the board?—There were 110 last year.

3989. How many parishes are there in the diocese?—I am not quite certain without calculating the number.

3990. Has every parish in the diocese a school?—Not every parish.

3991. Are there a good many parishes which have no school?—Very few; but many from their large area require more than one school.

3992. By how many children are those schools attended?—There were on the books 10,777 children last year.

3993. Are those mostly rural schools?—They are town schools and rural schools.

3994. Does not a very large proportion of the diocese consist of rural parishes?—Yes; at the same time there are towns, large for Wales, such as Bangor, Carnarvon, Dolgelly, Machynlleth, and Holyhead.

3995. Are those schools attended indifferently by Church children and Dissenters' children?—Yes.

3996. Have you ever taken a religious census, so as to discover the proportions between the Church and Dissenting children attending the schools?—No. Some of those schools are side by side with the British and Foreign schools, and in other cases there is only one school in the parish.

3997. When they are side by side, is that in the more populous districts?—Yes, in the towns.

3998. Have you ever endeavoured to discover what the proportions are between Church children and others at your schools?—Taking Bangor as an instance, the only test which I could have would be the attendance in the Sunday schools, and there I find that on the books there are 400 children, and that the average attendance at the Sunday schools is 240.

3999. But do you not draw other attendance to your Sunday schools besides those who are at your day schools?—Very few children.

4000. Do you consider that all who attend your Sunday school are members of the Church?—The very great majority of them are so.

4001. Have you not also in your neighbourhood some British schools?—Yes.

4002. Are they numerously attended?—They are.

4003. What do you think would be about the proportions between the numbers of Church and Dissenting children among the labouring classes, such as are supposed to attend the schools which are assisted by the State?—Speaking in reference to Bangor, I should say that there are about 1,000 children who are being educated there, 400 of whom perhaps attend the National schools, and the other 600 are to be divided between the British and Foreign and the Wesleyan schools, both of which are supported by the Government in the same way as our own schools.

4004. Should you suppose that all who attend the Wesleyan and the British and Foreign schools are Dissenters?—With a few exceptions.

4005. Of the 400 children attending the National schools, do you calculate that about 240 belong to the Church?—Yes, taking the attendance at the Sunday schools as the test.

4006. Do you consider that to be a sufficiently accurate test?—I think it is very fair.

4007. That would make the proportion as 240 to 1,000, or about one-fourth, would it not?—Yes, it would.

4008. Do you think that that fairly represents the proportion throughout the whole diocese; do you think that as many as one-fourth of the children belong to the Church?—Not in the rural districts.

4009. Have you ever made any calculation as to what the proportions were in the rural district?—I should say that one out of every seven would be a fair proportion.

4010. Are there many parishes in the diocese in which you would wish to see better schools established?—Out of the 110 schools which I mentioned there are only three which are not inspected by the Government Inspector.

4011. And are those all the schools within the diocese which are connected with the Church?—No, there are a few exceptions; the Board of Education being simply a voluntary board, there

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are some cases where from some reason or other, perhaps from dislike to the inspector, or something of that kind, the clergman will not allow his school to be inspected by the diocesan inspector.

4012. That is without reference to their being assisted by the State, or not?—Quite so..

4013. In your own case does not nearly every school receive the annual grant?—Yes, with the exception of eight.

4014. Have you any difficulty in obtaining the necessary funds for the support of the masters?—No.

4015. How are these funds obtained?—At Bangor they are obtained from the children's pence, the subscriptions, and the annual grants.

4016. Is there any difficulty in the rural districts in obtaining the requisite amount for the payment of certificated teachers?—The sources there are the same.

4017. Have you ever known an instance of a building grant being refused by the Committee of Council on application being made for it?—Yes, there was the case of Llanfairfechan.

4018. What were the facts there?—The Government Inspector recommended that the schoolroom should be enlarged by the building of a class room, the rector applied to the Committee of Council for aid, and it was refused.

4019. Upon what ground?—Upon the ground that the great majority of the children were the children of Dissenting parents.

4020. Was that school in connection with the National Society?—Yes.

4021 Was that simply an application for a grant for enlargement?—Yes.

4022. Have you known any instances of grants being refused for the origination of schools?—There was one at Llanwrin; but I am not quite certain as to the particulars of the case. I find that it is one of the cases brought forward by the National Society in their papers; I think that the application was for the building, not for the enlargement of the room.

4023. But the majority of the children being Dissenters, it was not considered to be a proper case for a Church school?—That, I believe, was the reason given by the Committee of Council.

4024. In the greater part of those schools is the Catechism taught?—The Catechism is taught in them as a rule, but if any objection is made the clergyman uses his discretion and exempts the children.

4025. Is that practice universal?—I may say that it is universal; I do not know of a single exception.

4026. Is there any attempt to compel children who attend school to attend Church?—No, I do not think that there is any.

4027. Then in practice the principle of the Conscience Clause is acted upon universally, is it not?—Yes, universally.

4028. Do you believe that the progress of education in Wales would be more rapid, and the supply of good schools greater, if Churchmen and Dissenters could combine in carrying on their schools together?—I am afraid that no plan could be devised to combine them, but there may be a mutual compromise.

4029. Do you know of any cases of compromise?—By compromise I mean that a Church school should have a Conscience Clause, and on the other side that a Dissenting school, in fact, should have a Conscience Clause to guard the rights of Churchmen.

4030. But all Dissenting schools have, in fact, a Conscience Clause, have they not?—Churchmen complain that, while scriptural instruction is imparted in the British and Foreign schools, that scriptural instruction will of necessity partake of the tone of the mind of the teacher, and in Wales all the British and Foreign schools belong, to a great extent, to the Calvinistic Methodists, and the master, who is in the society of course, cannot help, when teaching the children from the Bible, teaching them from his own standing-point.

4031. But do you suppose that the parents of the children would ever avail themselves of their power of withdrawing their children from the reading of the Bible, where the master was a Calvinistic Methodist, for instance?—I can quite conceive it to be possible.

4032. But do you think that it would ever occur to the parents of the labouring classes to object to the Bible lesson, on account of the peculiar opinions of the master?—I think that many Churchmen would, especially the quarrymen.

4033. Have you ever heard that objection raised by them?—No, because in the neighbourhood where I served a Church for six years, we had the two schools side by side, I mean a National school and a British and Foreign school.

4034. I suppose, therefore, that those who objected to the teaching of the British and Foreign school, attended the Church school?—Yes.

4035. But in parishes which could only properly maintain one school, and where the great majority were Dissenters, on what conditions would you propose that the grant should be given?—If the funds were to be supplied by the Church people, and the Church made the first movement, then I think the grant should be allowed to them, but with the insertion of a Conscience Clause.

4036. But the insertion of the Conscience Clause would still leave the entire management of the school in the hands of the Church people, would it not?—It would.

4037. And the election of the committee men must be by subscribers, who were themselves Churchmen?—Yes.

4038. Do you think that that is a form of school government to which Dissenters, taking an interest in education, would submit?—Such schools will be required in small rural parishes the parishioners would mostly be made up of small farmers, who are very anxious to have the children taught, many of themselves not being able to read or write, it may be.

4039. But they are generally Dissenters, are they not?—They are in rural parishes.

4040. And, as Dissenters, do they not take an interest in the affairs of their own denomination?—They do.

4041. They are deacons, and other officers, are hey not?—Yes.

4042. And having an interest in the management of their own church, they wish to have an interest in the management of the school?—Yes.

4043. Would not the test which you suggest exclude them from the government of the school and from the election of the committee of the school?—Yes.

4044. D

4044. Do you think that that is a scheme which State aid could be justly given?—I cannot see any other plan, because the clergyman is generally the mover in parishes of that kind, and he would refuse to act with small farmers, who would know very little about the appointment of schoolmasters.

4045. He would not refuse to act with them on account of their being small farmers, I presume, but from their being Dissenters?—From their want of knowledge, and from their being Dissenters. They would consider more the religious character of the schoolmaster than his ability to teach.

4046. Do you think it likely that they would outvote the clergyman, and appoint a Dissenting schoolmaster against the wishes of the clergyman?—I think that they would.

4047. Then, would you despair of seeing any plan suggested by which the clergyman and an open committee would act harmoniously together?—I think so.

4048. Have you ever known the experiment tried in your diocese?—It was tried at Abervey, although that was hardly a rural parish.

4049. Was that the case which was mentioned just now by Mr. Griffith?—It was. I received from the clergyman an account of the matter. He had a clause inserted in the trust deed which was to effect a Conscience Clause. The committee was to be made up of six Churchmen and six Dissenters. The school was built mainly through the instrumentality of the clergyman, Mr. Morgan. The first struggle was for the appointment of a schoolmaster. Several candidates came forward, one of whom belonged to the Calvinistic Methodists, but his attainments were not supposed by the clergyman to be equal to the attainments of one who was a Churchman. Upon this the six Dissenters proposed that their own man should be appointed, and they had one or two of the Churchmen to combine with them; but Mr. Thurston, who was a Dissenter, appealed to them, and said, "We have not met to choose a man well known for his religious character, but we have met to appoint a schoolmaster, and, therefore, let us, on this occasion, side with Mr. Morgan"; it was done, and the Churchman was appointed. For about a year the school flourished under this man, but he sent in his resignation, saying, that he found himself to be thwarted by the committee. Upon this another appointment was made, and then a Calvinistic Methodist was appointed. That was an open school.

4050. You think that that was not a very encouraging instance?—No; the school languished. I ought to add that the clergyman, in fact, gave up the school in despair.

4051. Is the school now managed by the committee minus the clergyman?—I believe so.

4052. Do you not think that the frequent result would be, if a Church school was founded under the circumstances which you mention, that is to say, where the owners of property and the promoters of the school belonged to the Church, but where the great majority of the people were Dissenters, that applications would be made to the Privy Council for grants to a British and Foreign school, as being better suited to the religious character of the population?—I do not think that that would be the practical result.

4053. Has it not very frequently been the result?—There have been such cases, no doubt.

4054. Have you known cases of competing schools in rural parishes in the diocese of Bangor?—Yes, at Towyn and at Beddgelert a British and Foreign school was built, and then a few years afterwards the clergyman built another school, and received a grant from the Government.

4055. What was the result there?—I am afraid that both schools, to a certain extent, languished.

4056. What was the population of Beddgelert?—I cannot speak with certainty as to that.

4057. Do you remember the facts of the case at all; do you remember what number of Church children was supposed to exist there?—At Beddgelert I find, from the report of the inspector, that in the Church school, that is the National school, there were 55 present at the examination, 40 being the annual average, and there were 60 on the books.

4058. What is the population of the parish?—I am not sufficiently acquainted with it to speak with certainty, but I do not think I can be far wrong in saying that it is about 1,000.

4059. Is it a large parish?—There is only one village, but it is an extensive parish.

4060. Are the schools near each other, or at distant parts of the parish?—They are very near, within 160 yards of each other.

4061. Then, they compete for the same population?—Yes.

4062. *Chairman.*] Is there much rivalry between them?—Both of them, I fancy, try to get as many children as they can.

4063. Mr. *Bruce.*] I suppose that when there is the least offence at one school, the parent takes his child away, and sends him to the other school?—Yes.

4064. Is that the only case that you know of, where a rival school has arisen where only one is necessary?—That and Towyn are the only ones of which I know.

4065. Have you any suggestions to make with regard to increasing the progress of education in your part of the country?—It is the smaller rural parishes which suffer in Wales, and the Revised Code gives the power of having an ex-apprentice or an ex-pupil-teacher, and that has improved matters very much. There is the chapelry of Pentir, four miles from Bangor, and when I came to Bangor, I found the school closed up. Upon my coming there, I put it in connection with the Government, and got an extra apprentice, and the school is now very well supported.

4066. How long has he been there?—Two years.

4067. You will have soon to get rid of him, and supply his place by another?—Yes.

4068. Should you have any difficulty in that?—I do not think so.

4069. Does he conduct the school in that case satisfactorily?—Yes, it is a very good school.

4070. Does the clergyman aid him in the supervision of the school?—Yes.

4071. Do you know of any other instance?—There is another similar case about four miles from Carnarvon.

4072. How many masters, not being certificated, who are preparing for a certificate, are there altogether in your district?—I do not know of any, except in those two instances.

4073. Have you ever heard, in your diocese, any complaints that the certificate has been unnecessary?—No; at a meeting of the Board of

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Education some time ago, the general feeling was that certificates were necessary, because we got a better class of men.

4074. Mr. *Liddell.*] Have you much acquaintance with the British and Foreign schools in your diocese?—Not very much; I know many Dissenters, but I cannot say that I could answer any questions relating to statistics; at least, not as correctly as I should like to do.

4075. Have you any reason to think that there are many Church children in attendance at those schools?—Not where there is a National school side by side with the British school.

4076. But where no National school exists, are there many Church children at the other schools?—Yes, because there would be no other school for them to attend.

4077. You intimated, did you not, that there was a Conscience Clause in force in those schools for the protection of the consciences of Church children?—No; I said that it was desirable that there should be one, so as to do away with any complaints; I know that the Church people rather complain now that while the Conscience Clause is forced upon them there is nothing analogous to it in the case of the British and Foreign schools.

4078. Do you think that the managers of the British and Foreign schools would accept a Conscience Clause?—I think that they would; by a Conscience Clause I mean here, a clause which would protect Church children from being taught religion from a Dissenting standing-point.

4079. You have spoken of the quarry-men of your diocese; I did not quite gather from you what you meant when you said that there were scruples or objections often urged by the quarry-men?—I said, that it was perfectly conceivable that there might be such objections; and then when I was asked if I knew of a single instance of the kind, I said that I did not, because among the quarry-men there are two schools; but if there were only a British and Foreign school, I can quite understand that among the Church quarry-men, who are a very intelligent class of men, objections would be made.

4080. Mr. *Bruce.*] Are the quarry-men there numerous and very intelligent?—Yes.

4081. Mr. *Liddell.*] Do you wish the Committee to understand that the quarry-men are an intelligent class, and a religious class?—Yes.

4082. Mr. *Adderley.*] Are there many cases of parishes without any Church school in Wales that you know of?—Not very many.

4083. Is it a rare thing for any parish in Wales to be without a Church school?—It is.

4084. Do you know of any such cases as there being only a British school in a parish?—I know of one in Carnarvonshire at Llanllyfni, and of another in Merionethshire, at a place called Bryncrug, about two miles from Towyn.

4085. Do you know whether, in that case, Church children go to the school?—I do not.

4086. Do you think that Church children would go to a British school, generally speaking, if there was only one large school?—The parents would send them there, although they might grumble in doing so.

4087. Do you think that they would make use of it, provided that there was something in the nature of a Conscience Clause?—Yes.

4088. Do you know of any cases of mixed committees of management?—I do not know of any case.

4089. Mr. *Clay.*] If the State were to make grants to Church schools, where there was a very great majority of Dissenting children, do you think that it would be made a ground of general complaint that the Dissenters had no share in the government of the schools?—Cases might arise, no doubt, but I do not think that the complaint would be universal.

4090. You do not consider that it would be a general cause of complaint?—The clergymen, I must say, generally use great discretion and great kindness. Even when the Conscience Clause is not inserted, they act practically upon it; but for my own case, I ought to say that I do not think that the Conscience Clause is unfair to the Church people, provided that, on the other hand, the consciences of Churchmen be taken care of.

4091. *Chairman.*] You mentioned just now a British and Foreign school, and a Church school, which you said were side by side in the quarries; are those the quarries of Colonel Douglas Pennant?—They are.

4092. Were those schools established by Colonel Pennant?—He gave the site and a subscription towards the building, the rest was furnished by a grant, and by subscriptions in general.

4093. Does he give any aid to the support of those schools?—Yes.

4094. Are those schools sufficient for the children of the whole number of quarry-men employed there?—I think that they are.

4095. How is the attendance on those schools with respect to religious opinion; is the British and Foreign school resorted to exclusively by Dissenters, and the National school exclusively by Church people?—To a very great extent. I should say that, with regard to the two schools in Bethesda, a very great number of the children who attend the British and Foreign school are the children of Dissenting parents, but that, on the other hand, there are more Dissenting children attending the Church school than Church children attending the other school.

4096. Then, are the Committee to understand you, that the attendance is not exclusively denominational, but that there are Church children in the British and Foreign school, and Dissenting children in the Church school?—Yes.

4097. To what do you attribute that circumstance?—The parents generally inquire which is the best school for reading, writing, and arithmetic, and they are guided very much by that.

4098. You think that they care more about the quality of the instruction which is given than about the religious complexion of the school?—Yes; they know that their children will be exempted from learning the Catechism, and from attendance at Church, if they so wish it.

4099. Is that enforced by the insertion of a Conscience Clause, or by the good feeling only of the clergyman who manages the school?—There is no Conscience Clause; it is left simply to the discretion of the clergyman.

4100. Is that a very general practice in that part of Wales with which you are familiar?—Yes, it is universal.

4101. That practice being universal, and involving, in fact, the principle of the Conscience Clause, do you think that the clergy in that part of Wales object to adopting the Conscience Clause?—I should not myself object to it, but many clergymen do object to it.

4102. Why

4102. Why do they object to it, when they ally conform to its principle?—Their argument , that in one case it is a matter of favour, and at in the other case it is a matter of right; and it were a matter of right, the parents of Dis-nting children who do not object now would e urged to object by Dissenting preachers.

4103. Do you regard that as an unfounded prehension on the part of the clergy, or do ou know any cases in which that right has been aimed in a manner which is objectionable?—I n not afraid of the result myself.

4104. That does not quite meet my question; you think that that is an unfounded appre-ension on the part of the clergy, or are there y cases in which that right has been claimed an objectionable manner?—I do not know any ch cases.

4105. Do you know any cases of embarrass-ent to the conduct of a school in consequence the assertion of that right?—No, I do not.

4106. In what proportion are those quarrymen vided in regard to their religious belief?—The ry great body of them are Calvinistic Metho-sts; the next in point of number are the Inde-ndents; then you come to a much lower mber of Wesleyans; and then there is a very all minority of Baptists, but they are hardly to counted.

4107. You do not quite correctly apprehend y question, which referred, not to the propor-ons as between the different denominations of issenters, but broadly as between Dissenters d Churchmen; what is the number of Church-en in comparison with all classes of Dissenters, e they half-and-half?—No; taking the popula-on of the ecclesiastical district of Bethesda at 000, I should say that the Churchmen would 700 out of the 5,000.

4108. Is that the parish where the quarrymen live?—Yes.

4109. What would be their numbers re-ectively at those two schools; the Church hool and the British and Foreign school?—The erage attendance in the Church school was out 170, and in the other school I think that would be about 160.

4110. In fact, although the Church and Dissent e in very unequal proportions in the population, e children frequenting the schools are very arly the same?—Yes.

4111. And I presume from that fact that the erits of the schools, as schools, are very nearly ual?—Yes; the number of children in atten-nce fluctuates occasionally, just as one school ay have a better master than the other.

4112. Mr. *Bruce.*] Do you think that the rtion of the labouring population which belongs the Church, occupies itself much with the ints of difference between Churchmen and ssenters?—The quarry-men do so very much.

4113. On what points, for instance?—On all ints which come between Churchmen and ssenters.

4114. On such a point as episcopal govern-nt?—Yes, that would come in to a very great tent.

4115. The difference between a British and reign school, and a Church school with the nscience Clause, is this, in neither could e formularies be taught, in neither could a ild be taken to any place of worship which its rents did not like; but in a British school the rent could not withdraw his child from the Bible lesson, and you apprehend that during the teaching of the Bible lesson it would be possible that some doctrine might be conveyed?—The teacher could not help doing so.

4116. Do you really seriously think that any parent of a child of the working classes would desire to withdraw his child from the Bible lesson in a British and Foreign school?—I think that cases might arise, especially when the question becomes more ventilated, as will be the case. The question is now, as you may say, rapidly gaining attention.

4117. But, if the question is rapidly gaining attention, how is it that you have never heard any Church parent whose child attended a British and Foreign school raise that objection?—Because in most of our parishes, where only one school is admissible, that is a Church school. I am speaking of North Wales.

4118. They have also means of going to a Church school if they object to the teaching of the British and Foreign schools?—Yes.

4119. *Chairman.*] To what cause do you attribute the high intelligence and superior education which you mentioned on the part of those quarrymen?—They leave off working at half-past five; then they have the whole evening to themselves, and every Saturday they have a half-holiday after twelve o'clock, so that they have plenty of time to devote to reading, music, and things of that kind.

4120. Are you of opinion that, in any other part of Wales, if the hours of labour were the same, the results would be the same?—In process of time it might be so, but this has been going on at the quarries for years.

4121. Their earnings are high, are they not?—Their earnings are, on the whole, about 20 *s.* a-week.

4122. Can the children earn much?—Colonel Pennant will not admit a child to his quarry under the age of 12.

4123. But at that age, do they earn good wages?—Yes; they very soon begin to earn, 3 *s.*, 4 *s.*, 5 *s.*, 6 *s.*, 7 *s.*, and 10 *s.* a-week.

4124. So that, in fact, from high earnings, combined with the effects of good schools, they are a very respectable class of labouring men?—Yes; they have habits of economy; they build houses on leases, have building societies and clubs for the buying of furniture, musical instruments, &c.

4125. Have they long had that good character, or has it been the recent result of a good system?—It has been the result of about 20 years.

4126. What was their character before?—I have often heard that, about 30 years ago, they were rough and disorderly.

4127. There are other quarries of the same class not many miles off, are there not?—Yes; at Festiniog, which is about 15 miles across the mountains, as the crow flies; and at Llanberris, there are large bodies of workmen; they are all people of the same respectable character.

4128. Mr. *Bruce.*] Are there any questions which you would like to be asked with reference to this subject which you have not been already asked?—The great question in Wales is with regard to the small rural parishes. I heard the suggestions of some of the other gentlemen who were examined before me; I do not think that the attempt to combine will answer. If the application for a grant comes from Dissenters, and if they are the people to move in the case,

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then I should say, let them have their schools, but let it be provided that the consciences of Churchmen be attended to; on the other hand, if the Churchmen are the promoters of a school, and apply for it and contribute money towards the building, then the school should be theirs, only there should be a Conscience Clause inserted.

4129. Do you mean without any reference to the population?—I am speaking now of places where, from the population, only one school is admissible.

4130. Would you give it to the first promoters without any reference to their religious character?—Yes, because I am afraid that if that were not done, there would be many parishes which would not have any school at all.

4131. Do you think that the character of the school should depend upon the man who promotes it, or upon the population who seek for it; suppose that a landed proprietor, who was the first promoter, was a Roman Catholic, do you think that it would be the duty of the Privy Council to found a Roman Catholic school?—Yes, provided that the Privy Council took care that a Conscience Clause was inserted.

4132. Do you think that they ought to make a grant to a Roman Catholic school in that case?—Provided that the children of Church people and Dissenters were only compelled to attend to the reading, writing, and arithmetic. I think that it would be better than no school at all.

4133. But that would have no distinctive character as a Roman Catholic school, would it?—No; not for those who objected to the religious teaching. I think that the consciences of the minority should always be treated with respect.

4134. *Chairman.*] Provided that the consciences of the minority were always treated with respect, may the Committee take your opinion to be, that in all such cases it would be better to let the religious complexion of the school be adapted to those who first promoted it, rather than to attempt any compromise?—Yes, because I fear that otherwise no school would be built at all in many places.

4135. You do not see your way to any compromise?—I do not.

4136. Mr. *Morrison.*] In practice, is it not the case that whenever one party suggests a school the other party endeavours to get up an opposition to it?—Not always. There is one parish which comes in proof of this, namely, Penmachno, of which my eldest brother is the clergyman. The population is about 1,200; the school was originated by the clergyman who was his predecessor, and the farmers contributed to it; there is no Conscience Clause in the trust deed, and no complaint has been made.

4137. *Chairman.*] A witness before this Committee has suggested, as a mode of solving the difficulty which exists, that in deference to the great prevalence of Dissent in Wales, the school should be on the principle of the British and Foreign Society, but with this exception, that the clergyman should be *ex officio* the chairman of the committee, do you think that that compromise might work well?—I should be afraid not, although I should wish to believe otherwise.

4138. What should you think that the difficulty would be; do you think that the clergyman's position would be difficult, and that his influence would be insufficient?—In small rural parishes where that kind of school would be required, the religious feeling would run very high in the appointment of the schoolmaster, and the rest of the committee would be made up of small farmers, and, from the very best of motives, they would think the religious character of the schoolmaster to be of more importance than anything else.

4139. In your opinion, would the practical working of that system be that the committee would appoint a Dissenting schoolmaster, and that therefore the action of the clergyman in that school would be rendered difficult?—I am sorry to say that I believe so.

Friday, 27th April 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Liddell.
Mr. Bruce.	Sir Stafford Northcote.
Mr. Henry Cowper.	Sir William Stirling-Maxwell.
Mr. Howes.	

THE RIGHT HONOURABLE HENRY AUSTIN BRUCE, IN THE CHAIR.

The Reverend BENJAMIN JAMES BINNS, M. A., called in; and Examined.

Rev. *J. B. Binns*, M. A.

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4140. *Chairman.*] You are one of Her ajesty's Inspectors of Church of England chools in Wales, are you not?—I am.

4141. What is the extent of your district?—y district comprises the six counties of South ales, at present. I have been labouring there w for three years in sole charge of that dis-ict.

4142. Before taking charge of that district u were Principal of the Church Training Col-ge at Caernarvon, were you not?—I was rincipal of the Church Training College at aernarvon for nearly six years before my ap-intment as inspector. My appointment as in-ector was made in the year 1857. I was then sistant to the Rev. Harry Longueville Jones, id was mostly employed in North Wales; but hen the Revised Code came into operation the strict was divided, and we were all put on an quality, the distinction between assistant and ead inspectors being then done away with, and r. Longueville Jones having then chosen North ales as his district, their Lordships commis-oned me to take charge of the district of South ales.

4143. How long did you act as assistant in-ector in North Wales?—Nearly six years; om 1857 to 1863.

4144. Then, altogether, you have had in North id South Wales an experience of nine years, xtending over the whole of the Principality?—es.

4145. What has been the progress of educa-on during the time that you have been con-ected with the department?—The progress uring the time that I have been inspector has een very marked indeed in the schools which I ave had to visit. When I first commenced, the umber under inspection was smaller than it is present, and every year since my appointment large number of schools has been added to the st, so that now in the counties of South Wales find that it requires a great deal of effort indeed get through even the cases requiring visits account of annual grants, and I have scarcely y time at my disposal now for merely going see schools under what is called simple inspec-on.

4146. The visiting of simple inspection cases found to conduce to their placing themselves a position to obtain the annual grant, is it not?—It does so. I have always endeavoured, in visiting schools with a view to simple inspection, to impress upon the managers and the clergy the importance of availing themselves of the Minutes of 1846, and so getting the benefit of annual grants for their schools, and in very many cases with success. They have been induced afterwards to place their schools in a position to meet the conditions of the Committee of Council.

4147. Have you made any calculation as to the proportion between assisted and unassisted schools in South Wales?—The number of assisted schools will be about 154 or 155, I believe, in South Wales, as nearly as possible. Then there are, I might say, about 30 or 35 others, which are merely what we call simple inspection cases; that is to say, they have had a grant given towards a building, but are not in a condition to enjoy the benefit of the annual grant, owing to their having uncertificated teachers.

4148. Are those schools which you might inspect if they had that benefit?—Yes.

4149. Over and above that there is, is there not, a class of Church schools which you have no right to inspect?—Yes, but which sometimes invite inspection.

4150. Do you know the number of schools which have neither annual grants nor building grants?—There are not many; there may be perhaps five or six, speaking in a rough way.

4151. The Rev. Mr. Pryce, the vicar of Bangor, who gave evidence on the last occasion that this Committee sat, stated that, out of 104 schools inspected by him as diocesan inspector for Bangor, 101 were in the receipt of annual grants; can you give the Committee any reason why the proportion of assisted schools to unassisted schools is so much greater in the diocese of Bangor than in any other part of England or Wales?—I believe that in Caernarvonshire especially a great interest has been always felt in the cause of education, and great efforts have been made to promote it; and therefore the clergy and managers of Church of England schools in Caernarvonshire have, at a very early period, taken steps for either getting new schools built, or for placing their existing schools under the Committee of Council and under inspection. I am not able to account for that great number in any other way than by ascribing it to the zeal and the forwardness of the promoters of education in that part of the country, and to the efforts which they have made for the support and increase of those schools.

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4152. Have you ever heard any complaints made of the conditions under which the Committee of Council gave its assistance as being unreasonably hard, referring more particularly to the annual grants?—There have been complaints made since the introduction of the Revised Code, of what is called the hardness and the difficulty of meeting the conditions required by the Committee of Council; but for my own part I do not attach very much importance to those complaints. I think that, with a little reasonable forbearance on the part of the managers of schools, and a little further insight into the working of the system, by degrees they will find that their complaints are devoid of foundation, and that the Committee of Council are acting towards them in a kind and liberal spirit.

4153. Have you ever found any objection made to the certificate being insisted upon as a condition of a grant?—I have not.

4154. Then, in South Wales, although the proportion of assisted to unassisted Church schools is not so great as in Bangor, it is still very large, comprising a large majority of the schools?—The greater majority of the schools are in receipt of annual grants, and are assisted by the Committee of Council.

4155. Those districts, especially the rural districts of South Wales, are not very rich, are they?—They are not, except in the mining districts of Glamorganshire.

4156. And yet they have been able to comply with the conditions of the Committee of Council?—In a great many instances they have. There are certain detached portions of each county in South Wales, in the more thinly populated parts, where, I may say, they have not been hitherto able to meet the conditions of the Committee of Council, and for that reason there is a great dearth of good schools in many of those counties; but wherever there are active promoters of education and gentry residing, and wherever there is a reasonable possibility of keeping open a good school, I find that a school has been established and is now carried on.

4157. Are there not still some parts of South Wales where the desire for education is not so strong as in others?—There are.

4158. But wherever there is a strong desire for a school, do you think that there is anything in the local circumstances of those parishes to prevent their putting themselves in a condition to receive State aid?—I think that their poverty is one reason which prevents them from availing themselves of their Lordship's grants, and at the same time the want perhaps of one or two active and intelligent promoters of education in the neighbourhood.

4159. Do you think that where there are active promoters the poverty of the district is ever a cause of them not being able to obtain State aid?—I fear that it has been so; that is to say, that I think I can recollect places where, from what I know of the clergymen of those parishes, they would, if they could see their way towards doing so, have established a school and brought it within reach of the Government aid; but they have hitherto, although very anxious on the subject, been unable to obtain the necessary sum, either towards building the school, or paying the salary of the teacher.

4160. Can you call to mind, without naming it, any case of a school which has failed to obtain the State aid, for the reasons which you have just mentioned?—I think I can.

4161. In that case was there a resident landlord?—No.

4162. Did the clergyman receive any assistance from the owner of the property?—Very little; not sufficient to support a certificated master.

4163. Was the population of the parish a Church or a Dissenting population?—It was mixed.

4164. If it was mixed, do you remember at all in what proportions?—That I cannot say.

4165. In what county was it?—I am thinking of the north of Pembrokeshire, the north of Carmarthenshire, and several detached portions of Cardiganshire and Radnorshire.

4166. In those rural parishes, what would generally be the proportions of the Church and Dissenting populations?—It is really impossible to say, they vary so much.

4167. I suppose that there is some variation in every case; but could you not give the Committee some general idea as to what the proportions would be?—It would be very difficult to do so, on account of the different circumstances of each parish. In one parish you find a church which is very well attended, with a good congregation, and many communicants, and in another there are comparatively few. Therefore, to make any general statement applicable to the whole of those places would be well nigh impossible.

4168. Do you know any rural parishes in Wales in which the majority of the labouring classes belong to the Church?—I cannot say that I do.

4169. Then an additional difficulty to those which you have already mentioned would be the fact that a considerable proportion of the population did not belong to the Church, the clergyman being the promoter of the school?—I cannot see how that would form a difficulty, because we are speaking now of the poorer persons who would be likely to send their children to the school, and not of the supporters of the school, the gentry being, in most cases, as the Committee are probably aware, members of the Church of England.

4170. But do not the poorer persons in Wales freely contribute both towards the building and towards the maintainance of schools of their own denomination?—I believe that they have done so in many cases; but I am not aware that they have done so to any extent in the case of Church of England schools, or that they contribute anything beyond the weekly or quarterly payments which they give for their children's education.

4171. I did not specify the Church of England schools; but I asked you if you did not know as a fact that the people, and even the labouring classes, contribute freely towards the erection and support of schools of their own denomination?—I believe that they have done so.

4172. Rapid as you say the progress of education has been in South Wales, do you think that it would have been more rapid had it not been for the religious differences which exist in that part of the Principality?—I cannot say that it would have been so to any considerable extent. I believe that the religious difficulty is not so great in practice as most persons imagine it to be, that our schools have been hitherto carried on very amicably and quietly, and that education has made very sound progress of late years, particularly

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cularly in the Principality, in connection with hurch of England schools.

4173. You are aware, no doubt, of the contest hich goes on whenever a new school is started a parish?—I am.

4174. Have you known any instances where ie contest has led to a great deal of ill-feeling id recrimination, and to charges of partiality gainst the Committee of Council?—I have nown a few cases (and but few) where there is been a good deal of what may called recrimiation and party feeling exhibited; but I am ot aware of any charges of partiality having een brought against the Committee of Council connection with those cases of unfair dealing, least I have not heard of any.

4175. Have you ever heard clergymen comain that where they have been promoters of hools, and have found a site, and offered a conderable subscription, and yet where, upon their vn showing, the great majority of the people are issenters, the Committee of Council has refused make a grant for the Church school?—I have eard of such a refusal having been made, but I annot say that I have ever heard of any particular complaints of it. It has quietly been subitted to.

4176. Have you read the Reports of the ational Society?—I have.

4177. Have you not seen the refusals of the ommittee of Council to make grants in those ases sometimes stigmatised as grossly unjust?—es, but I thought that the question had refeence to complaints which I might have heard in ie country itself, and not to any particular ocuments.

4178. Do I understand you to state that you ave not heard the clergy complain of the refusal make grants for Church schools under the rcumstances which I have mentioned?—I have eard the facts stated, but I have not heard that ey have made that a subject of very great mplaint.

4179. Have you heard no clergyman complain any hardship in his own case?—I have not. hat I have heard has merely come to my ears cidentally and upon mere hearsay.

4180. Generally speaking, in the rural parts of orth and South Wales the property is in the nds of Church people; while the bulk of the opulation, or at any rate the majority of the opulation, are Dissenters, is not that so?—es.

4181. The schools, therefore, in most cases, ill be connected with the Church, will they ot?—They will.

4182. Is it the opinion of the clergymen in ales that in those cases, the majority being issenters, where an application is made for a hurch school, a grant ought to be made for a hurch school?—I believe that that is their pinion, so far as I am aware.

4183. The effect being to exclude Dissenters om any share in the management of the schools?—Yes, that is no doubt the plan which they will efer; it will meet their wishes most generally eaking.

4184. From your knowledge of the inhabiants of those districts, do you think that such an rrangement would be either just or satisfactory the Dissenters?—The arrangement has been existence, I believe, hitherto, and there have en no complaints made against it as to the mangement of the Church of England schools being composed entirely of members of the Church of England. I have heard no complaints made against it at any time.

4185. You know the parish of Aberdare, no doubt?—I do.

4186. Do you know a school there called the Cwm Bach School?—I do.

4187. That is a National School, is it not?—Yes.

4188. Has there not been lately a movement to enlarge that school?—I was informed so lately.

4189. The school, I think, contains about 350 children, does it not?—Yes.

4190. The population requiring school accommodation for about 700, I believe?—I should say so.

4191. Are you, or are you not, aware of the fact that many of the leading Dissenters, agents of collieries, owners of collieries, and others, applied to the trustees of the school, to enlarge their school upon trusts which would enable them to share in the management of the schools?—I was informed so lately.

4192. Do you know what the answer of the vicar was to that application?—I believe that he declined to accede to their wishes.

4193. And do you know what the result has been?—The conditions which they propose were such as did not meet his concurrence. I am not aware of any result having accrued from it, further than this, that it is the intention of the vicar to enlarge the present schools, to meet, so far as he possibly can, the wants of the neighbourhood.

4194. But did you not hear in the district that it was the intention of the Dissenters themselves to build another school of their own?—I never heard that; I am not aware of their intention.

4195. But are you not aware that in many parts of Wales where a Church school, in connection with the National Society, has been the only school, the Dissenters, in connection with the British and Foreign School Society, have started a school on their own principles?—Certainly I have.

4196. And are you not aware that very often two schools have been so built, where one, especially if enlarged, would have supplied the wants of the district?—The cases in which that has occurred have been very few indeed, I should say, in South Wales. Owing to the great increase of the population in South Wales, where there are two concurrent schools in towns and populous places, they have appeared to be both full.

4197. But the great increase of population has been in the mining districts of Glamorganshire and Carmarthenshire, and the increase has not been so rapid in the rural districts, has it?—No.

4198. In those districts, have you not known a second school started where one school, if enlarged, would have sufficed?—I can hardly say that I do, further perhaps than in one or two instances, in rural villages.

4199. The Dissenters, I believe, take a great interest in the affairs of their own denomination?—I believe they do.

4200. And those even who are not actually ministers among them take an active part in all that concerns the interests of their own denomination, do they not?—Certainly.

4201. And for that reason they might be expected, and I believe they do, in fact, take an

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interest in the management of the schools, do they not?—They do, I believe.

4202. Is it not therefore natural to suppose that where the majority in a parish are Dissenters, they should feel it hard to be excluded from all interest or concern in the management of the parish school?—I cannot say what their feelings are upon that question; but, looking at it as a matter of abstract justice, perhaps they might conceive it to be so.

4203. The case of Wales, in that respect, would be very different from the case of England, would it not?—I confess that I cannot see much difference between the two cases in that respect.

4204. In England, throughout the rural districts where there are Dissenters, they are usually in a very small minority, are they not?—I cannot admit that; I believe that you may find districts in England in which Dissenters are as common, and are in as large a majority as they are in Wales.

4205. But would that be the case in the rural districts of England?—I am now speaking with reference to the towns and large manufacturing districts; because I have had some little experience in Lancashire, and I have seen something of what the proportions between Church and Dissent are there.

4206. The difficulty of which I am speaking does not arise at all in towns; in towns there is no difficulty, either in Wales or in England, in giving each party their own school; I am now speaking of the rural districts; we have been informed that in Wales the great majority of the inhabitants of the rural districts are Dissenters, and in England the great majority of the inhabitants of the rural districts are Church people; I therefore ask you, under those circumstances, whether the positions of the two are not essentially different?—There may be a difference certainly, but it will be one of degree, and not in kind. It depends upon the proportions between Dissenters and Churchmen.

4207. In England, in a parish in which the great majority were Church people, and the small minority Dissenters, the constitution of a Church school, excluding Dissenters, but containing a Conscience Clause to protect the religious convictions of the Dissenters' children might be sufficient. The small minority could not with very great justice complain of being excluded from the management of the school; but is that the case in Wales where the great majority, instead of being Church people, are Dissenters?—So far as my experience extends, I believe there would be no objection made by Dissenters to a Church school, with the adoption of the Conscience Clause.

4208. The effect of that would be to exclude them from union with the National Society; are you aware of that?—I am.

4209. Do you think that that would be felt to be a hardship by the clergy in Wales?—By some of the clergy it would.

4210. Have you found a considerable number of the clergy in Wales who would be willing to adopt Church schools with a Conscience Clause?—I think there are a good many.

4211. Are you aware of a scheme suggested by Lord Dynevor, and which is now in force in a parish in Carmarthenshire, according to which the school, although a Church school, admits a certain number of Dissenters upon its committee?—I have heard of such a scheme.

4212. Do you think that in cases where the Church people were promoters of schools in Wales, the Church would be content with a scheme which, whilst retaining a certain Church character to the school, admitted a representation of Dissenters on the committee?—I think that in a few instances they would be content, but I cannot say that I think they would in the majority of instances.

4213. Not even if the majority on the committee were assured to the Church?—They might in that case, perhaps, but I am not fully prepared to say whether they would or would not; opinions differ so much with regard to the terms of management, that it would be very difficult to say whether they would be acceptable to the majority or not. I think that what the clergy would prefer, generally speaking, now would be the adoption of a Conscience Clause; leaving the management of the schools, as it is at present, under the old management clauses of the Committee of Council of 1846.

4214. That is absolutely excluding all Dissenters, whatever the proportion may be, from any share or interest in the management of the school?—Yes.

4215. They would prefer that, you say; but do you think that that is a preference which could justly be indulged?—There has been no objection made to it hitherto.

4216. Has there been no objection made by the Dissenters?—Yes.

4217. They are the parties to object, are they not?—Yes; I am speaking with reference to the clergy and Church people; they have not objected to it.

4218. We have been speaking hitherto upon the constitution of the school; are you aware whether the parents of the children usually object to the teaching of the Catechism in Church schools?—I have never heard of any instance yet in South Wales, during my experience there of three years, in which they have made such an objection.

4219. What is the usual practice with respect to the teaching of the Catechism in Church schools?—The usual practice is merely to require a knowledge of the Creed, the Lord's Prayer, and the Ten Commandments, together with the two duties, our duty towards God and our duty towards our neighbour, from all the children. The other parts of the Catechism, relating to the Sacraments, are required merely from those who are known to be the children of members of the Church of England. That is the usual practice in almost every case with which I am acquainted.

4220. But in a large number of schools the entire Catechism is taught, is it not?—The entire Catechism is taught in some schools, under these conditions, that the parts relative to the Sacraments are not insisted upon in the case of Dissenters' children.

4221. I understood you to state that you were not aware that any objections were ever raised to the learning of the whole of the Catechism by Dissenters?—They have not made any formal objections that I am aware of, in any case.

4222. Therefore, practically, the whole Catechism is taught, is it not?—With that limit, that it is not rendered compulsory upon the whole of the children.

4223. So I understand: but what I understand you to state is, that whilst the clergy are perfectly willing to leave out those portions of the Catechism to which some denominations might reasonably

reasonably object, yet that demand is seldom or never made?—It is seldom or never made. The practice is only to teach the parts I have mentioned of the Catechism, namely, the Creed, the Lord's Prayer, the Ten Commandments, and the duties, to the scholars generally, leaving the other portions, in fact, almost in abeyance, except in the case of a few of the Church children.

4224. Witnesses from three different parts of Wales were examined before the Committee on the last occasion of its sitting, who stated that, in their schools, the entire Catechism was taught, with the exception of the schools at Swansea. The rector of Swansea stated that he taught the whole Catechism, with the exception of the three first questions, which were never put in the case of any children, whether Baptists or others, and that he had only known one or two objections during the whole of that time. But in all those cases it was stated that the practice was to teach the Catechism, with the understanding that, if any objection were made by the parents, it would not be insisted upon, but that no objection practically was ever made. Does that accord with your experience?—That is exactly the state of the case, I believe.

4225. But you state that, although the practice is as I have described it, the usual practice is to each only certain special parts of the Catechism?—Exactly so.

4226. Leaving out the latter part, as to the Sacraments, for instance?—Leaving out the former and latter parts very frequently.

4227. Putting aside the question of the governing body of the school, so far as the practice is concerned, the Conscience Clause in a Church school is, in fact, a more efficient protection to the consciences of the children than a Conscience Clause in a British school would be, is it not?—I believe so.

4228. In a Church school the existence of a Conscience Clause would enable the parent to withdraw his child, not only from the teaching of the formularies, but from the exposition of the Bible lesson?—I think it would.

4229. In the British schools and in the Wesleyan schools the Conscience Clause, I think, does not go so far; but the child is expected, in all cases, to attend the Bible lesson, is not that so?—I believe that that is the practice.

4230. Therefore, in fact, putting aside the question of the constitution of the school, the Church school, with a Conscience Clause, gives a fuller protection than the British school does to the consciences of the children, does it not?—I think it gives the very fullest protection to the parent; and I believe that it would be almost impossible to devise any plan by which the religious principles of the Dissenting children could be more safely guarded than by the adoption of the Conscience Clause.

4231. Then that reduces the question as between Church and Dissent rather to the question of the governing of a school than of the teaching of the children, does it not, provided the Conscience Clause were made general?—It does.

4232. Mr. *Howes.*] Then is not one of the great difficulties in Wales the composition of the governing body in the schools?—It has been so in the case of Church schools. By the Management Clauses, of the year 1846, the governing body is composed entirely of members of the Church of England, who are subscribers annually to the amount of 20 *s.*

4233. That applies to Church schools?—Yes.

4234. But, generally speaking, the Dissenters throughout Wales object, do they not, to the presence of Churchmen in the management of their schools?—Before answering that question I should like to ascertain whether, by the expression "their schools," the Honourable Member means British and Foreign schools.

4235. My question applied to those schools?—I believe, so far as I know of the constitution of the British and Foreign schools, that it is open to members of all denominations to become members of the managing committees of their schools; not merely Dissenters, but members of the Church of England may, if they qualify themselves, become members of the governing body of those schools.

4236. Is there any objection, so far as you are aware, to the clergyman being the chairman of the committee of management?—I believe not; I have not heard of any such objection.

4237. Is there any objection throughout Wales?—Not so far as my knowledge extends.

4238. Your experience is principally confined to South Wales, is it not?—Yes, I know South Wales, and I am also acquainted with North Wales.

4239. Sir *Stafford Northcote.*] Do you consider that the mass of the population could establish and support schools in rural districts, with the aid of the State, without very material assistance from the owners of property?—I believe not.

4240. In any cases with which you are acquainted, has not property borne the chief part of the voluntary expense of the establishment and maintenance of schools?—I believe it has, to the extent of nearly one-third, one-third being derived from the subscriptions and contributions of the owners of property, in the case of the annual maintenance of the schools, and one-third, or thereabouts, probably, from the weekly payments made by the children, and the remaining third from the grants of the Committee of Council on Education; but in the case of the erection of the school, the principal part would of course, in that case, be derived from the donations and contributions of the wealthier classes, the labouring classes contributing very little beyond a trifle in the way of cartage or conveyance of material, or something of that sort.

4241. In those cases in which the schools are not established, or are not brought into connection with the Government system, on account of its being too expensive, do you attribute the inability of the parish to bring its school into connection with the Government to the want of sufficient support from the owners of property in a particular parish?—I do, to a great extent.

4242. Then to what causes do you attribute the slackness or unwillingness of the owners of property in those cases where they do not subscribe?—To the fact of their being mostly non-residents, and of their feeling, perhaps, but little interest in the locality.

4243. Are you aware whether, in many cases, the non-resident owners of property have been induced, by representations from persons in the parish, to support schools?—Certainly; I am aware that that has been so in many cases.

4244. From whom do those representations

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usually proceed?—From the clergyman of the parish.

4245. Then, do you think that the clergyman would be more likely to use his influence, if he thought that the school which was to be established was to be one for the education of the children in the principles of the Church of England, than if he were told that it must be one in which the principles of the Church of England were to be a very secondary consideration, and that the management of the school was not to be in the hands of members of the Church of England, but in those of a mixed body, consisting partly of Churchmen and partly of Dissenters?—Certainly, he would be more inclined to use his influence in the case where he supposed that the management of the school would be on Church of England principles.

4246. Supposing that you had mixed bodies of this kind, what would be the class of persons who would be likely to serve upon them; if you take the case of a parish where the owners of property are resident, I presume that those owners of property would be elected members of the committee, would they not?—They would, if they contributed and qualified themselves by their annual contributions.

4247. But if the case was one in which the owners of property were non-resident, would he be then qualified, supposing him to be a subscriber, to be elected on the committee?—He would.

4248. And probably he would be elected?—Probably he would be elected.

4249. But, being non-resident, he probably would not be able to attend very much?—Certainly not; he would in that case depute either his agent or some friend, or the clergyman of the parish, to represent him and to vote for him.

4250. But, in fact, he could not have by any means the same influence in the management of the school which persons on the spot would have, and would not that be an additional reason to induce him to be backward in joining in the support of a school which was to be managed upon principles which he would perhaps dislike?—I think that that would hardly be the case, because, although non-resident, he might yet take some part in the management of the school in several instances, and might feel a warm interest in the welfare and progress of the school; and therefore he would have confidence in certain of the members, if not in the whole of the managing committee, and would convey to them his wishes on any important transaction; and no doubt in that way a certain bond would be kept up between him and the school.

4251. Do you know anything of the working of the National Society?—Very little.

4252. Do you suppose that the clergy generally in Wales would be satisfied with the adoption of the principle of Church schools with Conscience Clauses?—I do.

4253. But do you not think that they would, some of them, or many of them probably, feel that it was a disadvantage to them to be cut off from connection with the National Society by the adoption of that clause?—Many of them would; but opinions are very much divided with regard to the Conscience Clause; many are in favour of it, and others are adverse to it.

4254. Supposing that there were no requisition on the part of the Government that Conscience Clauses should be inserted, and supposing that the clergy had to deal with their parishes as well as they could, do you not think that a clergyman having a large proportion of Dissenters in his parish, would feel that it was necessary, for the proper accomplishment of his work, that he should deal tenderly and liberally with the children of those Dissenters in the matter of education?—Certainly I do.

4255. Have you any reason to suppose that there would be an indisposition so to deal with the matter on the part of the clergy?—I have no reason to think so.

4256. Do you think that the introduction of the element of State compulsion into the matter, and the assertion of a claim of right, are likely to facilitate liberal dealing on the part of the clergy, or to put an additional difficulty in their way, by appearing to make that which they would do voluntarily a matter of compulsion?—In the case of some of them it very probably may put a difficulty in the way; but at the same time there are others who would not consider it in that light, and who, I think, would be prepared to accept the Conscience Clause.

4257. With regard to the difficulties which you say prevent schools from being brought into connection with the Government system, you state that it is on account of the expense; what is it that causes the great expense?—In the first place, they have to provide an adequate salary for the master or mistress of the school, and then, in addition to that, there is the annual support and the cost for providing the requisite books, and so on.

4258. With regard to the difficulty of providing the salary of the master or mistress, do you mean to say that in a parish where a sufficient sum might perhaps be raised to provide a salary for an uncertificated master?—I think there are many parishes where that is the case; that is to say, where there is hardly any contribution at all towards the master's salary, and where he must depend on what he receives from the children's pence, in which case the school is entirely supported by the contributions of the working classes.

4259. Do you think that any relaxation of the conditions of Government aid, as to the requirements of a certificated master, would make it easier than it is at present for parishes to come into connection with the Government?—I think that, in the first place, a relaxation of the conditions with regard to the expense necessary in erecting schoolrooms would be desirable; that is to say, that in country rural districts smaller and less perfectly furnished rooms might be allowed with advantage; but now, under the Revised Code, since the grants to the schools do not depend so much upon the annual contributions as they did formerly, I do not see that any further relaxation would produce that effect; or at least I fear that it would not do so.

4260. Do you consider that, upon the whole, Church schools are making very good progress in South Wales?—I do; I can state one or two facts which may show that. I reported two years ago, in the minutes of the Committee of Council, the fact that, in the year 1854, my colleague, the Rev. H. Longueville Jones visited and inspected, in South Wales, 54 schools; and 10 years subsequently, in the year 1864, when I went round, I visited something like 154 schools. Then, further than that, I have to say that during the last year I have seen and examined, in the schools which I have visited, 18,307 children, making an increase during the preceding two years of very nearly

nearly 3,000 or 2,800, I believe, in the attendance at those schools, or in the number present on the day of inspection. During the last two years I have had 23 new schools added to my list, most of them, or nearly all of them, requiring visits on account of annual grants, and employing certificated teachers; so that from these facts I think that I am warranted in drawing the conclusion that Church of England schools are progressing very rapidly indeed in South Wales, and are keeping pace, so far as they possibly can, with the requirements of the country.

4261. Do you think that the difficulties which arise as to the maintenance of Church schools in a population which is largely Dissenting, are on the increase or on the decrease?—I think that they are on the decrease.

4262. Can you give any evidence of that?—I think that there is greater unanimity and a better feeling existing between Churchmen and Dissenters, with regard to the great question of education; and there are the facts that, during my experience, there have been no objections made to anything connected with the teaching in our Church of England Schools; and in the third place, we find Dissenters and Church people readily uniting in many neighbourhoods, particularly in rural districts, in promoting and keeping up one school, which is perhaps a Church of England School, in that particular place.

4263. Do you think that the people are beginning to understand each other better?—I think that they are, and that they are entertaining more kindly feelings, and I think that the school itself is a direct means of encouraging that friendly feeling between Churchmen and Dissenters, when Dissenters understand that the motives of the Church people are not of a proselytising nature, but are simply to do good, and to raise the moral and intellectual tone of the poorer and humbler classes in the place.

4264. *Chairman.*] You stated, did you not, that you thought that the objections to Church schools had decreased, of late, in South Wales?—I think that they are fewer.

4265. May not that fact be attributable to the great increase of British schools, thereby supplying Dissenters with the means of having an education for their children, which is in accordance with their own views?—Possibly it may be so in the more thickly inhabited districts.

4266. I think you stated that the increase of Church of England schools, during the last 10 years, had been from about 50 to 150 in round numbers?—Yes.

4267. Mr. Bowstead stated, to this Committee, that the increase from 1852 to 1866, in the number of the neutral schools, as he called them, was from 17 to 170; would not that fact probably explain the absence of the hostility which might have been expected, if there had been exclusively Church schools in the country?—Yes; very possibly it might.

4268. You stated that you were aware of the fact, that out of 104 schools, in the diocese of Bangor, in Carnarvonshire and Anglesey, 101 schools have complied with the conditions of the State, so as to receive State aid?—I believe that that statement is correct; I cannot be quite certain as to the exact number, but, generally speaking, I have no doubt that it is correct.

4269. The statement was made by Mr. Price, of Bangor, and you say that there is nothing, in your experience, to lead you to doubt his accuracy?—Nothing.

4270. You stated that a very large proportion of the schools in South Wales have complied with the conditions, but that there were still a considerable number which had not complied with those conditions; and you attributed that partly to the apathy of the owners of property, and partly to the poverty of the district, did you not?—Yes; I have said so.

4271. Do you think that, as a rule, counties like Carmarthenshire and Pembrokeshire are poorer than Carnarvonshire and Anglesey?—Not poorer, except in certain parts. The portions, which I alluded to in the South Wales counties, were the most thinly populated and impoverished parts of those counties. I believe that in Pembrokeshire, and some parts of Cardiganshire, and the mountain districts, the population is very thin and scattered, consisting entirely of small farmers, holding what are called sheep and mountain farms, paying a merely nominal rent, and not being able to subscribe towards the support of the school.

4272. Would not that remark apply also to North Wales?—In Carnarvonshire there is a mining population and a quarrying population who receive good wages, and who would of course be able to contribute towards the support of schools.

4273. But is not that particular class of population confined to small areas?—The bulk of the people are congregated together in those districts; in the more remote districts the population is agricultural, and the same conditions would apply to those parts of Carnarvonshire as apply to Pembrokeshire and those other districts which I have mentioned.

4274. And yet 101 out of 104 of the schools have complied with the conditions imposed by the State?—Yes.

4275. You stated, did you not, that the assistance of persons of property was essential to the founding and maintenance of schools?—I did.

4276. Did you mean persons of landed property?—Not exclusively persons of landed property, but persons in a condition to subscribe towards the erection and annual support of those schools. There are many in the middle classes particularly, who make great sacrifices themselves in order to assist in the erection and maintenance of schools.

4277. I have mentioned the immense increase of British Schools in South Wales; that never could be said to be due to the exertions of the persons of property in South Wales?—And yet I believe that we might find that some of the wealthy mining proprietors are large supporters and contributors to those British Schools.

4278. Undoubtedly, so far as the mining districts are concerned, persons of property have supported the schools, but are there not a vast number of British Schools in the rural districts the support of which can hardly be said, I think, to be due to persons of property?—I agree with the Right Honourable Member that there are such cases, but in those cases I believe that they charge a higher rate of school fee, and I think that in that way they are able to make up the stipend of the teacher.

4279. Mr. Bowstead suggested that, in order to get rid of the difficulty of dispensing the State aid, the Building Grant should be got rid of altogether; what do you say to that suggestion?—I should

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should be very sorry to see the Building Grant got rid of altogether, but my only wish is that impartial justice should be done to Church Schools, and that there should be no unnecessary restriction placed in the way of their promotion and erection.

4280. But does not the whole difficulty arise upon the question of what is impartial justice?—Just so.

4281. Mr. *Adderley.*] You consider that the cases where poverty appears to be the cause of schools not being supported, are generally cases of non-resident landlords?—I think so.

4282. That is to say that the cause of non-support really is a want of interest in the subject?—Yes.

4283. You would not think it wise, would you, that the State should in any way relax the conditions of the grants to meet want of interest on the part of voluntary subscribers?—Certainly not, but at the same time a great allowance should be made for those hitherto neglected districts and no unnecessary restrictions should be placed in the way of the erection of further schools. I should be very glad to see the State come forward as liberally as possible and place as few obstacles as they could in the way of the few promoters of education who might be there, so as to enable them to avail themselves of the State aid.

4284. If the State came forward more liberally where the private assistance was less, would not that strike at the root of the voluntary system?—That appears to me a question of degree rather than of kind, because there are circumstances to be taken into account in each place, and circumstances differ so widely as between one neighbourhood and another, that it is difficult to lay down a general rule upon the subject; but all that I should desire to see is that the efforts which are made in the place should be liberally responded to on the part of the Committee of Council. I feel strongly upon the subject because I see the necessity which exists for more schools, particularly in my district. I think I may state that there are a great many parishes which are in want of more schools. There are in my district altogether about 650 parishes, out of which there are about 350 at present, or more than one-half, without any school at all.

4285. And for the same reason for which you recommended that effort should be encouraged, you would also recommend that want of effort should not be encouraged; that non-residence, for instance, and the consequent want of interest should be no ground for giving grants more easily?—I certainly think that the first movement should arise in the neighbourhood itself where the want exists. All that I am pleading for is that the Committee of Council should take the case of those neglected parishes into its consideration, and endeavour, if possible without relaxing too far their own conditions as they already exist, to lend a helping hand to such poor parishes.

4286. Do you not see that the basis of the whole system being voluntary support, the State would strike at the root of it by giving more assistance where voluntary support was wanting from private subscribers?—It certainly would be so in some cases, but we must bear in mind this circumstance, that those parishes have hitherto been without any aid or support for schools, and if their case could be taken into consideration without violating the principle which the right honourable Member has stated, it would be very desirable.

4287. Do you think that their case could be taken more into consideration without violating that principle?—I think that a few of the conditions regarding building grants might be relaxed in the case of those little rural parishes, and in particular that so many preliminaries and so many conditions of aid might, perhaps, not be insisted upon.

4288. But would you propose that the conditions should be made more easy where the people on the spot were less willing to come forward, and where they either from non-residence, or from want of interest, or from stinginess, or from opposition, refuse to give the voluntary basis which the whole system supposes?—No, not in that case.

4289. It would not do, for instance, for the Privy Council in any way to consider non-residence as an excuse for the want of voluntary support?—No. Perhaps I may be allowed to add that I think, so far as I know, that in many cases the few intelligent residents in those poor parishes have been deterred from seeking aid for the erection of schools by the fear of the amount of correspondence, and of details which they would have to undergo in order to obtain a building grant. I believe that that has deterred one of them from seeking Government aid towards the erection of a proper place.

4290. I suppose that a resident landlord would have the same objection to correspondence as a non-resident landlord; would you make the conditions more easy to the non-resident landlord?—No.

4291. Are the Committee to understand that you approve generally of the adoption of the Conscience Clause in rural parishes where there are not two schools?—I have expressed no opinion upon that, so far as I am aware.

4292. What would be your opinion as to the introduction of a Conscience Clause in Church deeds in rural parishes where there are many Dissenters, and where there is not the population or the means for two schools?—I can see no objection to it in that case.

4293. Would you not think that the introduction of a Conscience Clause allowing the Dissenters to withdraw their children during the teaching of the Catechism, would be far better than the mutilation of the Catechism itself, which you have told us is a very common practice, by the omission of the first and last parts of the Catechism?—The only answer which I could give to that question would be that the present system works quietly and harmoniously, whereas the other would give rise, in certain instances, to great hostility.

4294. But does not the system quietly mutilate the Catechism, and strike out some of the most material doctrines of the Church; does not the omission of the first questions in the Catechism relating to baptism, and of the last part of the Catechism, relating to both the Sacraments, go a great way towards the suppression of the doctrines of the Church being taught in all the schools?—I cannot say that it does; I think that we must bear in mind the age of a great number of the children, the circumstance that many of them belong to Dissenting parents, and the forbearance which ought to be used, in my opinion, towards the wishes and feelings of those parents; and I think that with reason the first part of the Catechism relative to baptism and sponsors is in such cases omitted.

4295. Then

4295. Then do you think it better to neutralise e Catechism, so that all may learn it, than to ach the Catechism in full in Church schools, d let the Dissenters withdraw their children if ey desire it?—I do not like to express a decided inion upon so delicate a point as that, because prefer confining my remarks to the question of e actual state of things in the district, rather than zarding any opinion of my own. I fully admit e necessity and importance of those doctrines in e case of Church of England children; but at e same time you must bear in mind the great mber of children of Dissenting parents with hom we have to deal, and whom, perhaps, the aching of those doctrines, or the insisting of ose questions, might remove.

4296. Do you believe that Dissenting parents ould really withdraw their children in that case, ough they have not hitherto done so?—I believe t.

4297. Therefore the result would be, probably, at the Church Catechism entire would be taught all practically?—Yes.

4298. Do you know any cases of mixed com-ttees of management, composed of Churchmen d Dissenters?—Very few; and of those one or o cases which I do know, one in particular has t worked well; that is in North Wales.

4299. In what way has it not worked well?—ie clergyman was anxious to establish his school the most liberal possible basis, and therefore agreed to allow a mixed committee of Dissen-rs and Churchmen to have the management of e school. When I came there, the first time the nool was inspected, I found the whole of the mmittee assembled, and immediately an argu-ent was commenced, and a dispute arose about e very title of the school on Form 9 of the overnment Forms, which was required to be ed up by the managers at the top of the st page of that form. It was proposed that should be called a Church of England school, d one member of the committee immediately se and said, "I object to that title in the se of this school," and they could not settle e difference between them; and the clergyman last came forward and said, "Well, I propose e of two things; either that we Church people all withdraw from the school on condition of ur paying back what we have contributed, or will pay back to you what you have sub-ribed, and you shall let us have the management the school."

4300. It never occurred to them to adopt the de which we adopt in the House of Commons such cases, and to settle the point by a division? It did not in that case; that, it will be remem-red, is the one solitary case of the kind which s occurred in my experience.

4301. In the cases which you have mentioned ich do not receive grants, do I understand that e cause of the school managers not having cer-cated masters is the fear of expense?—Partly at, and partly, I believe, a little apathy. I ve stated in my report for the last year, that I ow 10 or 11 cases in my district where the mmittee of Council have made large grants, ceeding 200 *l.*, towards the erection of schools, il where the managers have hitherto continued thout certificated teachers, and the schools have ver derived a farthing of the grants.

4302. Do you know any cases where a diffi-lty has been found in getting rid of an old ster?—Not in my present district.

4303. Should you say, from your own knowledge, that the old uncertificated masters could, generally, get certificates, if they chose?—I think that many of them could. Some of them are very deficient in the knowledge of the English language, and that has hitherto operated as a hindrance to them. I have in my eye at present one very worthy man, who comes regularly to the Christmas examination at the Carmarthen Training School, where I hold the examination; he has tried four or five times in successive years, and has failed every time, I believe, because his knowledge of English is imperfect.

4304. Do you know any cases in which the managers dislike to have any connection with the Government, and where that is the reason of their not obtaining a certificated master?—No.

4305. You think that there is no dislike of interference from the Government, or of inspection by the Government?—I believe not.

4306. You state that poverty is the cause, in some cases, of schools not complying with the conditions of the Privy Council; do you not yourself think that the receipt of the grant would cover the extra expense of a certificated teacher, so that there would be no additional drain upon the funds of the school, nor probably a gain, by taking a certificated teacher?—I think I should say that it would nearly do so. If a little effort were made, and a few subscriptions obtained to meet it, I think that a certificated master might be employed in each of those cases to which I have alluded.

4307. So that it is, in your view, an entire mistake when any school managers forego the use of a certificated master, on the ground of expense?—Certainly.

4308. Do you think that if the Committee of Council were to give up the condition of having a certificated master altogether, schools would still go to the training colleges for masters?—I do.

4309. Upon what ground do you think that?—They would employ a certificated teacher on the ground of his greater competence and higher qualifications than an uncertificated teacher.

4310. Do you think that throughout Wales, so far as you are acquainted with it, there is that amount of faith in the advantage of training, that even if the condition were relaxed the schools would go for masters to the training colleges?—Yes, for trained masters, whether they had certificates or not.

4311. Are not the training colleges in Wales rather failing?—I believe not; not that I am aware of.

4312. Do you think that they are now keeping up their numbers?—They are in a very fair condition.

4313. And are they likely to do so?—I think so.

4314. Is the demand more on the increase than the supply of masters from the training colleges?—There are, at present, in the Carmarthen Training School, I believe, 26 or 28 students, and it is likely to go on. They did very well at the last examination, and they bear a very good character throughout the whole of my district, and masters are employed to a very great extent from that training school.

4315. Mr. *Liddell.*] Do you know any cases in which, owing to the indisposition of non-resident or resident proprietors, as the case might be, to subscribe to the funds of a school, a very undue portion of the expense of maintaining that school has fallen upon the clergyman?—I do.

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4316. Do you consider that a hardship upon that clergyman?—I do, decidedly.

4317. Do you think that that is a circumstance which ought to be taken into consideration by the Committee of Council?—I do.

4318. Then in cases where it was proved that a poor clergyman was bearing an undue share of the burden of maintaining the school, would you advocate a relaxation of the conditions of the Government grant, or how would you meet it?—I do not see, at present, that any relaxation would be useful after the school has once been erected, because in that case the grant would be paid according to the terms of the Revised Code, and whatever the school earned under the Revised Code it would receive; but at the same time I cannot help expressing my regret that such instances should exist, and that there should be apathy or want of liberality on the part of proprietors, whether resident or non-resident, and that they should allow the clergyman, as I know that they do, in some cases, to bear an undue proportion of the burden of erecting and maintaining the schools.

4319. One of the conditions of the Government grant being the employment of certificated masters?—Yes.

4320. A certificated master is a more expensive article than an uncertificated master, is he not?—Yes.

4321. Do you think that, in cases such as I have named, the relaxation of the condition of employing a certificated master would enable that school to obtain a proper master, and, consequently, be to a certain degree an advantage to the managers in carrying on the school in a pecuniary point of view?—I believe not; for this reason, that the school would sink and would become a school of a lower grade, and would consequently receive less after each examination; and that, where the managers of the school have the zeal and the confidence to appoint a certificated master, it is always to the advantage of the school, because such a master will more than earn the extra amount of money which is necessary for paying his salary as compared with the uncertificated master.

4322. Do you think that, if the condition of employing a certificated master were once relaxed, there might be a tendency in other schools to dismiss their certificated masters and employ cheaper masters, and that, consequently, the cause of education generally in the district might be prejudiced?—It might be so, but I am not prepared to say whether it would or would not.

4323. You state that your experience has led you to believe, and you illustrated it by a case, that a mixed committee are very apt not to agree?—Yes.

4324. Is that a general remark; do you think that there is practically a very great difficulty in working a mixed committee of management of a school?—No. I do not wish that to be considered as a general remark. I only referred to one or two instances which I know; and that case which I have described, as I have already stated, was the only instance in which I actually saw a division between the managers of the school. I wish my answer to be understood in that sense.

4325. *Chairman.*] I understood you to suggest that the correspondence of the department with the promoters of schools might be simplified?—Yes.

4326. At present it relates to the title of th land for the site of the school, to the plans, an to the trust deeds, does it not?—Yes.

4327. It would be impossible to dispense wit a certain amount of correspondence with respe to the title of the land, I presume?—Certainly.

4328. And whatever relaxation, dictated b the local circumstance of the district, could b admitted in the plan of the school, would it no be impossible to avoid having some correspon ence on that subject?—It would be impossib to avoid having some correspondence; but wheth that correspondence might not be lessened, another question.

4329. But does not the length of the corr spondence depend upon both sides?—Certainly

4330. It is very much lengthened by the wa of intelligence, or of business-like habits on th part of the local correspondents, is it not?—Ye or rather the want of actual knowledge of th rules and requirements of the Committee o Council on the part of the clergy especially, an of the school managers in the remote district I fear myself that that in some cases has acte upon them as a deterrent from proceeding in th erection of schools.

4331. And must it not always remain a dete rent so long as any correspondence is necessary —Yes, unless that correspondence were ve much reduced. They have heard in other cas of the amount of correspondence that school m nagers have had to go through before obtainin a grant for the erection of a school, and therefo the rumour of this has, I fear, influenced oth parties in the neighbourhood, and has prevente them from obtaining a Government grant towar the erection of a school for the benefit of th neighbourhood.

4332. Have you known cases where the r quirements of the Council Office with respect buildings appeared to you to be unreasonable?- I cannot say that I have, further than this, th one condition has been made lately, that t room should not exceed 20 feet in width, whi some school managers think is rather restrictiv them, and they would prefer a room of great width than that.

4333. But is not their preference usually di tated by a desire to have the room for some oth purposes than teaching?—That may possibly the case; they may desire to use the room f meetings or services.

4334. Is it not a fact that a school-room 18 feet broad is better adapted than a schoo room of 25 feet or 30 feet broad for the purpos of teaching?—It depends upon the size of th school: if the school be a very large one, ce tainly a greater width than 20 feet seems to n to be necessary.

4335. Do you think that, under any circum stances, it is advantageous to have banks of chil dren before you, and banks of children behin you while teaching?—Certainly not.

4336. Then what advantage is there in havin a school-room of more than 20 feet in width?- Some of the largest and best schools in my di trict are more than 20 feet broad; such, for i stance, as the Swansea School. I should say th it is certainly 30 feet broad; and it was bu by aid from the Committee of Council, fo merly, when that distinction was not made.

4337. But is not its efficiency due to the aster, and to other circumstances?—Certainly.

4338. Are you of opinion that the arrangeents for teaching can be as good in a room ich is 30 feet wide as in a room which is 20 feet de, without a good deal of waste of space?—at depends a good deal upon the organization the room and the character of the teacher.

4339. But if the space is to be occupied, there st be benches covered with children at the acher's back as well as in front of him, must ere not?—Yes; at the same time the elder ildren are generally placed in three or four ws of desks along one side of the room, and in nt of them the other classes are drawn out in uares, seated occasionally on benches.

4340. Have you never heard the promoters of hools, which were built at the time when the ommittee of Council was less critical than it is w, complain of the breadth of the school-rooms, making them unmanageable?—I have not.

4341. Do you know those great schools at owlais?—I have never been inside of them, though I have passed them.

4342. Sir *Stafford Northcote.*] You were asked question just now, in which the expression "the utilation of the Catechism" was used. Do you lmit that to teach the children the Creed, the ord's Prayer, and the Ten Commandments efore they are further instructed in the other ortions of the Catechism, should be considered be a mutilation of the teaching of the Church England?—Certainly not.

4343. Is it not the direction which is given to e sponsors at baptism that they should take ose portions first?—Yes.

4344. Up to what age do the children usually main in those schools?—To the age of 13, and a very few instances to the age of 14; but any are withdrawn earlier.

4345. For the most part, they leave below the nfirmation age, at all events?—They do.

4346. As a matter of fact, do the Dissenters nerally entertain any objection to those porons of the Catechism to which reference has en made?—I believe not; I never heard of y such objection.

4347. Do you think it desirable to bring prominently before children at the tender age of 11 or 12, those points of religious doctrine upon which there are differences of opinion between the Church and Dissent?—Certainly not.

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4348. Then do you not think that upon the whole, the subject of instructing children in those parts of religion which are most essential to young children in the Church of England, which are not objected to by the children of Dissenting communions, and which are most suitable to their tender age, is better effected by teaching those portions of the Catechism to the whole school than by teaching the whole Catechism to a portion of the school only, and drawing the attention of the children markedly to the fact that there are others among the school who have to be turned out from that teaching?—Certainly; I quite agree with that view.

4349. Mr. *Liddell.*] I should like to have your distinct opinion upon one point. Do you think that those forms of the Office, of which we have heard a good deal, might not advantageously be simplified?—I think they might, and I wish they were, with a view to the erection of schools within my district.

4350. Practically, they are extremely difficult to understand, are they not?—They are particularly so; persons are not well acquainted with the rules and regulations of the Committee of Council, such as the country clergy and gentry; and therefore they find both a difficulty in understanding them, and in knowing properly how to reply to them.

4351. And is it within your experience that that difficulty has been often felt, not only by uneducated persons, but also by educated men, such as the clergy, and others?—Yes.

4352. Is it your opinion that some of the conditions attached to the building of a school might reasonably be relaxed in regard to the size, and the flooring, and the arrangements of desks, and matters of that kind?—What I had in view when I made that statement was not referring to the internal organisation or arrangement of the school, which I believe is left pretty much to the managers of the school after the school has been erected, but to the details connected with the building, the site, and the Trust Deed.

JOHN WHITE, Esq., called in; and Examined.

4353. *Chairman.*] You have acted occasionally temporary inspector for the Committee of ouncil, have you not?—I have acted once as a mporary inspector.

4354. Where was that?—In North Wales and eshire.

4355. And you made a report, I believe?—I ported upon several schools; I did not write a neral report.

4356. Were those Church schools or Dissenting ools?—Dissenting schools.

4357. Did you observe any case in which there d been a conflict for the occupation of the ound between the Church and the Dissenters? No, I cannot say that any cases of such conflicts re brought before me. I observed some cases which there seemed to be considerable rivalry tween two co-existing schools, one Church and e Dissenting school.

4358. Do you mean where there had been a nflict?—Where the Church school had got a unt, and where the Dissenting people seemed to ink that the grant should be applied to them, 0.29.

and that the Church population was not sufficient to entitle it to a grant.

John White, Esq.

4359. In that case the Dissenters had built a school of their own?—They had built a school of their own.

4360. Was that after the grant had been given to the Church school?—I am not sure whether it was after or before.

4361. What was the result of the competition in those cases?—In one case which I remember, the British school has continued to flourish. It is a large school carried on in a bad building. The Church school has collapsed entirely; there is not sufficient population in the adjacent country belonging to the Church to keep it up.

4362. Where was that?—That was in Cardiganshire; Penmorfa was the name of the British school.

4363. In that case, had a grant been made to the Church school by the Committee of Council, for building purposes?—Yes.

4364. And was it entirely deserted?—It was quite deserted.

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4365. Was it deserted in consequence of the greater popularity of the British school?—In consequence of the absolute want of sufficient number of Church children to support the Church school.

4366. Was the failure of the one, and the success of the other, due entirely, in your opinion, to the question of religious difference, without any reference to the efficiency of the teaching in the school?—As to that I have no particular information; I believe that the persons who mentioned the case to me told me that it was an exceedingly short time during which the Church school had been able to be carried on, and seemed to attribute its failure entirely to the want of population; and they made no remarks as to the secular education having been defective.

4367. Do you remember what the proportions of the population were as between the Church and the Dissenting children in that case?—I cannot remember the number; I know that there was a very large majority indeed of Dissenters; I think I heard that a grant was claimed for the building of the Church school, on the ground that in the parish (which is a large one of about four miles each way, I should say,) there were 13 or 14 Church families.

4368. Do you know when the grant had been made in that case, or how long ago it was?—I think that it was in 1859.

4369. Do you remember any other similar case?—No case which was exactly similar came to my notice in which the Church school had entirely collapsed; but there were some cases in which the Church school seemed to be considerably too large for the number of Church children attending it.

4370. Was that due to the disinclination of the Dissenting children to go there, or to the fact that there was a British school established in the neighbourhood?—To the fact of a British school existing almost side by side with the Church school.

4371. In that case had a grant been made t the Church school?—A grant had been made t the Church school.

4372. And had a grant also been made to th British school?—I think that the British schoo had been originally built without Governmen aid; but the British school premises seemed t me to be very defective; I called the attention o the British schoolmaster and managers to the de fective state of the premises, and I asked the why they did not increase their premises; the told me that they had applied for aid to th Government to increase their premises, and tha the answer which they had received from th Government was, that sufficient money had bee expended for educational purposes upon tha neighbourhood; this money having been entirel expended in the building of the National school.

4373. Was that school in connection with th National Society?—It was.

4374. Where was the second case?—At Bed gelert, in Carnarvonshire.

4375. Do you remember any other case?—I do not remember any other case.

4376. Were there any other cases, the particulars of which you do not exactly remembe but which generally corresponded with the cas which you have just now mentioned?—The were cases in which the National School buil ings struck me as being large and handsom and in which I inquired from the people in th British School whether there was a sufficie Church population to fill that National School an to keep it up, in which cases the people belongin to the British school appeared to think that the was not a sufficient Church population.

4377. Is it your inference from those case that if grants were made to Church schools wit out a sufficient Church population to supp them, the erection of a British school in th neighbourhood would lead to the desertion of th Church school, the building being too large f the purpose?—That is my impression.

The Rev. WILLIAM ROBERTS, called in; and Examined.

Rev. *W. Roberts.*

4378. *Chairman.*] YOU are a Minister of the Baptist denomination, are you not?—Yes.

4379. Have you for a good many years taken an active part in the promotion of education in South Wales?—For nearly 11 years.

4380. During that time have you filled any sort of official position?—Yes, in connection with the British and Foreign Society.

4381. What post in connection with the British and Foreign Society did you fill?—I was agent for the Society in South Wales.

4382. What was the state of education in South Wales at the time when you were appointed?—The British schools were but few then.

4383. Do you remember how many there were?—There were 14 or 15 in connection with Government aid, and about half the number (from 9 to 12, I believe,) of other schools which diminished, and died away, all but two; afterwards they were what were called voluntary schools.

4384. When you speak of those schools, over what area did they extend; was that in the whole of South Wales?—That was in the whole of South Wales and Monmouthshire.

4385. What is the present number of British schools in South Wales?—The present number is very nearly 200.

4386. How many of those obtain aid from th State?—At the time when I left, which was i 1864, when my connection with the Societ ceased, there were about 150 schools which wer assisted by the State. From that time to th present time I have no means of ascertainin exactly the number, but I believe that they a somewhere about 180.

4387. How was that large number of schoo built, and how were they maintained during th 11 years you were connected with the Britis and Foreign Society?—Some of them wer built by the aid of the State, and others wer built without the aid of the State.

4388. By whom was that portion of the fund which was not derived from the State supplied By voluntary subscriptions and school pence.

4389. Some of those schools were in connec tion with the works and collieries, were they not —Yes, a number of them were.

4390. What proportion of the schools unde your inspection were in the rural districts?—I cannot answer that question with any approxima tion to certainty.

4391. Are the British and Foreign schools i South Wales chiefly town schools or countr schools?—They are chiefly country schools.

4392. Th

4392. The larger proportion in number, I suppose, are country schools, and the larger schools are the town schools?—Quite so.

4393. Have the promoters of those schools had frequent occasion to apply to Government for assistance in building schools?—They have applied nearly in all cases.

4394. And how have their applications been received?—Sometimes they have been refused, and sometimes they have received aid.

4395. When they were refused, on what grounds were they refused?—They sometimes could not get a sufficient quantity of land; at other times they could not get freehold land; and they could not fulfil the other conditions which were connected with the requirements of the Committee of Council on Education.

4396. Then they were refused, on grounds which were common both to Church and dissent?—Some of them were; but some of them were refused because the grant had been given to Church schools.

4397. In those cases, I presume it had been ascertained that the practice of the Church school was what is called liberal?—Yes.

4398. Did you hear complaints made that the grant to a British and Foreign school was refused, when there existed sufficient accommodation in the neighbouring Church schools, although the practice at the Church schools was liberal?—Yes.

4399. Do you think that that complaint was a reasonable one?—Yes.

4400. Do you think that the Government are bound to assist in providing more school room than is actually wanted, when education can be got upon terms which are not injurious to the consciences of the children?—When the great majority are Dissenters, I think so.

4401. Although they can go to the school, and be taught there, without any violation of their convictions, there being sufficient school room?—They have no participation in the government and management of that school, and therefore I think that they are not fairly dealt with.

4402. That might be a sufficient reason in case there were no school, and both parties were contending for the school; but do you think that the State would be justified, if there were already a Church school conducted on liberal principles, and amply sufficient for the accommodation of the whole population, and that they would in providing another school, because other management clauses were, upon the whole, better suited to the nature of the population?—I consider that participation in the management of the school is essential where the great majority, such as three-fourtbs or four-fifths, or more, are Dissenters.

4403. Essential for what purposes?—There are many ways of proselytizing and of coming at the children, besides the education itself, and of enticing them from their parents on Sundays, and of exercising other Church influences.

4404. But do you think that that policy of proselytizing, if it really exists, has had any success at all in Wales?—Yes; I could name a number of places in which it has been successful.

4405. Do you think that the practice is general, among the clergy, of using their schools for the purpose of proselytizing?—I cannot say that it is general.

4406. You have mentioned a case of a refusal, on the part of the Committee of Council, to make a grant for a new British school when there was sufficient accommodation already existing in Church schools, which were conducted on liberal principles; do you know any cases where there were conflicts between the two parties, as to which should get the school, the ground being unoccupied, and in which the decision, in your opinion, has been unfair towards the British school?—Yes.

4407. Could you name any of them?—Yes.

4408. Will you do so?—Trecastle, Llywel, in Breconshire is one.

4409. That was a case where, apparently, the Committee of Council were misled with regard to the facts, as to the proportion of the population belonging to the Church and the Nonconformists; was that not so?—Yes.

4410. There the Church school was a Church school, with a Conscience Clause, I think?—Yes, another is Aber-tyleri, in Monmouthshire.

4411. That is a populous neighbourhood, is it not?—It is now populous; it was not so at that time.

4412. When was that decision made?—About eight or nine years ago; I cannot exactly remember.

4413. Did both parties there compete for a grant?—Yes.

4414. And the grant was made to the Church, was it?—Yes.

4415. Has a British school been built there in consequence?—Yes.

4416. Are both schools now flourishing?—They are both carried on.

4417. Was any grant made to the British school afterwards?—Towards the maintenance but not towards the building.

4418. Do you remember the grounds upon which the preference was given to the Church in that case?—The refusal was not final; there was not a total refusal of giving a grant, but there were some difficulties in connection with the tenure.

4419. Then the refusal did not arise from the fact of preference being given to the Church, but on account of one party having a site, and the other party not having one?—The grant was made to the Church school, and I am not quite sure, if those difficulties had been removed, whether or not the British school might have had it also.

4420. Do you remember any other case?—I cannot call to mind just now any other case.

4421. Did you hear the last witness but one state that there were, in South Wales, some 350 parishes which had no schools at all?—Yes.

4422. From your knowledge of the general state of the population, and of circumstances in Wales, I presume that you would expect to find that in those cases the principal proprietors of the land were Church people?—Generally.

4423. And that the bulk of the population were Dissenters?—Quite so.

4424. And that, generally speaking, those parishes could only maintain one good school?—Yes.

4425. Having regard to those circumstances of the property being on one side, and the population on the other, what do you think ought to be the trust on which the schools should be founded, assuming that the present system, which is a system of State aid towards voluntary effort, continues?—It is a very difficult question to give any

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any decided answer to; but it might be possible, I think, to have a system which would be adapted to all the wants of Wales, and to the condition of Wales as it stands.

4426. Could you suggest any plan for getting over the difficulties?—I would rather not mention any. It struck me, on reading the evidence given by Mr. Lingen, that his suggestion would meet the case very nearly.

4427. But Mr. Lingen's suggestion was, that whereas the school was promoted by Churchmen owning property, the grant should be made on trusts similar to those suggested in Lord Dynevor's case; that is to say, that the clergyman should have a recognised position on the committee, that the committee should consist altogether of eight persons, of whom five were to be Churchmen and three Dissenters, there being a Conscience Clause in the deed; do you think that such an arrangement as that would be generally satisfactory to the Dissenters?—Whether such a majority on the side of the Church would be acceptable, is a question.

4428. Such an arrangement would secure the entire religious liberty of the children; but you doubt whether the constitution of the committee would be satisfactory to the Dissenters where the Dissenters were in a considerable majority?—Yes. We will suppose a neighbourhood or a district where the Church people would be one-fourth, or less, and then to have five Churchmen on the committee with the clergyman, and only three Dissenters on that committee, I consider would not be a fair proportion.

4429. But you have to take into consideration the fact that here the cost is wholly, or nearly wholly, borne by promoters who belong to the Church?—I do not think that the subscriptions for the maintenance of the school will be so; the maintenance of the school will not be so; the building of the school may be so.

4430. But the maintenance of the school will be partly dependent upon children's pence, which probably, as you suppose, will be principally derived from the Dissenters; but it will be partly dependent also, and to a considerable extent, upon voluntary subscriptions, which would probably come from the Church people?—I do not know a neighbourhood where a good proportion might not come from Dissenters as well; probably the most of it.

4431. In rural schools, the principal subscription is generally that of the landed proprietor, is it not?—Not chiefly.

4432. Do you think the farmers are a very subscribing class?—Many of them; in fact, most of them are.

4433. Do you think that farmers would be found to subscribe largely to Church schools, they being themselves Dissenters?—They would not do it so largely as they would do towards British schools.

4434. They subscribe liberally enough to their own chapels and their own schools?—Yes.

4435. But you would not expect the same amount of liberality from them in support of a Church school?—I would not.

4436. Is there any modification of that plan which you would suggest as being more acceptable, and yet which would sufficiently recognise the fact that the funds for the building of the school were derived from the resources of Churchmen?—I cannot conceive of any place in any part of South Wales where the expense would come entirely from the Churchmen without the Dissenters. I do not know any part of South Wales where I could expect it to be so.

4437. Surely in the building of schools, as a matter of fact, there are two or three subscribers who generally find five-sixths of the whole cost; there may be a larger number of small subscribers, but the main part of the subscription, in each case, comes from two or three leading persons, does it not?—Now and then, but very rare.

4438. And especially in the rural districts?—In some parts of the rural districts.

4439. And it very often happens that the small minority in number who give the larger part of the sum are Church people?—Sometimes it is the case with liberal Church people.

4440. In those cases they would naturally expect to have a preponderance in the management of the school, would they not?—Very naturally so; but the Dissenters all over South Wales are now awakening more than formerly—a great number of British schools are in project. They are contemplating building a large number here and there to my knowledge now.

4441. Schools have been generally built in the districts which most wanted schools, but still there are a large proportion of rural parishes in which there are no schools, and in which there does not appear to be much prospect of schools being built, unless the active co-operation of the landed proprietors can be secured; they being Church people, does it not appear to you to be almost inevitable that some concession should be made to them, and that their position in the management of the school should be recognised?—The greatest difficulty which we find in building schools is the tenure of the land to have possession of the site.

4442. That is the greatest difficulty which you find in building a British school; but that is not the greatest difficulty which is found in building a Church school?—Quite so.

4443. So that the difficulty as to the tenure of the land is got over if the school is a Church school?—Yes.

4444. That is another reason, is it not, why some compromise should be made, if possible, which should be acceptable to Churchmen as well as to Dissenters?—Yes.

4445. Some witnesses have suggested that the only school which in justice could be proposed to a country constituted as Wales is, would be a school founded upon the model of the British and Foreign school, which absolutely excludes all recognition of the Church or of any one else. What do you say to that?—Those are the schools that are best adapted, certainly, to the condition of Wales, the proportion of Dissenters being at least four-fifths upon the whole population; but on the other side I do not think that they would have any objection to the clergyman of the parish being the chairman of the committee, and to a fair number of the committee being Churchmen.

4446. What would you say to a proposition of this sort: that in order to encourage the building of schools, wherever the *bonâ fide* promoters of the school were Church people, the school should be a Church school, with a Conscience Clause, and with a certain number, but a minority, of Dissenters on the committee; and that where the promoters were Nonconformists, there it should not be a Church school, and that the majority of the committee should be Nonconformists, while a minority were Church people, there

ere being in both cases, of course, a Conscience ause?—I think it would be fair.

4447. It would probably lead to greater efforts ing made in order to occupy the ground in each rish, would it not?—Yes.

4448. And in each case the arrangement ould be such as would secure the co-operation both parties, giving the preference to those o made the first effort?—Yes.

4449. Should you, as a leading member of the itish and Foreign Society, be satisfied with an rangement of that sort?—It strikes me that ere is no objection to that.

4450. Have you ever found the requirements the Privy Council with respect to plans for ilding to be needlessly expensive or, in your inion, unreasonable?—Never.

4451. I presume that very few plans are ssed without some alterations being suggested? Very few.

4452. Have you frequently been consulted by mmittees for building schools?—Very fre- ently.

4453. And you have been aware of the corre- ondence which has passed between them and e Committee of Council with respect to build- gs?—Yes.

4454. What is your opinion of the sugges- ns made by the Committee of Council on those casions?—I have found them always very asonable as regards the state of the build- g, and the same remark applies to all the re- uirements of the Committee of Council.

4455. You did not find them suggesting need- s expenditure?—No.

4456. Your great difficulty always has been, presume, to get land?—Yes, that is the great fficulty.

4457. Has that arisen from the disinclination the landowners to give land to British schools, to give it to schools in general?—To British nools; the landowners in a large number of tances being Church people, and the difficulty ses therefore in getting a site.

4458. Have there been cases within your own owledge, of late years, in which sites have been fused because the promoters of the school were onconformists?—I cannot say that, for the ason is not always assigned, although it is pposed to be understood; but I could name aces where sites have been refused.

4459. Could you name the places in which es have been refused, without naming those o refused them?—Yes; Beaufort and Bryn- wr. I cannot say that in the last case the site d been refused; but the owner being the same, was supposed that they could not get it, inas- uch as he refused in another instance.

4460. Each of those is a very populous place, it not?—Very populous.

4461. And greatly in need of school extension? There is a British school in Brynmawr, and ey wanted a new site to build a larger school, t they were discouraged from applying, on count of the refusal in the other place.

4462. In fact, they did not apply?—They did t, I think.

4463. Do you remember any other case than ose two?—I know of several, but they do not me to my memory just now.

4464. Sir *Stafford Northcote.*] Were those fusals to sell sites, or to grant them free of pense?—To grant on any terms.

4465. *Chairman.*] You were ready with the D.29.

money in case a price had been asked?—They were refusals to grant a site on any terms, for that purpose, which would meet the requirements of the Committee of Council.

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4466. There were still, when you ceased to be connected with the British and Foreign Society, about one-fourth of the schools not receiving aid from the State, were there not?—Nearly that.

4467. How was that?—Some of them were what we call voluntary schools; schools managed by those who objected to the Government aid.

4468. What proportion of the 50 unassisted schools refused assistance on principle?—About one-fifth.

4469. Then how was it as to the remaining four-fifths?—The remaining ones would be small or too poor to meet the requirements of the Committee of Council.

4470. Or to raise funds for the payment of a certificated master?—Yes.

4471. But has there not been some difficulty in getting a sufficient supply of certificated masters?—Yes, that is another cause.

4472. Has not that operated very considerably to prevent your obtaining aid from the state?—Very considerably.

4473. And as the supply increases, you may hope to bring most of your schools under State aid?—Yes, within a few years; they are very rapidly coming in. The increase of schools under State aid has been somewhere about from 10 to 12 per annum from the time I commenced up to the present time, as nearly as I can calculate.

4474. Have you observed any difference between the schools which were in receipt of State aid, and those which are not?—A very considerable difference.

4475. In what respects?—They are better schools.

4476. And to what do you attribute their being better schools?—To the teachers being more competent.

4477. And I suppose you derive some advantage from the hints which are given to you by the inspectors?—By all means; that is essential.

4478. Do you think that the building grant might be given up without any injury to the progress of education in Wales?—That is a question upon which I can hardly offer an opinion. In the rural districts I think it would be required, but in a populous neighbourhood, and in the mining districts, I think it might be dispensed with.

4479. But the populous districts are generally pretty well supplied with schools, are they not?—Certainly, most of them.

4480. And the districts which now remain to be supplied, are just those poorer districts where you say aid is required?—Yes.

4481. And I presume that not only is aid required, but also the suspension of an architect, in order to see that the school is a proper school?—Quite so.

4482. It has been stated by several witnesses that the Dissenting parents have no objection to their children learning the Catechism, at any rate in those schools in which it is well known that if they object, the Catechism will not be taught to their children; what do you say to that statement?—They have generally an objection.

4483. But how is it then that they do not state their objections to the managers of the schools?—They do in many instances, but in other instances

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they are afraid that their children would not be so leniently and fairly dealt with, and so kindly treated afterwards.

4484. But Mr. Squire stated last Tuesday that 12,300 children had passed through his schools, and that of those only one had objected to the teaching of the Catechism?—Mr. Squire is one of the most liberal clergymen in Wales, and he has relaxed the rules so that his schools are nearly the same as the British and Foreign schools.

4485. And yet the Catechism, with the exception of the three first questions, is taught from beginning to end in all his schools, and only one objection out of upwards of 12,000 children has been raised to the learning of the Catechism?—In every other respect he is liberal in his treatment of the children of Dissenters, so that they are nearly treated the same as they are in British schools.

4486. The same thing was stated as to Merthyr. Mr. Griffiths stated to the Committee that a vast number of children had passed through the school at Merthyr; that the Catechism was taught there, and that it was perfectly well known that if any parent objected to his child learning the Catechism it would be dispensed with; and yet he said in no instance had applications been made to him or to the schoolmaster not to learn the Catechism; how do you reconcile that fact with your statement that there is a disinclination on the part of the parents to have their children taught the Catechism?—It arises from their not being willing to make the children odious so that they would be marked out: that is one reason. Another reason, perhaps, would be the liberality of the managers of the school.

4487. So long as their children go to their own places of worship and to their own Sunday schools, I presume that the parents do not feel much alarm on account of their learning the catechism at the school?—Liberty to go with their parents on Sunday is the greatest point, in their view.

4488. That is the point to which the Nonconformists attach the greatest importance, is it not?—That is the point to which they attach most importance. They consider that they can teach the children in the Sunday school, according to their own views, if, on the Sunday, they can attend with their parents.

4489. Have you known any case where the establishment of a British school has led to the desertion of the National school?—Yes.

4490. Where?—At a place called Bangor, about seven miles from Aberystwith.

4491. What were the facts there?—The Church school was erected with Government aid. There used to be a school in connection with a Calvanistic Methodist chapel; and the whole neighbourhood joined the clergyman in building this school, with an understanding that it would be quite liberal; but after it was erected it was not conducted on the liberal principles that they expected; the consequence was that they built a large school of their own, which is conducted well.

4492. Did they get any State aid for building their school?—Not for building the British school.

4493. Then what has been the effect upon the other school?—It has been shut up for a long time, and afterwards it was let to some poor man, to do his best with it, in the way of keeping a school as well as he could.

4494. It became an adventure school, in fact —Yes.

4495. Have you known other instances also with similar results?—Not similar to that, excepting the National schools at Llanelly, in Carmarthenshire, which were erected by Government aid, and deserted.

4496. But in that case they were injured, were they not, by the sinking of the soil; and the school was obliged to be abandoned on that ground?—That was not before they were deserted; they were deserted in consequence of the establishment of Mr. Neville's British schools whose schools are just the same as those of the Right Honourable Member in Dyffryn, on liberal principles.

4497. Sir *Stafford Northcote.*] You have several times used the expression, "schools conducted on liberal principles:" would you explain a little more clearly what you mean by that?—Church schools, where the clergymen are liberally disposed; the Dissenters are very partial to them, much more so than when the clergymen are more strict.

4498. But what I wish to know is, what you mean by "strict" and "liberal;" because it appears from one of your answers that a school may require the children to learn the Catechism, and yet may be conducted on what you call liberal principles?—They let them go to their own chapel on Sundays.

4499. In this school which you mentioned, near Aberystwith, which was shut up because it was not conducted on liberal principles, was the objection there that the clergyman or the manager of the school insisted upon the children going to church?—It was.

4500. Supposing that the managers of a school adopted, as a first principle, that the children are to go on Sundays to their own places of worship and their own Sunday schools, should you say that that school was conducted on liberal principles, or would you require anything beyond that?—There are some other illiberal principles beside compelling them to attend Church on Sunday. In some places the children of Dissenters are obliged to pay more for their education than the children of Church people; in other places the Church children receive rewards and kindnesses in the school, and are treated more kindly in various ways.

4501. But do you mean that you really know cases in which it is a rule that the children of Dissenters should pay more than the children of Church people?—I know several cases.

4502. *Chairman.*] In what county are they?—In Carmarthenshire, or in Pembrokeshire, in Glamorganshire, and in Brecknockshire.

4503. Do you spppose that those are schools which are in connection with the Government and in receipt of Government aid?—Some of them are.

4504. Are those National Schools?—They are Church schools.

4505. Supposing that the children are fairly treated in the way of payments, and that there is no distinction allowed to be made, by the rules of the school, in the prizes and other things which are given to Church children; is there anything in the teaching itself which you could call illiberal?—Not that I know of, in the teaching itself.

4506. That is to say, you would not think that the teaching the children of Mr. Squire's schools

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nd giving them general instructions in the princi-les of Christianity, as is ordinarily done in Church chools to young children, would be objected to y Dissenters? — Does the question refer to aving out parts of the Catechism.

4507. We have set aside the Catechism for a oment; supposing the Catechism to be out of ne question, would the general teaching of Mr. quire's school raise a difficulty?—It is quite greeable, I think.

4508. It is, in fact, the principle of the British nd Foreign School Society, that the children ould be instructed in the Scriptures, is it not? -Yes.

4509. Do you suppose that the sort of instruc-on which is given in the Scriptures in a Church chool differs materially from the sort of instruc-on which is given in the Scriptures in a British nd Foreign school?—Not generally; it does in very few Church schools.

4510. You stated a little while ago that you hought that a reason why the parents of the hildren might not insist upon the exemption of he children from the Church Catechism, was hat it might make them odious; you were peaking of schools in which the majority of the hildren are the children of Dissenters, were you ot?—Yes.

4511. But do you suppose that if a majority laimed that to which they were entitled by the ustom of the school, they would have any fear f being marked out and of becoming odious to he minority?—May I ask what is meant by the ustom of the school?

4512. I am speaking of cases in which the anagers of the school give it to be understood, hat any child whose parents object to his being ompelled to learn the Catechism may be ex-used from learning it?—I was not speaking of hose schools, but of other Church schools.

4513. The question which was asked was with egard to Mr. Squires' schools; it was stated hat some 12,000 children had passed through Mr. Squires' schools, and that any of them might ave claimed exemption from the Church Cate-hism, but that only one of them had done so; nd your explanation of the objection of the hildren to making the claim was that they were fraid of being made odious?—My answer was ot in connection with Mr. Squires' schools.

4514. Then, with regard to Mr. Squires' chools, how do you account for the fact of the arents of the children not claiming exemption rom the teaching of the Catechism?—I account or the Swansea schools being so flourishing and o numerously attended, by the fact that they are xcellent schools, and that they are considered o be so throughout the town generally, and that he number of British schools is not sufficient to ccommodate the children of the population. he British schools which are there are quite ull.

4515. I was not asking how you accounted for hose schools being well attended, but how you ccounted for the children not availing them-elves of that right which Mr. Squires accords o them, of claiming exemption from instruction n the Catechism; do you account for that by aying that they have no real objection to being alled upon to learn the greater portion of the Catechism?—That is one reason, provided that he objectionable parts of the Catechism are left ut, and that liberality is manifested in other espects.

4516. Do you, as a matter of fact, see any objection to children of from eight to 12 or 13 years of age having to learn those portions of the Church Catechism which relate to the Creed, the Lord's Prayer, and the Ten Commandments?—I cannot say that I do.

4517. With regard to what you say of the claim which Nonconformists might have to a certain share in the management, what are the particular objects which they would have in claiming a share in the management?—The management is very essential, as has been explained by an Honourable Member in the examination of Mr. Lingen; he showed that in the case of a Church school, although it was not more than a quarter of a mile distant, the clergyman and his friends were debarred from having participation in the management and control of it: for the same reason as that which he assigned, namely, that they wanted some hand in the management and the control of it, although he knew that his brother clergyman and others were managing it, I think it necessary that Dissenters as well as Churchmen should be united on the Committee as they are in connection with British schools in some parts of Wales.

4518. I do not remember at this moment that portion of the evidence to which you refer, but I should like to have from yourself a description of the evils against which you wish to guard, and against which you think that you will guard, by having a certain number of Nonconformists on the Board of Managers?—It would be useful when they go to elect a teacher, whether a schoolmaster or schoolmistress, or pupil-teacher, that those matters should be done by a mixed committee.

4519. And in the case in which the Nonconformists were in a considerable majority in the parish, you think that the Nonconformists should be in a majority on the committee of management?—I did not say so.

4520. You stated that you would not be satisfied with their being in a small minority?—Yes.

4521. You would not go the length of saying that they should be in a majority?—No, I would not go that length, but I would have them equal.

4522. Then in the choosing of a schoolmaster would you set them free to choose a master who was either a member of the Church of England or a Nonconformist, as they might please?—Quite so. We have a great number of our masters and mistresses in connection with the British schools who are members of the Church of England.

4523. Then your object in claiming equality in many cases, or a considerable proportion of the managing body, is that you might have the opportunity, in certain cases, of choosing a master who might not be a member of the Church of England?—Of choosing a master whose qualifications would be good, whether he were a Churchman or a Dissenter.

4524. Do you mean choosing a master without reference to the question of his religious persuasion?—Quite so.

4525. Then a school which was under a master who was not a Churchman would certainly not be a Church school, would it?—No, it cannot be.

4526. In fact, then, you would in those cases alter the character of the school from that which it has at present, from being a Church school, with provisions for the admission of Dissenters

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to a certain part of the education, into an open school?—Quite so.

4527. In what respect then would it be distinguished from a British school?— At present the British school is not obliged to take any portion of the Church people as such; it may or it may not do so, and a British school might be established by one gentleman who had the management of it, as is the case with several schools in connection with our works. I may mention Mr. Bruce's schools, the Blaina schools, the Dowlais schools, and several others.

4528. But without reference to the mode in which they were established, when you have got the school established upon the footing which you contemplated, in what respect would it differ from a British school?—In the formation and constitution of the committee.

4529. That is, in the necessity to have a certain number of Churchmen upon the committee?—Yes, that is one thing.

4530. Would it differ in the teaching at all?—Not that I know of.

4531. With regard to any other reasons for desiring to have Nonconformists on the committee of management, you stated that it was necessary to provide against proselytizing or enticing children to church; in what way may that be done?—In several ways; by giving rewards, and by giving the preference to some children in the classes, and in being pupil-teachers, and so on. There are some Churchmen who act liberally in those respects, but there are others who do not.

4532. Then you would wish to have a sufficient number of members on the committee to prevent that?—Quite so.

4533. Do you think that the presence of even one or two would not be sufficient, so as to expose proceedings of that sort?—It would be of great assistance in exposing any irregularity or illiberality of the sort, but not sufficient.

4534. Would you propose to apply those principles retrospectively to schools which are already in existence, and to say that they, for the future, should be managed by committees of this sort, instead of by the present system of management?—I would not.

4535. Although the spread of education is not complete throughout Wales, a very large proportion of the country, I presume, is now covered by schools, is it not?—A great number of places are.

4536. And a great many of those districts in which there are many Dissenting children are supplied with schools which are managed upon the principles of Church schools, are they not?—A great number.

4537. Do you not consider that the children of Dissenters there require protection just as much as the children in the districts where schools have not yet been established?—The managers would not be willing to alter them, most likely.

4538. If you could compel the managers to do so by threatening them with the withdrawal of the State aid if they did not do so, would you think it reasonable to require them to do it?—I would not carry it so far as that.

4539. Why not?—It would be going too far, I think.

4540. Do you think that because the schools were founded originally as Church schools it would be wrong to attempt to change their character by interference of that kind?—I would not propose to change their character.

4541. Would you allow them to keep the colour which they take from their first foundation?—Yes; unless they would voluntarily come forward and do it of their own accord, I should not like to see them compelled to do it.

4542. But if that is the principle, why should you not allow the promoters of a school which is to be established in 1866 or 1867, to give a colour to their school, which should remain permanently, just as you would allow it to those who have founded schools in 1864 and 1865?—For the reason that both sides would come forward to co-operate in that; but in the case of one which has been established and has been in operation for years, I should feel very delicate in meddling or interfering with it at all.

4543. With regard to the question of the refusal of sites, do I distinctly understand you to state that there have been cases in which the owner of land has refused to sell his land even at a fair price, that fair price being offered to him?—Yes, on any terms.

4544. And you suppose that that was because he objected to the foundation of a school upon other than Church principles?—I cannot say that.

4545. But that is the supposition, is it not?—It may be so.

4546. Assuming that to be so, do you think that the proposal which you have made for the future management of the schools would in any way tend to get over that difficulty, or would it rather tend to increase the difficulty?—It might be so; I cannot speak as to that.

4547. It has been stated that there is a difference, I believe rather theoretically than practically important, but still a difference, between the Conscience Clause as applied to Church schools, and the Conscience Clause as applied to Nonconformist schools: the effect of the Conscience Clause in a Church school is that a child may be withdrawn not only from learning the Catechism but from any religious instruction of the school to which his parents object; in the British and foreign schools and the Wesleyan schools the effect of the Conscience Clause is that the child may attend what place of worship he pleases, and is dispensed from learning any Catechism, but he must attend the religious teaching; do you think that on the part of the British and Foreign Society there would be any objection to having precisely the same Conscience Clause in both cases?—I do not think that there would. The Conscience Clause virtually is in connection with the British and Foreign schools.

4548. But a parent, as I understand, in the British and Foreign schools is not allowed to withdraw his child from the Bible lesson, that Bible lesson involving as it does the exposition of the Bible, and the teaching of religious doctrines by the master?—I have not known any instance whatever, during my experience of schools, of any such refusal.

4549. I stated that I believed the objection to be entirely theoretical; but for the sake of theoretical as well as practical justice, do you think that there would be any objection on the part of the British and Foreign Society to have a Conscience Clause in all respects similar to that which is imposed in the case of Church schools?—I do not think that there would be any difficulty; we have not had any instance that I know of, of any

teacher

eacher carrying out his peculiar principles of elief into any lessons whatever. There are fferences, as the Committee are aware, between ie various sections of Dissenters, as well as be-veen Dissenters and Church people, and we ave had no difficulty whatever. There is no se to my knowledge where any teacher, out of e great number of teachers whom we have, has rried out his own principles into the Bible ssons.

4550. Mr. *Liddell.*] If he attempted to do so, it within your knowledge that the managers of ie school would immediately take notice of any ich attempt?—Immediately.

4551. Mr. *Howes.*] I infer from what you said ith regard to Mr. Squires' school, that personal nfidence has a great deal to do in this matter? -A very great deal.

4552. Supposing that a school is really a good hool, and is conducted on principles which you ll liberal principles, there is not much religious jection raised as to the religious teaching hich is given there; is that so?—Quite so.

4553. You have mentioned one or two in-ances of management on liberal principles, and me cases of illiberal management, and you ve mentioned one remarkable instance where rger fees have been demanded from children Dissenters?—Yes.

4554. Can you mention the names of any hools where such practices have taken place? -I can mention names, but I would rather not so.

4555. You have already mentioned some coun-es in which those schools exist; the charge is a ry serious one; and by mentioning a large area, ke a county, you involve in the supposition, or e suspicion, many schools which really ought be exempt from all suspicion of the kind, and particularising the few, you might really set e many which might possibly be suspected?—should have no objection to mention them pri-tely, but in anything which was to be published, should have an objection to it.

4556. I collect from what you have stated, at the cases of illiberal management rather tend your opinion towards proselytizing—that is to y, that a distinction is made between children Dissenters and children of Churchmen, and at this distinction tends rather to induce the rents of those children to allow their children quit the ranks of the Dissenters and to join e Church?—Yes.

4557. Have you really now, at the present te, any serious fear of proselytizing being con-cted by the Church of England?—I have w.

4558. Do you not know that the system of oselytizing, if it exists now, has very much minished within the last 10 or 20 years?—ry much.

4559. Do you not hope, as I think we must all pe, that that principle is in the course of still rther diminution?—Quite so.

4560. Do you not think that there is also a sh on the part of Dissenters generally to proach more nearly to the Church, not in atters of doctrine, but simply in matters con-rning the progress of the cause of education? There is a very important difference between e state of things now and the state of things that respect 20 years ago.

4561. In fact, the system of education in ales is improving, not only as to the number of schools, but also as to the feeling of harmony between Dissenters and Church people?—Very much so.

4562. Mr. *Adderley.*] If you think that Church and Dissent can act together so completely in Wales by mixed committees of management, what advantage is there in a denominational system of education there at all; does your opinion go so far as to induce you to consider that we might have a mixed system of education in Wales?—Of course, if that should be the case, the denominations of schools would be done away with.

4563. Have you thought it out sufficiently to come to the conclusion, in your own mind, that in Wales we might have a mixed system instead of a denominational system?—I was struck with it very materially several times during the time that I was connected with the British and Foreign School Society.

4564. And do you think that it is possible?—I think that it is possible.

4565. In that case, of course the whole machinery would be very much altered; there would be no necessity for inspectors of different denominations; one set of inspectors could inspect all the schools in Wales?—In a great many instances there is no difference, at present, between the inspection. In many schools where there are no Church children and the inspectors (Rev. H. L. Jones, for instance), have very little to do in connection with the doctrinal examination. In some schools the difference is considerably less than it has been.

4566. Then do you really think that a very simple system of Government education might be conducted in Wales by schools open to all the people?—That is my opinion.

4567. What, in your own mind, is the reason of the failure of the supply of masters?—They are supplied as fast as they possibly can be supplied. The Borough Road Institution is full; the Stockwell Institution is full, and the Bangor Institution is full; and after all they cannot get the number required; and I believe that it is very much the case with the Church people, though I am not conversant with that point.

4568. But you believe generally that the demand is increasing more rapidly than the supply, although the supply is increasing?—The supply is increasing rapidly, but the demand is increasing more rapidly.

4569. Could you state at all (I do not mean invidiously) which schools are increasing most rapidly in Wales, the British and Foreign, or the Church schools?—I have not the least hesitation in stating that the increase of British and Foreign schools is the more rapid; I could show that in figures, but I am not prepared with them now.

4570. But it could not be said that there is a British school in almost every parish, as could be said of Church schools?—No.

4571. Is it not nearly the case, with reference to National schools, that there is a National school in every parish?—No.

4572. Mr. *Liddell.*] You have been asked whether you did not think that a mixed system of education might be advantageously established in Wales; there is a great deal of difference between a system of mixed education, endorsed as it were by Government rules, and one which is adopted in practice by the managers themselves, is there not?—Yes.

4573. Do you not think that there might be a

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danger, that if the Government endorsed a system of mixed education, it would tend to a secular education in the schools?—I do not think so; it would only be required in some rural districts.

4574. I do not understand you to be favourable to a secular education for children?—No.

4575. Do you think that religion ought in all cases to form the basis of elementary education?—Yes.

4576. You have a considerable number of Church children in your British and Foreign schools, have you not?—Yes.

4577. Can you name any schools in which there is a very considerable proportion of Church children; have you ever as many as a third or a fourth of the number Church children?—A fourth or a fifth, I think, would be the proportion in our own schools at Blaina; I may say that out of nearly 500 children I suppose that we could find about 100 Church children; but that is only supposition on my part.

4578. Is there any favour shown to children of Dissenters over Church children, or is the treatment perfectly impartial as respects all?—Perfectly impartial.

4579. Have you ever heard Church parents complain that efforts have been made, to use your own expression, to draw them away from their own religious teaching at home, and to proselytize them, in fact, towards the religious opinions of the managers of the schools?—Never.

4580. Then, so far as your experience goes, proselytizing efforts are confined to managers o Church schools?—Of a few Church schools.

4581. But they are rare?—They are rare.

4582. With regard to sites, I understand yo to state that you had known several cases in whic proposals to obtain sites had been refused on an terms; in those cases can you state, of your ow knowledge, that the actual money value of th land was proffered and refused?—I cannot sa that it was proffered, but the requirement an the application for the land being made on an terms, either on sale or on lease, or in any othe way, it was refused.

4583. I believe that the Committee of Counci require that it be a freehold, as a condition for grant, do they not?—Yes, for a site for building

4584. *Chairman.*] Are you not aware tha where the Committee of Council is satisfied tha no freehold can be got, they frequently mak grants where only leases of a considerable num ber of years can be obtained?—I know case where they have refused.

4585. Of late years?—Yes. I know of on particular case where the quantity of land wa some trifle under 1,200 yards, in a small rura district, where such an area was scarcely neces sary, according to anybody's opinion that knew anything about such a school; and the grant wa refused there.

4586. Was that in a rural district?—It was i a rural district at Llansadwrn, near Llangadock that was about four or five years ago, but I can not exactly remember.

Tuesday, 1st May 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Morrison.
Mr. Clay.	Sir Stafford Northcote.
Mr. Howes.	Sir John Pakington.
Mr. Liddell.	Sir William Stirling-Maxwell.

THE RIGHT HON. SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

HUGH OWEN, Esq., called in; and further Examined.

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4587. *Chairman.*] Is it your wish to add anything to the evidence which you gave before this Committee on a former occasion?—It is; I am anxious to submit to the Committee a suggestion, having for its object the prevention of difficulties being taken by surprise, in the case of application for grants, either for British or for National schools. The establishment of a public elementary day school is not the concern of a section of a parish, but is the public concern of the entire population. I submit, therefore, that public money should not be granted for such an object secretly. I would suggest that the Educational Department should require, that in the case of every application for a Building Grant, it should be shown that due public notice had been given of the intention, on the part of the promoters, to apply for such grant. The notice might be posted on the church and chapel doors of the parish; and it is desirable that it should show the description of school to be established, whether National or British, the population of the parish, and the proportion attending churches and chapels.

4588. Your object, I presume, in that suggestion, is to prevent either those who would prefer a British and Foreign school, or those who would prefer a Church school, from making an application to the Committee of Council without the knowledge of the parishioners at large?—Just so; I have known instances where applications have been made, and the parishioners, generally, have not been aware of its being intended to establish a school. I will not say whether the school is a British school or a National school; but they have not been aware of the intention to establish a school at all until they have seen the commencement of the building, and the school has turned out to be one altogether unsuited to the state of the district, from its constitution. Remonstrances have been sent to the Committee of Council on the subject, and the Committee of Council have been obliged, in some instances, to say that such progress had been made with regard to the application (perhaps a grant had been promised), that they could not well withdraw the promise, and that the grant must be made, however unsuitable the school may have been for the locality. In order to obviate that, I, as I have said, would suggest that the parishioners generally should have an opportunity of being made acquainted with the intention of applying for public money, for the establishment of a school for the working classes.

4589. Has not such experience on the part of the Educational Department led them to make inquiry, after they received any such application, with a view to ascertain what the feeling of the locality is?—The inquiry is generally an *ex-parte* inquiry, when the application is from a school in Wales particularly. The Committee of Council are aware of the state of religious parties in Wales, and they are anxious to obtain information as to how far a National School, for instance, is likely to be suitable for the locality; but, unless some remonstrance issues on the part of the Dissenting communities in the locality, the Committee of Council take the statements of the promoters of the National school unchallenged.

4590. You mean that that is their practice?—It is their practice.

4591. Assuming it to be an application for a Church school, they take these statements without making inquiry as to the number or feelings of the Dissenters in the parish?—They make those inquiries of the promoters of the National school, as in the case of the Trecastle School; they made inquiries in that case, and the statements of the clergyman, supported by the Marquis of Camden and several magistrates of the district, would naturally warrant the Committee of Council in concluding that the statements were such as might be properly acted upon; but more careful investigation showed that those statements were altogether unreliable.

4592. In fact, you mean that the practice of the Committee of Council in such cases is to make inquiries only of those who make the application, and that their inquiries are not so conducted as to elicit the real feeling of all the parties in the parish?—They are not; indeed, I think that it would be an economy of public money if the Committee of Council would send an inspector in every case where the statements of parties were challenged. In several instances of which I am aware the Committee of Council has done so, and the conclusion to which the inspector

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making the inquiry has come has been entirely satisfactory; and I believe that if the Department were to take that course generally it would be productive of great advantages, apart from the saving of the public money.

4593. Your last answer rather anticipates the question which I was about to put to you, viz., whether you would not think that it might be better for the Department to originate inquiries, and possibly even to send an inspector in every case in which an application was made, rather than that the public notice, which you have suggested, should be given in the parish; which do you think would be the better plan?—I think the one would be just as satisfactory as the other.

4594. Would there not be a danger that that public notice in the parish might lead to some local ill-feeling and struggle, which would not be the case if it were made a rule, in consequence of the peculiar condition of Wales with regard to religious opinion, that in all cases an inspector should inquire into the condition of a parish applying for a school, whatever the nature of the application might be?—I do not think it follows that there would be that contention of necessity. The giving of such public notice would show to both parties the great desirability of agreeing among themselves, and I believe that great efforts would be made in that case to come to an agreement, so that the conflict would not become visible to the Committee of Council.

4595. In fact, I understand the substance of your opinion to be that in some way or another steps should be taken to prevent any party in a parish from being taken by surprise as to the establishment of a school?—Exactly so.

4596. Mr. *Howes.*] Are the cases numerous to which you refer, in which schools have been built without due inquiry by the Council Office?—Very numerous; the inquiries have been made perhaps in half a dozen cases.

4597. And of late years?—Of late years, extending over perhaps 10 years.

4598. And throughout Wales generally?—Yes.

Mr. Thomas Gee, called in; and Examined.

Mr. *Thomas Gee.*

4599. *Chairman.*] I believe you are a publisher, residing at Denbigh?—I am.

4600. Have you given much time and attention to the establishment of schools in North Wales?—Not generally throughout North Wales, but in an extensive district, extending over the whole of the Vale of Clwyd. I am pretty well acquainted with all attempts, or nearly all attempts, which have been made to establish British schools in a district twenty miles long, and which is upon an average six or seven miles broad.

4601. Are the Committee to understand from your answer that your attention has been devoted to the establishment of British schools, and not to the establishment of Church schools?—To the establishment of British schools.

4602. Are you yourself a member of the Church of England?—I am not a member of the Church of England; I am a Dissenter.

4603. May I ask to what class of Dissenters you belong?—To the Calvinistic Methodists.

4604. Has your attention been given to the establishment of British schools within that district, in virtue of any official position which you held, or merely from the interest which you feel in the question of education?—From the interest which I feel in the question of education.

4605. You are not connected with any particular society?—No.

4606 Are there many British schools established in the district to which you refer?—I think there are three established which have received grants, but several have been established which at first applied for grants, but which did not receive grants. There are three British schools in that district to which grants have been made.

4607. How many British schools are there in that district altogether?—Five.

4608. There are in all five British schools, three of which receive grants?—Yes.

4609. How many Church schools are there in that district?—I should think there must be somewhere about 10 or 12 Church schools which have received Building grants, and others which have not.

4610. Are there in any cases a British School and a Church school in the same parish?—Yes, in several cases.

4611. In those cases is the population sufficient to require two schools?—At Denbigh, at Ruthin and at Rhyl the population is sufficient to justify the establishment of two schools.

4612. How many of those schools which you have mentioned are in those towns?—There is a National and a British school in each.

4613. That would account for six out of the number which you have mentioned?—Yes.

4614. Are the rest of those schools which you have mentioned in rural parishes?—They are in rural parishes.

4615. And in any of those rural parishes are there two schools, one of each sort?—Yes.

4616. In those cases is the population sufficient for two schools?—I do not suppose the population is sufficient for two schools in the particular districts in which those have been established; still both schools are carried on.

4617. Your explanation is not a very definite one; you say you do not suppose that the population is sufficient; are you conversant with what is the population of those places?—I am.

4618. And in your opinion the population not sufficient?—I do not think the population sufficient.

4619. What is the average attendance at each of those schools?—The average attendance at Prion, which is a British school, is about 60; there is a Church school there as well, but I do not know what the average attendance there is.

4620. Is it much less?—I think it is.

4621. But you do not know what the average attendance is?—I do not know what it is. Prion school, to which I am alluding, is in a very large parish, 14 or 15 miles long, and this school is established there. There is a second National school in the same parish, in the village of Llanrhaiadr.

4622. But without going into these particulars I understand you to state that there are in this case two schools in a district the population of which does not require, numerically, more than one?—Exactly so.

4623. And I presume that the cause of this fact is the religious difference which exists in the district; is that so?—It is so.

4624. Are they both schools of long standing?—I think the school houses were built about four years ago for each.

:25. Is the Church school receiving grants in case?—It did not receive a building grant, I do not think the Church school is under ection.

:26. Are you aware in this district which have mentioned, where there are 10 or 12 rch schools and five British schools, and can state to the Committee what are the proporof the Dissenting and Church populations? es: the whole population of that district is 00; I have ascertained the number of Sabscholars, and consider that as affording a certain basis upon which to calculate upon estion of education, than if I were to calculate number attending the different places of wor- The Sabbath scholars of the Dissenters in that ict are 13,613; the Sabbath scholars in the rch schools are 2,352; but out of that number are the attendants of Dissenting Sabbath ols, who are induced to go to the Church bath schools because of the advantages which receive from the National day schools: so eal number of Church scholars is 1,797.

:27. Are the Committee to understand from last answer that those 555 children whom have just mentioned are scholars in National schools, and that it is made a condition of their g admitted to those schools that they shall nd the Church Sabbath school?—In some I am told that it is made a condition, but thers it is not made a condition.

:28. Do you mean that in others of the 555 not made a condition?—Yes.

:29. Then why do they go there?—They go e because there is no day school in the imiate neighbourhood, excepting the National ol, and because of the inducement which the school gives them to attend the Sabbath ol.

:30. Are the Committee to understand that our opinion those two figures which you have tioned, giving the number of Church children the number of Dissenting children attending e Sabbath schools, would afford a fair indicaof the proportion of the different denominas as regards the parents?—I think they do.

:31. Are you able to state to the Committee aggregate attendance of children at the 12 3 Church schools as compared with the five ish schools?—I am not.

:32. In a majority of the cases in rural shes where those Church schools are estaed, I presume that there are no British ols?—There is no British school in the maof those cases.

:33. In those cases where the Church school ls, and where there is no British school, as a ter of fact what is generally the conduct of clergy in those parishes with regard to the ission and treatment in religious matters of senting children?—The conditions upon which receive their annual grants compel them to more lenient with them than perhaps they rwise would be.

:34. That is a matter of opinion, I presume? think there are sufficient cases to prove that is the case.

:35. Do you mean that they are under the science Clause?—Yes: a great number of e Church schools are under the Conscience use.

:36. Are all of them under a Conscience use?—I do not know that they are.

:37. Do you know any that are not?—I do not.

4638. But at all events you do know that a considerable number have the Conscience Clause?—Yes.

4639. And in those cases the children are practically protected by that Conscience Clause from being compelled either to attend at church or the Sabbath school, are they not?—Yes.

4640. What is the practice under the Conscience Clause in these cases, with reference to the Church Catechism?—They are not compelled to learn the Church Catechism.

4641. Do you know the course which is taken with respect to the Church Catechism; are they exempted altogether from being taught the Church Catechism, or are they only exempted from particular passages?—I do not know.

4642. Is there much dissatisfaction in that part of Wales, with regard to the establishment of schools in connection with the Church, where the majority of the population are Dissenters?—Very great dissatisfaction.

4643. Have you yourself known of any of those cases of surprise with regard to the establishment of a school of either class, which has been referred to by the last witness, Mr. Owen?—I do not know whether I am possessed of the precise idea which the Right Honorable Chairman attaches to the word "surprise;" but this I do know, that two neighbourhoods applied lately for grants for building British schools, and while the negotiations were pending, there was an application for a grant to build a National school. In both instances, the British school application was refused, and, in one instance, the application on behalf of the Church was accepted, and the British school application laid aside. One of those cases is Dyserth, and the other is Gellifor.

4644. I think that we have already heard in this Committee-room of the case of Gellifor, in the evidence of Mr. Phillips, have we not?—Mr. Owen told me that he had referred to that case. I have not seen Mr. Phillips since he gave evidence here.

4645. Was Gellifor one of those two cases in which not only was the application for a British School refused, but a grant for a Church school was given?—Yes.

4646. Are you conversant with the particulars of that case?—I am.

4647. Do you consider that to be a case of hardship, as regards the Dissenting population?—I do.

4648. How long ago did that case occur?—The correspondence commenced in 1861, and was closed in 1865; that is last year.

4649. And on whose part did it commence?—The British school applied first.

4650. On a former occasion the Rev. J. Phillips gave evidence before this Committee, and he spoke upon this very question of the complaints with regard to the Gellifor school, upon which complaints, I believe, the Vice-president has caused some inquiry to be made in the district. Mr. Phillips made this statement to the Committee:—"Last year, or the year before, an application was made by the promoters of a British school, for assistance to build a school in that district. I should say that there was no school in the district. They had the promise of a site by a landowner; but, in giving the promise, he advised them to call upon the clergyman of the parish, requesting him to join. They called upon the clergyman, and he did not feel ready to join them; he declined to join them, to get up a school on comprehensive principles; that is to say, to

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get up a British school. After that they applied to the Council Office, and that correspondence went on from time to time, until at last it was found that there was an application from this very clergyman for a grant to build a school; and the consequence was, that the application of the promoters to build a British school was thrown aside, and the application of the clergyman was entertained." Does that accord with your knowledge of this case, and if not, in what particulars is it incorrect?—It is correct as far as it goes, but there were many circumstances connected with this Gellifor case of which I think it would be well for the Committee to be put in possession.

4651. Will you state what addition, in order to put the Committee in possession of your view of this case, you would make to the answer which I have just read to you?—Gellifor is a hamlet, distant on one side from the nearest British school about four miles, upon the other side about six miles, and upon the east about nine or ten miles; Ruthin is the first, Denbigh is the second, and Mold is the third. In the first place they obtained a promise of land, and entered into correspondence with the Committee of Council; but the person who promised to sell the land either changed his mind, or the title was found not to be satisfactory. In the course of two or three years, the gentleman to whom Mr. Phillips referred in his evidence promised them a site, and approved of this waiting upon the clergyman to ask him to co-operate. They sent a deputation to him twice, and the clergyman promised to give them an answer: but no answer was given, and very shortly afterwards they found that the clergyman would not join them in building a school, and the gentleman who promised the site, in consequence of the clergyman refusing to join them, withdrew his promise. We find very great difficulty in getting landowners even to sell sites for building schools. Very shortly afterwards the secretary purchased a piece of land, and informed the Committee of Council of the fact; and the Committee of Council sent the usual documents of inquiry as to the title, and the usual plans and forms also, to be filled up for estimates, and they wished to see the specifications as well. They approved of the title, excepting a reservation which there was of the minerals under the spot, and they sent a letter inquiring into this question. But while this was proceeding the secretary was informed by the authorities at the Council Office that Mr. Williams, the Rector of Llanychan, was building a school, and that he had the promise of about 600 *l.* or 700 *l.* towards the building; that a site had been given by a landowner; that the building was in progress, and that they wished the Committee of the British school to see Mr. Williams as to the terms upon which they could co-operate. They had waited upon Mr. Williams twice, but Mr. Williams treated them in such a way that they did not feel disposed to enter upon the question a third time with him, and they asked the Council Office to supply them with the conditions which they would consider as fair between the promoters of the two schools. The Council Office referred them again to Mr. Williams. The Committee of the British schools replied that they would not wait upon Mr. Williams again, because they were sure that there was no chance of their being able to co-operate with him; but that if the Committee of Council would put down any fair terms upon which they thoug that the promoters might co-operate they wou readily accept them. In a very short tin afterwards they were informed that Mr. Williar had written a letter to the Council Office a quainting them that a compromise had be arrived at, and that all the inhabitants of t parish had approved of the terms of the co promise. When the Committee of Coun acquainted the Committee of the British scho with this fact, the Committee of Council return the papers which had been sent up, without ar further inquiry. The Committee of the Briti school, through their secretary, informed t Committee of Council that all this was untru He stated that although he lived in the paris he had not seen the terms of compromise, a that he knew others in the parish, or at lea one, who had never seen them; and the secreta told me yesterday that he has never seen t terms of compromise up to this day, exceptin the copy which was sent him from the Co mittee of Council. But in consequence of M Williams acquainting the Committee of Coun with this fact, the Committee of Council dispose of the case at once, and sent the papers bac to the Committee of the British schools; ar there ended the correspondence, at least so f as the correspondence referring to the buildin of a British school was concerned. It was to l supposed that the Committee of Council woul have reconsidered the case; and they ought t have reconsidered the case when the statemen which Mr. Williams had put before them we stated to be untrue, but they did not do so. B because there was 600 *l.* or 700 *l.* promised towar the building of a National school, and becau Mr. Williams had commenced building the N tional school, and because the Committee Council thought that one school was sufficie for the district, they thought that they ough to refuse the application on the part of th British School Committee and to give the gra to the National School. It happens to be th case that in Wales the friends of Nation schools are far better able to support scho and to build them than Dissenters. But if th Committee of Council had treated this case as it deserved, they would at once have dismiss the application which Mr. Williams had mad and would have entertained the other.

4652. I understand the facts as you ha stated them to be, that when the papers were r turned, as I think you stated to the secretary the British School Committee, there was n further correspondence with the British Scho Committee, the case ended so far as regard them?—Yes, but the secretary of the Briti School Committee put them in possession of th facts, and corrected the impression which ha been made upon their minds through the misr presentations of Mr. Williams.

4653. But I understood you to state that th statement of misrepresentation which was fo warded by the secretary of the British Scho Committee to the Committee of Council w returned to him, and after that the correspo dence as between the British School Committ and the Committee of Council ceased?—Either must have wrongly expressed myself, or t Committee must have misunderstood me:—wh I intended to convey was that the correspondenc as regards the building of the British scho ended after the Committee of Council had receive th

letter from Mr. Williams; but the secretary ained to the Committee that there had been compromise," and that the statements con- d in Mr. Williams' letters were incorrect, one or two letters passed between them after- ls. It was quite in opposition to an estab- d rule of the Council Office that they made grant for the Llanychan National School— is, Mr. Williams' National School. There rule, Article 22, Letter D, of the Revised , which reads as follows:—"Aid is not ted to build new elementary schools unless Lordships are satisfied (*a*) That there is a ient population of the labouring class which ire a school in the vicinity, (*b*) That the reli- denomination of the new school is suitable to amilies relied upon for supplying scholars, (*d*) the buildings at the time of application not been begun, nor contracted for, and that rust deed has been executed." Now the nal school of Llanychan was commenced, ll appear by the correspondence which has placed in my hands. The trust deed was uted, I should fancy; but, however, the ling was commenced, and, as will appear from correspondence it was nearly roofed in before entered into correspondence with the Com- e of Council; and yet, in direct opposition e of their rules, they make a grant to the onal School, and throw the British School cation aside. There is not in Mr. Williams' h, as will appear from the correspondence h passed between the secretary and the mittee of Council, of all ages, more than t 36 children—infants up to the age of 14. e Committee will allow me, I will read this ation from a letter sent by the secretary, l 4 October 1865: "In my application on lf of the British School Committee, you find that our school was intended for the hes of Llanychan and Llangynhafal; and if will refer to the Population Returns, you will that Llanychan does not contain more than fifth of the population of the parish of gynhafal. Llangynhafal contains more cot- s, and is more fully populated, and for that n we proposed building the school nearer people. The parish of Llanychan (where the onal school is built) does not contain more 19 or 20 families, and out of this number are not more than 11 in which there are ren, and out of the 19 families already named are three or four at least which would never their children either to a National or British ol. I have carefully counted the children l ages, from infancy up to 14 years old, and e parish of Llanychan I find they do not ber more than 36 in the whole of the parish." ough such were the circumstances, yet in t opposition to letter (*d*) in Article 22, a t is made to the National School. Now Mr. en, in the evidence which he gave before the cation Committee on the 21st March 1865, is l this question, No. 260, "Can you state the conditions of the building grant are ?" He replies, "They are almost more briefly d in the Code, I think, than I could state . The printed forms of instructions and n that the managers have to make are not in Code, but the grants for buildings are set out Articles 22 to 37." Then he is asked, re those scrupulously adhered to?" and he ers, "They are scrupulously adhered to." n the next question is, "Is there no refusal of a grant to a school which conforms to those conditions?" he answers, "I should say not." Again he is asked, "And is there no grant to a school which does not conform to these conditions?" and he replies, "No." He is asked again, "Have there been no cases where a grant has been first refused and afterwards accorded?" and his answer is, "That would be only on imperfect information in the first instance, but no grant has ever been made, to my knowledge, where those rules have not been complied with, nor has the grant been refused where they have been complied with." And yet the Dissenters of Gellifor are thrown aside, in direct opposition to an established rule of the Council Office.

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4654. Sir *Stafford Northcote.*] Is it within your knowledge that the school had been begun to be built when the application was made?—I will read it from the letters which have been sent to the British School Secretary from the Council Office.

4655. *Chairman.*] Have you the whole correspondence?—The whole correspondence was placed in my hands in consequence of the secretary receiving a letter from the Council Office, requesting him to send some person up to represent their case before your Committee; and as I was ordered to appear here to-day, these documents were placed in my hands.

4656. Mr. *Liddell.*] By the promoters of this very school, I presume?—By the promoters of this very school. In their letter of the 2d of August 1865, the secretary to the Committee of Council says, "The rector also states that 'by the liberality of the landed proprietors he has been able to raise 700 *l.*; that the first stone of his school was laid on the 24th ult.; that it will be completed in six months; is to be placed under Government inspection, and will be well supported.'"

4657. Are you aware at what time the application was first made by Mr. Williams to the Privy Council, and when that application was complied with?—I have here their letters of the 2nd of August 1865, and of the 7th and 15th of July 1865; those letters are very short, but they will show this Committee that everything was progressing so far favourably for the British school applications, as on the 7th of July they write thus: "My Lords observe that in the draft trust deed which you recently forwarded, there is no reservation of the mines under the site of the proposed new school; these, however, are expressly reserved in the deed of 26th July 1860, and Mr. Edward Jones, the present vendor of the surface, has no property in them. I am to inquire whether the person in whom the mines are vested proposes to join in the conveyance, or whether it is proposed that he shall execute the covenant, which otherwise has to be entered into in such cases." The form of covenant is sent by the Committee of Council; and on the 15th of July they write, "I have the honour to acknowledge the receipt of your letter of the 10th instant and its enclosure; I am directed to return to you the enclosed Form No. 1, in order that page 3 may be completed." The first intimation we had that Mr. Williams had asked for a grant was in the next letter from the Council Office, dated 2d August.

4658. But when was the application made, and when was it conceded?—In that letter the Committee of Council tell the secretary that they decline to make a grant of public money towards the cost of erecting a National school, for the

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reasons which they state; the application for the National school must therefore have been conceded after the 2d of August.

4659. Have you a letter which shows the answer of the Committee of Council to the application for a Church school?—This letter shows that in the first case they refused the application, and the very same letter states that the foundation stone had been laid.

4660. Is that the reason for refusing it?—No; they say that they have not granted the application, but that the foundation stone had been laid.

4661. Then after that they granted it?—Yes.

Note.—The Committee decided to suspend the further examination of the Witness on the Gellifor case, until the Vice-president of the Committee of Council should have had an opportunity of reading the evidence.

4662. *Chairman.*] You adverted to another case; will you now be so good as to state what that other case is?—An application was made from Dyserth for a grant to build a British school; and an application was afterwards made from Dyserth by the clergyman for a grant to build a National school.

4663. At what interval of time were those two applications?—On the 24th July 1861 their first application was made from Dyserth, and in a few days they were told that an application was made by the clergyman for a grant.

4664. You mean that the applications were made nearly together?—Very nearly so. I was referring to this Dyserth case, to show that some change would be very agreeable to the Principality in the conditions upon which grants are made for building purposes. The promoters of the National school, I understand, have not received a grant for building a National School, but they have built a school; but the promoters of the British school have not received a grant, and have not built a school. Now, it appears from the documents I have before me, that there is no comparison between the number of children which belong to the different denominations of Dissenters in that district, and the number belonging to the Established Church.

4665. Do you know what are the numbers?—There were in the district in July 1861, 218 children, besides infants; and of that number there were not more than a dozen belonging to the Church.

4666. Is it your complaint, that under these circumstances the application for a grant for a British school was not complied with?—Exactly so.

4667. Can you state why it was not complied with?—Because the promoters of the National school and the promoters of the British school could not agree upon clauses upon the religious question. The promoters of the British school offered the following terms: 1st, that it should be called the Dyserth Day School; 2nd, that the Bible in the authorised version should be read daily, and be the only book wherefrom religious instruction should be imparted; 3rd, that no Catechism or formula peculiar to any religious denomination should be allowed to be taught; 4th, that every child attending the day school should be expected to attend the particular public worship and Sabbath School which its parents or guardians prefer; 5th, that the management of the school be entrusted to a committee elected annually at a public meeting of the subscribers, such committee to be the only authority for the appointment of trustees and officers. Mr. Watts, the clergyman, proposed the following terms: 1st, that a Conscience Clause similar to that which is already in force, and sanctioned by the National Society, should be inserted in the trust deed of the new school; 2nd, that the committee of management should be elected annually, at a public meeting of the subscribers; that every subscriber of 5*s.* and upwards should be entitled to vote, and that every *bonâ fide* subscriber of 20*s.* and upwards should be eligible to act upon the committee; 3rd, that the incumbent of the parish should be *ex officio* chairman of the committee, and that, subject to the Conscience Clause in Proposition 1, the religious instruction should be under his control; 4th, that the school-room should be available for a Church Sunday school under the superintendence of the incumbent. The committee of the British school at Dyserth would not accept of those terms; consequently there was no grant, made to either party for building a school. The inhabitants of Dyserth and its neighbourhood are poor miners, and there is no school up to this day upon broad and liberal principles of which they can avail themselves.

4668. No grant was made to either applicant as I understand?—I am informed that no grant was made.

4669. But notwithstanding the refusal of grant a Church school was erected?—Yes.

4670. Do you yourself know that district of Dyserth?—I do.

4671. Is it a parish or a part of a parish?—It is a parish.

4672. How long has that Church school been finished and opened?—I do not know how long it has been opened.

4673. Why had the gentlemen who were anxious to promote a British school not erected the school?—Because they could not.

4674. They had no funds?—No.

4675. If they had the means, is the population sufficient to require two schools?—I have stated the number of children as 218.

4676. But the promoters of the British school considered that the terms which you have now read as the terms which were offered by the clergyman in that case, to be unfair terms?—Yes.

4677. Even with a Conscience Clause they did not approve of them; what was their ground of objection; was it that the clergyman was to be *ex officio* chairman of the committee?—That was one objection, and the Conscience Clause was another.

4678. Why did they object to the Conscience Clause?—They objected to the Conscience Clause for several reasons. The Conscience Clause makes the majority subject to the minority; and they considered that as they were the majority they ought not to be made subject to the minority.

4679. In what sense do you consider that the Conscience Clause makes the majority subject to the minority?—The whole governing power of the school is in the hands of the clergyman. He is really a Church school, although he has but few children to educate.

4680. It is not a Church school as regarded those who object to Church teaching, is it?—The whole control of the religious education school is in the hands of the clergyman.

:681. Have you ever yourself watched the nagement of the religious teaching of a school ler a Conscience Clause?—I have not.

:682. Are you aware that by the operation of Conscience Clause, those who dissent from urch opinions are exempted from all Church ching?—I am aware that they are exempted n learning the Catechism.

:683. And from going to church and to the nday schools?—Yes.

:684. Is that what you call being subject to minority?—No; but that in nearly all cases whole governing power of the school, parlarly in religious questions, is in the hands of clergyman.

1685. That governing power does not extend the power of teaching any Dissenting children igious doctrines of which they do not approve? The governing power of the school throughout n the hands of the clergyman and of members the Established Church.

1686. Such as those reasons are, they are reas why they do not approve of the Conscience use?—That is one reason; inasmuch as they ve no voice in the management of the school.

1687. According to the clergyman's proposal, that case, they would have been members of committee, freely chosen, would they not? They would, at least the committee would, ve been chosen from the subscribers; but the rgyman would have the charge of the reious education of the school, excepting the techism. The Bible is read in the school.

1688. In short, nothing would satisfy the maity in that case, I presume, but having a ool on the principle of which they approved? Precisely so.

1689. Are you aware that all the doctrines l formularies of the Church of England are ually excluded by the Conscience Clause?—am aware that they are excluded; but, alugh they are excluded, so long as the reious teaching is in the hands of a clergyman, l subject to his control, he has the power of roducing doctrines, or of introducing questions ich will lead to answers, and those questions y be questions of which Dissenting parents y disapprove.

1690. You say you do not know how long this urch school has been opened; is it open?—Yes.

1691. To what extent is it attended?—I can e the number who were present yesterday ek; I should suppose, from the figures which ave, that the average attendance on Monday l Tuesday in last week was from 80 to 85.

1692. And from what you have stated, with gard to the religious complexion of the popula n, an overwhelming majority of that 85 must e been the children of Dissenters?—Yes.

1693. Do you consider that 85, looking at the ference of age, to be a fair number of the chilen in the parish to be at school?—I should not nk it is.

1694. Do you know whether many of the ldren in the parish are deterred from attend that school by the religious feelings on the rt of the parents?—I am informed that they e very anxious to establish a British school, l that many children are kept from school.

1695. Are they kept from the school on acunt of the dissatisfaction of their parents with being a Church school?—Yes.

1696. Do you know how many are kept away that account?—I do not.

4697. Although some are kept away, yet a great many go, do they not?—Yes, a great many go.

4698. And those children have the advantage of a good school?—I do not know how far they may have the advantage of a good school, but they have the advantage of a school.

4699. Do you find, from your experience, that those unfortunate religious dissensions do operate as a considerable impediment to the extension of education in Wales?—Yes, they do.

4700. And not only that they impede the extension of education, but that they constitute a cause of great bitterness and unpleasant feelings?—Yes.

4701. Have you ever yourself considered, you having paid much attention to the subject of education in that district, whether there is any remedy which, in your opinion, could be applied to that unfortunate state of things?—I do not know that you can apply any other remedy, but give us schools without any denominational peculiarities; that is, really National schools.

4702. You mean, I presume, giving you British schools?—I fancy that British and Foreign schools are really National schools.

4703. But that does not meet my question; I asked you whether you saw any remedy for the evils which result from those religious differences; that is to say, have you ever thought or are you aware of any fair compromise which could be agreed to by the Church party on the one hand, and by the Dissenting party on the other?—I do not know of any other fair compromise. But if we cannot establish undenominational schools, the present denominational system should be carried still further, and grants should be given for the establishment of schools in proportion to the number of children which the Church and the Dissenters may have to educate.

4704. Would not that practically amount, considering the state of religious opinion amongst the Welsh population, to having no Church schools at all?—I do not think that it would.

4705. Take the case to which you have just referred, namely, that of Dyserth, do you mean to say that they could establish a school for a number of Church children which you tell us did not exceed 12?—No, I did not think that it would be possible.

4706. Have you ever heard the suggestion that a compromise might be made in an arrangement by which the general principles of the school should be in accordance with the plan of the British and Foreign School Society, and that the committee should be freely chosen, but the clergyman of the parish should be *ex-officio* the chairman of that committee?—I have.

4707. Do you think that that suggestion affords a prospect of any compromise which is likely to be agreed to?—It might.

4708. You would not yourself object to that compromise?—I do not think I should.

4709. Do you yourself consider that the present religious dissensions which are caused by this education question constitute a great evil in the district?—Yes.

4710. And are you of opinion that it is very desirable to have some compromise, if possible?—It is.

4711. What has been your own experience with regard to the general conduct of the clergy in Wales towards the children of Dissenters; do they act liberally towards them, or do they insist upon teaching them their own doctrines and

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bringing them to Church?—I have partly answered that question before, when I stated that under the Conscience Clause they were not compelled to go to Church or to learn the Catechism.

4712. My question referred to those cases where there is no Conscience Clause, because where there is a Conscience Clause the clergyman has no opinion in the matter, but in those cases where there is no Conscience Clause have you found generally that the clergy are liberal in their intentions and actions towards the Dissenters' children?—I do not think I could now give any case on either side of the question.

4713. In fact, you do not know?—I do not know.

4714. Have you known many cases within that district, where you have yourself acted, in which there has been any unwillingness on the part of landed proprietors to grant sites for British schools?—Yes.

4715. Do you know many such cases?—I do not know that I can say that I know of many such cases. My knowledge does not refer to any larger district than the district to which I have already referred; I do not know much about British schools throughout the Principality, but I have heard others complain that there is a difficulty.

4716. How many instances have you yourself known?—Some two or three.

4717. Do you know what in those two or three cases was the cause of refusal, was it a refusal founded upon religious feelings, or was it a refusal founded upon any difference with regard to the price of the land?—It was not with regard to the price of the land.

4718. Was it in regard to any religious feelings?—I should suppose it to be so, though I have no reason for saying so.

4719. No such ground was assigned, I presume?—I do not know of any such ground being assigned.

4720. But it was your belief that that was the ground?—Yes.

4721. Have you any other statement which you desire to make to the Committee?—I think that a modification of the terms for schools in the rural districts would be very advantageous to the Principality.

4722. Do you mean a modification of the terms prescribed by the Revised Code?—Yes.

4723. In what respect would you wish to modify those terms?—We find considerable difficulty in obtaining certificated teachers. There is a difficulty in obtaining apprentices also. And in consequence of the high salary which is asked, the poorer districts are unable to meet the expense of a certificated teacher.

4724. Is that the reason why they do not receive grants?—It is.

4725. Then what modification would you desire to see introduced, in order to obviate that evil?—I think that pupil teachers, who have served their apprenticeship, should be allowed to take charge of schools permanently, where the average attendance does not exceed 100; and they might do so with advantage.

4726. And you mean that the schools under those circumstances should be entitled to grants?—Yes, and that in some districts, the mountainous districts for instance, the average attendance should be reduced as low as 30, 40 being the present minimum. The difficulties of travelling, from the weather, snowdrifts, and other things, prevent children from arriving at schools in many rural districts as often as they otherwise would; and to meet the wants of a great part of our country some change should be made in the conditions upon which rural schools could be established in those districts. I was, a few days ago, in a neighbourhood a few miles from Denbigh, where they built a British school: they have an average attendance of about 70, and have a pupil teacher who has served her apprenticeship in charge of the school; but they find it very difficult to continue the school, because they do not receive any aid from the annual grants; I think this a complaint through a great portion of our country.

4727. Throughout the district, with which you are familiar, are there schools enough in your judgment in proportion to the population?—I do not think there are.

4728. Are there any parishes without any schools at all?—There are a great many parishes without any British schools.

4729. But are there any parishes without any school at all?—I do not know that there are more than one or two in that district.

4730. When you say that there are not enough schools, do you mean that the districts are too large to be sufficiently supplied by one school?—That is what I mean; I think that a number of applications would be made for assistance to establish British schools, were it possible to secure a grant in proportion to the number of children whom they have to educate. In parishes where applications are made (as in the case of Dyserth, for instance), there is a wide feeling of this kind—that it is scarcely worth while in rural districts for Dissenters to apply for grants to build British schools; as if the clergyman applies for a grant to build a National school, the chances are that the application of the Dissenters will be thrown aside, and the Church will receive their grant.

4731. Mr. *Howes.*] Is that a general feeling tending to the belief that there is partiality on the part of the Privy Council Office?—I do not mean to say that there is partiality, but that is the feeling. I will just name one instance. About six years ago, two or three miles above Denbigh, they were about building a British school, and they applied to the Committee of Council for the necessary papers to make their application. They very soon found that there was a church going to be built in the neighbourhood, and they were asked by the Church party to delay their application until it was completed, because there would be a probability of the Church and the Dissenters uniting in forming one school. The application was therefore delayed until the church was completed, and I, on the part of the Committee of the British school, was one who met the committee of the church, when we found that the clergyman would not act with us upon equal terms. We therefore proceeded no further with that attempt to unite in the school; but we did not press our application for a grant from the Committee of Council, supposing that the clergyman would apply for a grant for building a National school, and that he would get the grant, and that we should lose it.

4732. Does not all this tend to tend to point that there is a partiality on the part of the Office?—We are under some such impression. I speak candidly, but I should wish to have these

ese things corrected. I wish to see education romoted, and as this is a Committee appointed investigate this matter, I wish to have these ings plainly told you, as to what our feelings d what our fears are upon this question. That precisely the reason why I have adverted to is case of the British school at Gellifor so lly as I have done, putting you in possession the facts as they are felt down there. But ere does exist a feeling of this kind in the rincipality, that the Committee of Council are ther susceptible of pressure by the Church, or at there is a something which prevents their aling fairly between the Church and Dissenters.

4733. But that something you cannot define?—We cannot define it. I will just put you in ssession of this fact also. I had the honour of ing one of a deputation from the Dissenters of e Principality, north and south, who waited upon e Lord President and Mr. Lowe in May 1862, d I have before me a copy of the memorial ich was then presented. In that memorial we id the whole case fully before the Lord Preident and the Vice-President, who was at that me Mr. Lowe, and we stated our objections to e Conscience Clause, and our hope that every il would be given us to establish British chools in places where we have a sufficient mber of children to educate. We were told the Lord President that every assistance ould be given us, and that if upon conscientious rounds we could not co-operate, if we had a fficient number of children to educate, our apication should be favourably considered. Now, though we obtained that promise in 1862, this ellifor case has turned up, and what is the reult? The number of children whom we have that district to educate is very far in advance the number the Church has; and still the ational school has had the grant, and the British hool application has been thrown aside.

4734. Mr. *Morrison.*] Is there any annual ant to the Dyserth National School, as I supse I must call it?—I believe they are inected.

4735. Then they must have an annual grant, ust they not?—Yes.

4736. Did you at all take into consideration at the effect of the Conscience Clause would upon the practice in the Sunday school; in is National school I understand that one of the ergyman's terms was that the school was to be nsidered as a Sunday school for Church of gland children?—Yes.

4737. But I presume that he would not prose to open a Sunday school merely for the 12 urch children, but for the others as well?—hen the application was made there were only out 12 Church children; but there are now, I told (I will give you the figures as I have t them), 24 Churchmen's children in the Sabth school, 26 Wesleyans, and 8 Calvinistic ethodists.

4738. Do you know whether in the Sunday hool the doctrines of the Church of England e excluded; with regard to those children of esleyans and Calvinistic Methodists is the nscience Clause practically put into operaon?—Not in the Sunday school, I apprehend.

4739. That would be one of the reasons, no ubt, of the difference of opinion between you d the clergyman with regard to the terms?—should apprehend that one reason for the obction to the terms which the clergyman proposed in that case is that the school-room at Dyserth should be used for the purposes of a Sunday school.

4740. Are the Church schools or British and Foreign Schools in Wales often used as chapels on a Sunday for Divine worship?—I know two National schools, in one of which I am sure services are regularly held on a Sunday. There is a Sunday school, and a service held in that church, and I think that the grant which was given towards building that school was about 400 *l.*

4741. But are not the British Schools ever used as chapels?—I do not know that they are.

4742. Have you not known any such cases at all?—I do not know a single case.

4743. But they are used as Sunday schools, I suppose?—I do not know a single case of the kind; though they are occasionally borrowed for a time.

4744. Then are the Sunday schools held in the chapels?—Yes.

4745. Mr. *Liddell.*] You mentioned just now the case of a school within your own knowledge in which the average attendance, I think, was 70 children, which was situated in a mountainous district, and which was under the charge of a teacher whom I gathered from your answer to be a female, who had been a pupil teacher only?—Yes.

4746. Did she enter upon her duties as mistress of that school at once on emerging from the condition of a pupil teacher?—I should infer that she did.

4747. Do you know what age she was when she first took charge of the school?—She cannot at present be more than 25 or 26, I should apprehend.

4748. How long has she been in charge of the school?—About three years.

4749. Then she entered upon it at about the age of 20 or 21?—Yes.

4750. Is she a competent teacher, in your opinion?—I think she is a competent teacher.

4751. Do you know what her salary is?—Her salary is 30 *l.* a year, I believe.

4752. Supposing her to have been a certificated teacher, what would have been her salary in that case; would it have been something like double that sum?—I should think that it would have been 50 *l.*, perhaps.

4753. That makes a difference of 20 *l.* to the credit side of the school?—It does.

4754. Do you consider her to be as competent as other certificated teachers whom you know?—No; I do not think that she is as competent as a certificated teacher. She has not had the training which a Normal school would have given her; but I think that she is fully competent to teach the children of that district who are in her school, and to teach them so far as to pass them through the necessary examination to entitle the school to an annual grant.

4755. Can you test that by practice; have you any sort of inspection conducted under your own association, the British and Foreign Association, of schools which are unassisted by the State?—Mr. Phillips visits the schools.

4756. Then there is a partial inspection carried on at that school?—Yes; Mr. Phillips has been there, I know, but I am not aware whether or not Mr. Phillips is inspector there now.

4757. (To Mr. *Owen.*) In what capacity does Mr. Phillips inspect that school?—As an agent

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of the British and Foreign School Society up to the last two years, and since then he is the Principal of a Training College at Bangor; and it forms part of his duties, as Principal, to inspect the British Schools in the whole of North Wales.

4758. (To Mr. *Gee.*) To go to another part of your evidence which was lately given, do you understand (as I understand) that the principle upon which the Privy Council acts in giving grants is to help those who help themselves?—I do.

4759. And the effect of that is, that those are assisted who can show the greatest amount of local resources, to the exclusion of those who cannot show the same amount of local resources in many cases?—It is so in many cases.

4760. And that I understand to be the mysterious influence which you say is at work in the Committee of Council in giving preference to Church schools in many cases over British and Foreign Schools?—Does the Honourable Member's question refer to the Building Grants?

4761. My question refers to the Building Grants and to the Annual Grants, but especially to the Building Grants.—So far as the Building Grant is concerned, I have no doubt that the Dissenters of that district would provide the necessary funds to meet half the expenses of building schools, to be conducted upon such principles as they could approve of.

4762. Do you mean schools upon what you call liberal principles?—Yes.

4763. The land in Wales is for the most part in the hands of Churchmen, is it not?—It is.

4764. The chief proprietors are for the most part Churchmen?—They are.

4765. Consequently, in an application addressed to the Committee of Council to build a school, the Churchmen are in a better position, so far as local resources go, in the first instance, than the Dissenters; is not that so?—Yes.

4766. And therefore you think that it is an injustice in a country in which the wealth is on one side and the vast majority of the population on the other, that the Committee of Council should act upon that which has been their fundamental principle from the commencement?—It does not appear to me that that is a sufficient reason for the present regulations of the Committee of Council. If Dissenters were unwilling to provide the necessary funds, then there would be some reason for the remarks which the honourable Member has made. But Dissenters are not unwilling to provide the necessary funds; they will provide the necessary funds, if they find they will be supported by the Committee of Council in the establishment of schools, the principles of which they can approve.

4767. I do not wish you to understand me as an apologist for the system which is pursued by the Committee of Council; I want to get at the facts, and I have consequently addressed those questions to you as it were arguing upon the principles on which they act; this principle equally applies in regard to the annual grant, when you come to the question of the difference of expense between employing a certificated teacher and an uncertificated teacher, does it not; is not the certificated teacher a more expensive article than the uncertificated teacher?—Yes.

4768. And there are many cases, as I understand from you, within your knowledge in which the school cannot afford a certificated teacher, and consequently cannot get an annual grant?—There are.

4769. That you consider again a hardship?—I do; as the same results could be secured by apprentices who have completed their apprenticeship.

4770. But does not that again touch the principle upon which the Committee of Council act?—I do not think it does, as the Committee of Council profess to provide schools for the labouring classes.

4771. Provided that the labouring classes are enabled to comply with their financial conditions?—But the regulations of the Committee of Council are such as are inapplicable to a great portion of our country, and for that reason I wish them altered in this respect.

4772. Is that partly from their poverty?—Partly from their poverty and partly from the thinness of the population.

Mr. William Henry Darby called in; and Examined.

Mr. *W. H. Darby.*

4773. *Chairman.*] You are a coal and iron-master at Brymbo, near Wrexham, are you not?—I am.

4774. Have you paid attention, for the last 18 years, to the subject of popular education in Wales?—I have.

4775. Have you assisted in establishing British Schools in your own neighbourhood?—I have done so.

4776. Will you be so good as to state to the Committee your views as to the suitability of schools upon that principle to the condition of the population of Wales.—It appears to me, that the British system provides a good sound Scriptural education, in which Church people and Dissenters can all join on equal terms, and that being the case, it seems to me a very suitable system for Wales, where there is such a very large number of Dissenters, and so many different varieties of Dissent.

4777. I presume that your own personal views would be in accordance rather with the British and Foreign system than with the Church system?—I think that the British and Foreign system is a comprehensive, unsectarian system, suitable for Church and Dissent; but the National system seems to me to be only suitable for Church persons.

4778. But you have stated to the Committee, that you think that the system of the British and Foreign School Society is one in which all parts of the population, whether Churchmen or Dissenters, can join?—Yes.

4779. I am afraid that that opinion is not equally shared by all parts of the population, is it?—It is my opinion.

4780. You think they can join; but, as a matter of fact, do you find that most Churchmen and Dissenters are willing to join in that system?—The Church party are the most rich, and they are able to build schools of their own, and of course, if they have schools of their own, they will support those schools.

4781. What is the district in which you have taken

taken a practical interest in education?—I am speaking of the mineral districts of Denbighshire, comprising a population of about 10,000 persons.

4782. Speaking of the whole population, what should you say were the proportions between Churchmen and Dissenters?—As to the proportions among the labouring people, I believe that the Dissenters are something like nine to one; that is to say, that there are only one-tenth part of them who are Church persons.

4783. That would be beyond even the usual proportion of Wales, would it not?—I do not know, certainly, what the proportions are in other places.

4784. Are those Dissenters chiefly of one denomination, or do they vary a good deal?—There are Calvinistic Methodists, who are most numerous, and then there are Baptists, Independents, and Wesleyans.

4785. The district of which you speak is a very populous district, is it not?—It is a mining district.

4786. Is it thickly peopled?—Yes.

4787. Is that district well supplied with schools?—I do not call it well supplied; but it is much better supplied than many parts.

4788. But is it in your judgment supplied with schools fairly to the extent which the numbers of its population require?—Not perfectly so.

4789. Are the majority of the schools British and Foreign Schools, or are the majority Church Schools?—There are three Church Schools and one British School in operation, and another one now erecting.

4790. You mean, that for the district of which you speak there are, in fact, only five schools?—Just so.

4791. What is the average attendance at each of those schools?—There is a good National School; I am speaking now from my own opinion, and not from my own knowledge, but I should suppose that in the National school there would be an attendance of 200, and in the British School the attendance at the beginning of this month was about 290.

4792. Then, I presume, that a very considerable proportion of the 200 children who attend the National schools are the children of Dissenters?—They are.

4793. How are the children of Dissenters in the National schools treated with respect to religious matters; are they treated with liberality?—I do not wish to say anything against the management of them.

4794. But I want your opinion as a matter of fact; are they at all constrained in the system of religious teaching, to learn anything to which they object?—I think that where a British School is in the neighbourhood, then the treatment in the neighbouring National school is more fair and liberal than if there were no British School in the neighbourhood.

4795. If there are only three Church schools in the neighbourhood, are they not all near a British School?—Not very near; at the same time they are not very far off; the population is pretty compact.

4796. But your answer, if you will excuse me, does not come quite directly to my question. What are the facts with regard to the treatment which children of Dissenters experience in those National schools; have those National schools or have they not all of them or any of them a Conscience Clause?—I think they have; my firm are the largest subscribers to the National school as well.

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4797. But that does not answer my question whether they have a Conscience Clause; has any one of those three Church schools a Conscience Clause?—I cannot answer that question; I do not know.

4798. Do you know whether or not the children are constrained to learn the Catechism and the formularies of the Church of England?—No complaint has been made to me about it.

4799. You have never heard that such is the case?—No such complaint has been made to me.

4800. Have you ever heard that the children are taken to the Church, or to the Church Sunday school?—I think that they are.

4801. Are they taken compulsorily to Church?—Not quite compulsorily, but still there is some compulsion or some influence used, I think.

4802. As a matter of plain fact, either they are compelled or they are not compelled; which is it?—There has been no complaint made to me about it.

4803. What is your inference, from the fact that you have heard no complaint?—I can hardly answer that question.

4804. You have no inference?—I can hardly answer that question.

4805. I ask you a very plain question, and if you do not know, be kind enough to give me an answer to that effect, are those children or are they not compelled to go to church on a Sunday?—I believe that they are, but I am not speaking of my own knowledge, and I do not know certainly.

4806. If you do not know it, why do you believe it?—Because they are the children of Dissenters.

4807. But that is no reason for your believing that they are compelled to go to church?—I believe that they would not have the same prospect of attending the day school, if they did not attend the Sunday school.

4808. Do they go to church?—They do go to church.

4809. Do most of the Dissenting children in those Church schools, go to church?—Most of them.

4810. Are they compelled to go to church, or do they go voluntarily?—I cannot say that they are compelled to do so, because no complaints have ever been made to me upon the subject.

4811. What Sunday school do they attend?—They attend the Church Sunday school.

4812. Is that compulsory or voluntary?—I believe that if they do not attend the Church Sunday school, that they are not admitted on the same terms to the day school.

4813. You say that you believe it, have you ever heard it?—Yes, I have heard it.

4814. I presume from your statements, that although it is a very populous district, the area is not very large?—Perhaps the area would be three miles each way.

4815. And that area of three miles each way, contains five schools, does it not?—Yes, but one of them is not finished yet.

4816. Is that a British School?—That is a British School.

4817. Why is it that the Dissenting children go to those National Schools, when there are British Schools for them to go to?—There is only

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only one British School finished for the whole district.

4818. Have you found within your experience any reason to think that those religious differences, of which we have heard so much in Wales, impede the cause of education in that district?—They prevent all being united, I think; and if all the parties in a district could be united, they would have a much more efficient school than if they were separated.

4819. I apprehend, from the answers which you have given that you are desirous, if possible, to see the Church and Dissenters combining in some system of which both could approve?—Certainly, I am anxious that the people should be educated as well as possible.

4820. I presume that you think that it would be very desirable, both for the religious peace of the district and also for the promotion of education, that some such system should be adopted?—Yes.

4821. Have you ever considered whether any compromise could be arrived at, as between the Church and the British and Foreign system, which would accomplish the end which you desire to attain?—The British and Foreign system seems to me to be a very suitable and perfect system, and I should not myself, like to see it altered, but for the sake of getting union among all parties I should be glad to make some compromise.

4822. Have you ever considered what compromise could be adopted?—It has been suggested that the clergyman should be *ex officio* a member of the managing committee.

4823. The system being in all other respects that of the British and Foreign Society; is that what you mean?—Yes, I think so.

4824. Would that compromise meet your views?—Yes, it would meet my views.

4825. You would have no objection to that?—I should not.

4826. Are you able to give the Committee an opinion as to how far that compromise would be accepted by the Dissenting population of Wales generally?—I have no authority to speak upon the point, but I think that there is a general inclination to meet the thing in a reasonable manner.

4827. You are a member of the Society of Friends, are you not?—I am.

4828. But I believe you have liberally contributed to both Church and Dissenting schools?—Yes.

4829. Have you any means of judging what would be the feeling of the clergy of your district with regard to any such compromise as that which you have suggested?—If they could have schools of their own, I think that they would prefer them, but if the Committee of Council were to say that they were to have schools only in a certain way, I cannot answer how they would receive it.

4830. With a view to the state of the Welsh population, what is your own opinion with regard to the establishment of Church schools, with a protection to the religious opinions of Dissenters in the shape of a Conscience Clause?—I think that shows a desire on the part of the Privy Council to protect the rights of conscience, but I do not think that it works well.

4831. Why do you think that it does not work well in Wales?—I understand that the children must object to go to church, and they must object to learn the Catechism, and I think they should not be compelled to object to those things, because it is hardly treating them on an equality with other children; and as all contribute in the same proportion to the support of the State, I think that they are all entitled to equal protection from the State.

4832. You would naturally prefer that no objection should be raised, but where unfortunately the difficulty exists, do you think that the objection to their raising the objection is a sufficient answer to the advantages of the system of the Conscience Clause?—I think that the Conscience Clause is better than nothing at all.

4833. Then you would think that a Conscience Clause desirable, provided the school must be a Church school?—Yes; certainly.

4834. But you would rather see a school which is not a Church school, if the clergy could be brought to concur and assist in it?—Yes; I think the clergy ought to be brought to agree to it.

4835. Do you mean by that that they ought to be made to agree to it?—Yes; if I might say so, if I were the Committee of Council I would not give them any money unless they would agree to it.

4836. Looking at the state of the population of Wales in matters of religion, your opinion is that no national assistance ought to be given to schools except those on the British and Foreign system?—Yes.

4837. And that Church schools ought not to receive assistance as Church schools?—Yes, especially when there is a system in which I think all can fairly unite.

4838. Sir *Stafford Northcote.*] Do you think that that would conduce to harmony and unity in Wales?—I think it would if it were decided by authority that it should be so.

4839. Do you think that Churchmen and the parents of Church children would be satisfied to have no other schools to which they could send their children but British Schools?—They would like to have schools of their own, no doubt, but in a British School nothing is taught which is at all antagonistic to the Church, and I do not see how they could complain, and then at the Sunday school they can teach their own particular views.

4840. What do you consider to be the principles of a British School, is religion to be taught there at all?—The Scriptures are read daily, and religious opinions are taught at the Sunday schools.

4841. Then is it not part of the system of the British School that the Scriptures should be taught as well as read?—They would be taught and read, but no particular denominational view would be enforced.

4842. But what do you mean by a particular denominational view; for instance, would you consider it a particular denominational view that they should teach the doctrine of the Atonement?—No; I understand that they are Protestants, and I am speaking now about a Protestant School.

4843. Then they are to be so far definite in their religious teaching as not to include Roman Catholics?—I do not see how you can include Roman Catholics. Roman Catholics are an exception; I am speaking solely with regard to Wales, where we have very few Roman Catholics; I scarcely know any in this district, they are all Protestants.

44. Is this principle one which you would mmend for Wales only, or for the country at e?—I am speaking for Wales specially.

45. But are you of opinion that it would be le that could be adopted for Wales only, out being applied to the rest of the United gdom, or, at all events, to England?—I am inion that if it were applied to Wales first l, you would see how it would work, and if success was great it might be extended to places, if not to all the kingdom.

46. You think that it is right in principle? hink so.

47. The principle as you have put it appears , that the Bible is to be read and taught, so it can be taught, upon those principles which certain denominations of Christians , but not upon principles to which Roman olics would agree?—I think that Roman olics would object.

48. It would be impossible, in fact, to admit an Catholics without a violation of their ons into a school conducted upon the British m?—I suppose their attendance perhaps l commence at an hour after the Scriptures read, it might be so arranged, as I under- it is done under the system of National ation in Ireland.

49. Would that same remark apply to Jews? m not aware that there are any Jews in our ct.

50. But as a matter of general principle, say that this might apply to the whole ry?—I said the whole of Wales.

51. But I understood you to say, that you ht it so sound a principle that if it were uced in Wales it might afterwards be in- ed to the whole kingdom?—I do not think that it could be introduced to the whole om; I think I said that it might be intro- in other places.

52. Do you think that it is a principle which be applicable only in cases where the ation were either members of the Church gland, or some of the Protestant Dissent- mmunions?—Yes, I think so.

53. Mr. *Howes.*] So far as you have con- d this subject, you can see no objections or lties as to any peculiar doctrines of any of Protestant Dissenters in adopting the h system?—I do not see any difficulties.

54. Not even as to the peculiarities of the rian doctrines?—I am not aware of their any Unitarians in the district; I am ng now about the labouring population in , and I think they are free from any Uni- .

55. In one answer which you gave lately, aid that if the children of Dissenters did end the Church Sunday school, they were eated on the same footing as the Church en. What did you mean by saying that ere not treated on the same footing?—I that when their treats were given they not be included in them.

56. They would be excluded from the school and is there any other exclusion which ink would occur?—I do not know that would be any other.

57. Do you know, as a fact, that they are led from school treats?—It operates in ay, that a treat will be given to the Sunday children, and the Sunday school chil- n.

dren include the day scholars who attend the Church.

4858. Sir *Stafford Northcote.*] Would not that apply, even if they were British Schools, might not the treat in that case, be given to those who attended these Sunday schools?—But there is no Sunday school connected with the British system, all the Sunday schools are held at the different chapels.

4859. Mr. *Howes.*] Then it might be said that those school treats were simply given to the children of the Church schools as such?—Yes.

4860. But it does apply as an exclusion of the children of Dissenters who attend the Church day schools, and the parents feel it to be such?—Yes.

4861. Is there any other point of which you are aware, which is considered unfair, as putting them in an unequal position?—There is the matter of the Conscience Clause, requiring them to make an objection.

4862. But as to the British and Foreign Schools, is there not a similar objection; if the children object to hearing the Scriptures expounded by a teacher in the British School, they must make the objection, must they not?—I never heard of that objection being made, because certainly in Wales all, both Churchmen and Dissenters, agree in the Scriptures being read, and they are anxious for the knowledge of the Scriptures to be extended.

4863. Mr. *Adderley.*] Does your opinion go to the extent of its being unnecessary to maintain a denominational system altogether in Wales?—If my opinion was asked, I should say that they should only support an undenominational system; that is what I consider to be the British School system.

4864. You consider that the denominational system is not necessary for Wales, but that there might be a mixed system of schools which might be considered as the National Schools in Wales, to which the Privy Council might make grants?—I think that would be the best.

4865. In that case there would be of course only one set of inspectors, and a great deal of the machinery now existing would be superfluous?—Yes, it would save a duplicate school in many cases. I think the great object in view is to make the most use of the money which is voted, and to have one good school and not two poor schools in each district.

4866. Are you aware that the attempt to introduce a mixed system in Ireland has ended in a denominational system?—There are a great many Roman Catholics in Ireland, and it is a very different element.

4867. Though that mixed system has been found to be impossible in Ireland, you think that it would be not only possible but advisable in Wales?—I think that the same difficulties do not exist in Wales as in Ireland.

4868. Have you ever thought the subject out so as to be able to give a matured opinion as to whether a mixed system of education would be possible in Wales?—I think that the Irish system would be suitable for Wales.

4869. Do you think that that would be a system which would supply all denominations satisfactorily?—I think it is one which would supply all denominations except Roman Catholics.

4870. And you do not think that they are

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sufficient in number in Wales to be worth consideration?—They are very few in number indeed in Wales.

4871. Would you see any advantage in such a mixed system in large towns in Wales where the means, both pecuniary and in population are sufficient for a school for each denomination?—I should prefer them to see a united school, because that would still be the most efficient one. I thing that we want elements of union and not of disunion throughout the country.

4872. So that though there might be enough both in population and in means for a denominational system, you would prefer a mixed system?—I should prefer it.

4873. Mr. *Liddell.*] In what part of Denbighshire is this district situated?—It is just west of Wrexham.

4874. Do you reside there yourself?—I do.

4875. May I ask whether you are the most influential resident in that particular district?—My firm are the largest ratepayers, and we employ the most men of anybody in the district.

4876. And you subscribe, I understand, to both Church schools and British Schools?—We do.

4877. Is there any large landed proprietor there?—Yes.

4878. Is he a member of the Church of England?—Yes.

4879. Does he support the British Schools as well as the others?—Yes.

4880. So that you have established, as it were, a common action for the advancement of education amongst yourselves there, and you agree cordially in the principles upon which you act?—The largest landowner agrees with us.

4881. That is no unimportant fact, I presu—He subscribed to the building of our sch and he subscribes to the support of it.

4882. Who gave the sites for those school—We bought the site; it was bought from a g tleman who owns some property there.

4883. Who gave the sites for the Nati schools?—I cannot answer that question.

4884. Do you not know whether they belon to the Church of England proprietor?—I ex they belonged to the Church of England prietor, but whether or not he gave the lan sold it I do not know.

4885. Mr. *Adderley.*] Do you think tha Wales, where the property is chiefly in the h of Churchmen, upon the mixed system would get as large private contributions, bot land, sites, and in annual income to the scho —I think we should, if it was decided tha should be only one system.

4886. You think there would be no los private support?—No; I think the landown are anxious to unite in the education of country.

4887. Sir *Stafford Northcote.*] When state that there are very few Roman Cath children in Wales, do you know anything Glamorganshire and Monmouthshire?—I much; I thought I was examined about No Wales.

4888. Then your remarks would apply North Wales, and not to those counties?—Y to North Wales.

4889. Perhaps you are aware that there Roman Catholic population in those counties Yes; I think in Cardiff and Newport there is

The Rev. ALEXANDER STAMMERS, called in; and Examined.

Rev. *A. Stammers.*

4890. *Chairman.*] I BELIEVE that you reside at a place called Gelligaer?—Yes.

4891. For a considerable period of time you acted as organising master of Church schools in Wales, did you not?—I did for 12 years.

4892. In what part of Wales did you so act?—I acted during a great part of the time in the Diocese of Llandaff, but for three months of each of four consecutive years I went by permission to examine schools in the Diocese of St. David's, at the request of the Bishop of St. David's.

4893. You have also been examiner of the Monmouthshire Prize Scheme from its beginning?—I have been connected with it the whole of the time; during the first three years I simply assisted in the arrangements, the examinations being carried on by Mr. Bowstead and Mr. Bellairs, two of Her Majesty's inspectors, and the next year I conducted, in conjunction with Mr. Baxter, the agent of the British and Foreign School Society, the examination; but I did not award the prizes; for the last five years Mr. Baxter and myself have conducted the examination, and have made the award of prizes.

4894. From the positions which you have just described to us, I presume that you are very conversant with the state of education in that part of Wales?—I have seen a great deal of it.

4895. Over what portion of Wales does your knowledge of the state of education extend?—Intimately over the Diocese of Llandaff, and somewhat generally over portions of the Diocese of St. David's.

4896. Has your attention been drawn to religious difficulty which appears to impede progress of education in that country, and which we have heard much in this Committee a nature, which I think you have yourself he this morning since you have been in the roo —It has been a subject of conversation betw myself and the managers of schools, and betw myself and the school-masters and school-m tresses, and at harvest gatherings of teach which I conducted for 13 years we frequen made it a subject of discussion.

4897. With what conclusion?—The obj was to ascertain how far the religious difficu could be met, and the conclusion which we ca to in every instance was, that the religious d culty was not one which was at all felt by parents; the religious difficulty is one which find put forth by other people, but we do find it a difficulty made by the parents of children themselves.

4898. By whom then is the difficulty rais —The difficulty is raised by those outside schools, who rather make it theoretically.

4899. Does not the area of which you h spoken, namely, the two dioceses of St. Dav and Llandaff, embrace a very large portion South Wales?—The whole of South Wales the county of Monmouth.

4900. Speaking generally of that large trict, is it your opinion that the Dissen parents do not object to sending their childre Church schools?—I say so, most decidedly.

1. I presume that you would not at all that difficulty and embarrassment have as regards education in Wales from re- s causes?—It has arisen, but I am thoroughly ided that it does not arise from the objec- of the parents.

2. If I understand you rightly, it arises part of certain persons, who, I presume, aders with regard to the different religious inations?—That is so.

3. Can you state what has been the gene- actice of the clergy and and managers of h schools throughout that large area as s the treatment of the children of Dis- ?—Generally speaking, with the exception ry few schools indeed, the children of Dis- are treated with the greatest possible ity; wherever the clergy and the school rs are aware that children have not been ed, which is the case with a very large tion of the Welsh people in the district of I speak, they are not in the habit of put- nose questions to them which would in- heir saying that their godfathers and god- s did that for them which they did not do. y large proportion of the clergy make the of their teaching to consist of the Bible, ed with the Creed, the Lord's Prayer, n Commandments, and the explanation of Commandments, and the explanation of rd's Prayer; that, in fact, is our own e at the school of which I am officially perintendent; it is the basis of our own tion; I found it so when I went there, aring nearly eight years that I have been have seen no reason for altering it.

. But what you have enumerated as the f your instruction does not embrace the of the Catechism, I think?—It does

. Then, are the Committee to understand u do insist upon their learning the whole Catechism, excepting the three first ques- r that you do not insist upon it?—We in- on their learning all that portion which I ecified.

. Do you mean all the Catechism beyond ee questions, or only what you have speci- Just the portion which I have specified, ist upon their learning; all the children

. Then your exemptions from the Cate- o beyond the three first questions?—We ut the portion which comes after the ex- n of the Lord's Prayer.

. Can you state to the Committee what is tem which is generally adopted by the in those dioceses, as well as your own l system, with respect to the attendance ch and attendance at the Sunday school? attendance at the Sunday school and the nce at church is in almost every instance hich I am acquainted, perfectly volun-

. Do you mean that it is not insisted upon clergy?—It is not insisted upon.

. I think that I must infer from what you efore stated that, in no part of that large which you have spoken, is there much n on the part of parents to their children o treated?—I have found none.

. To what extent are Church schools es- d throughout those two dioceses?—In ocese of Llandaff I should say that the supply is very nearly sufficient, but in the Diocese of St. David's, unless there has been a great alteration since I was there, I think that there must be a great want of education.

4912. In those two dioceses, in addition to the Church schools which form the subject of your last answer, is there any large number of British and Foreign Schools?—There are many schools which are not Church schools, but I should not feel inclined to put them all down as British and Foreign Schools.

4913. Do I understand you to mean that they are not connected with the British and Foreign Society?—Nor are they strictly British and Foreign Schools in their constitution.

4914. Are they not conducted on a similar constitution to that of the British and Foreign School Society?—Several of them are not.

4915. What is the system on which they are conducted?—It is as similar as possible, as regards religious instruction, to what I have described as being our practice at Gelligaer. I would allude to one set of schools, if the Committee will allow me, as an illustration of what I mean; those are the schools connected with the Ebbw Vale Works. Those schools were formerly considered as Church schools; they are, strictly speaking, what we call works' schools, that is to say, schools supported by money paid by the workmen, which is a compulsory payment, and which goes to the support of the schools; and the workmen send their children, if they have any, if they think proper. We were in the habit of regarding the schools named above as Church schools, and I have visited them myself on two several occasions as such. When I visited them their constitution, as regards religion, was precisely the same as our own schools, which I have just described. There was the same portion of the Catechism taught, combined with the Scriptures.

4916. Who conducts the religious teaching in those schools?—The clergyman of the district.

4917. Is there any essential respect in which they differ from Church schools?—None that I am aware of, except that they are under Mr. Bowstead's inspection.

4918. Practically they are Church schools, are they not?—Practically they are, and I should call them so.

4919. Is that class of schools confined to works' schools, or are there many of those schools about that country?—I think that, practically, they are confined to the works' schools.

4920. In the rural districts are the schools, which are not in connection with the Church, in connection with the British and Foreign School Society?—A few of them are.

4921. You state that a few of them are; are they very few, taking the two dioceses as compared with the number of Church schools?—I cannot speak confidently with regard to the Diocese of St. David's, but with regard to the Diocese of Llandaff I believe they are very few as compared with the Church schools.

4922. In the Diocese of Llandaff you say that the supply of Church schools is very nearly, if not quite, adequate to the supply of the population?—It is so.

4923. But you do not know how far in the Diocese of St. David's the deficiency in the supply of Church schools is compensated by the establishment of schools on the British and Foreign plan?—I do not know that; neither do

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I know exactly how the case stands with regard to Church schools; my last visit to St. David's was made in the year 1857, and consequently I cannot speak much beyond that.

4924. Have you heard much in South Wales of the religious difficulty impeding the establishment of schools, and impeding the obtaining of grants from the Committee of Council?—It impedes it in this way; that many Church people who are about to build, have a decided objection to applying to the Committee of Council, because they do not wish to have the Conscience Clause imposed upon them.

4925. What is the state of affairs in those Church schools in the Diocese of Llandaff with respect to the Conscience Clause; are many of those schools under the Conscience Clause?—I know two only which are positively under a Conscience Clause, but I know a large set of works' schools which are quietly and tacitly, as it were, under the Conscience Clause, or which were so when I last visited them.

4926. Have they a Conscience Clause in their trust deed, or have they no trust deed?—Practically they have a Conscience Clause; but there is no trust deed.

4927. In fact, they have voluntarily adopted the Conscience Clause, if I understand you?—They have.

4928. But do you mean that, in the whole Diocese of Llandaff, you only know of two schools where the Conscience Clause is actually embodied in the trust deed?—I only know of two.

4929. Do you think it likely that there are others?—There may be others, but I do not know of them.

4930. Although you do not know of more than two schools where the Conscience Clause is actually embodied in the trust deed, I understand that the great majority of the clergy do act upon the principle of the Conscience Clause?—That, practically, is so.

4931. Is it your opinion that, though the great majority of the clergy act upon that principle of the Conscience Clause, they are opposed to the adoption of the Conscience Clause?—I think decidedly that they are.

4932. Then they are unwilling to adopt the Conscience Clause, while they are willing to act upon it; do you think that that is a just principle?—I think that it is just.

4933. Do you concur in that view?—I do; I will read to the Committee, if they will allow me, the objections which have been given to me by several individuals among the clergy, and in which I myself concur. It binds them to withhold religious instruction from certain children, although they might themselves think it their duty to enforce that instruction, and deprives them of the discretion which, as clergymen, they think they ought to have. That is one reason which has been given to me. Another is this, that it would encourage a belief in the children that religious instruction was a thing to be given or withheld, and would lead to its being undervalued, both by the parents and the scholars. Because prohibition from the teaching of doctrines would lead to a very incomplete and, possibly, unsound teaching of the Holy Scriptures. Because it would bind the successors of the present clergy, who might have conscientious objections, to the obligation which was thus imposed upon them. Another reason is, because it would be difficult to carry it out, without sending away the children who claimed exemption.

4934. Is the majority of the Dissenters, compared with the Church people in the Diocese of Llandaff, very great?—Very considerable.

4935. What would you state as being to the best of your judgment the proportions?—I could not give any definite idea.

4936. At all events it is a very large majority?—It is a large majority.

4937. And probably the Dissenters are of several different persuasions?—Perhaps the best answer to that would be a statement which I obtained a day or two ago, of the persuasions of the parents of the children belonging to our own school. It will at any rate give the Committee a fair sample of that one locality. The number of parents of the children amount to 295, I think. Of those, five belong to the Church of Rome, 45 belong to the Church of England, 15 make no profession of religion at all, and the rest belong to Dissenting bodies of various denominations.

4938. You stated that the practice of the clergy in the Diocese of Llandaff, with respect to the attendance at church and the attendance at the Sunday school is to leave the matter entirely to the option of Dissenting parents?—That is practically done.

4939. What is the practical result; do the children of Dissenters for the most part attend church and the Sunday school, or do they go to the place of worship that their parents attend and to the Dissenting Sunday school?—The largest portion of them, I think, do not come to church, though that varies very much with the district and the popularity of the clergyman and the Sunday school teachers.

4940. Do they not come to the Sunday school either?—Very few of them come to the Sunday school.

4941. But notwithstanding those facts, have you known many cases in which the children of Dissenters have been apprenticed as pupil teachers in Church schools?—I know many such cases.

4942. Their religious views have not been sufficient to prevent that course?—Not in the least, I can state one such case, which I think will be well worth considering, and which occurred in our own school. The boy to whom I allude, is the son of a Dissenting preacher; on one occasion when I was teaching the first class the Creed, his father came to me on business, and sat with me there for some time, and he heard me teaching the Creed to the class in which his own boy was. Some time after that, this boy wanted to become a pupil teacher. When the schoolmaster mentioned his case to me, I took the boy on one side and had some private conversation with him, and reminded him that we were not in the habit of enforcing attendance either at the Sunday school or at church upon the scholars, but that if he became a pupil teacher, he must remember that he would have to attend both, and that I should have to sign papers certifying that I was satisfied with his progress in religion, and was also satisfied with his attendance at church. I suggested to him that I thought that neither he nor his father would like that, but still that I could not sign the papers, unless he complied with the conditions without signing falsely. I then said to the boy, who was an exceeding good boy, "I know you would not wish me to do

it," and he said, "No sir, but neither my father r myself have any objection." I then asked n what his reasons were for saying so, and he d me that his father and he had been talking matter over: I asked him to talk to his father ut it further before deciding what should be ne. He became a pupil teacher, and he, last ristmas, finished his five years' course.

1943. Do you know several other cases of the ne kind?—I have now others who are not ually pupil teachers, though we hope to send m to be examined as such, but who are acting upil teachers, we call them monitors, and three them are also the children of Dissenters, and e come forward with the same explanation from of the position in which they stand, and the ne distinct assertion upon their part that they no objection to comply with the conditions.

1944. It has been very strongly urged by dif- nt witnesses before this Committee, that tional schools in Wales ought to be esta- hed on the basis of the plan of the British and reign Society. Will you state your opinion o the propriety of that suggestion?—I have rd a good deal of that during the time that I e been sitting here to-day. I must candidly fess that if that is done, I do not think that will get the agency of the clergy at all, a few ht be willing to join, but I feel perfectly sure majority of the clergy would stand aloof.

1945. You are, of course, aware that there is reat deal of dissension and bitterness of reli- us feeling in connection with the establish- nt of schools in Wales; is it your opinion that establishment of Church schools all over les could be accepted or would be satisfactory he population, looking to the state of religious nion?—Judging from the experience which I e had, I do not think that such schools would t all distasteful to the parents of the children, might be expected to attend them.

1946. While you think that the establishment of ools upon the British and Foreign plan, uld be very distasteful to the clergy?—The gy would not concur in them.

1947. What would be your opinion with re- ct to the compromise suggested by several nesses, and objected to by others, that the ols should be British and Foreign, but that clergymen should have an official *status* as irman of the Committee?—I do not think t that would meet the case at all; it is not the ition of Chairman which he requires, but t he requires is, to have the religious teach- given to him, and we cannot accept the ching given in the British schools as being ly religious teaching.

1948. Are you aware whether there has ever n any feeling or any ground for the feeling Wales, that the clergy avail themselves of the urch schools for proselytizing purposes?—I not believe that they ever do so.

1949. In the dioceses of which you speak, do know of any cases in which the views of the gy have led them to be strict in enforcing ctionable doctrines, and in enforcing atten- ce at Church, and at the Sunday School?— some few instances, the attendance at church one service in the day is enforced, but those ances are perfectly exceptional; it is decidedly the rule.

1950. Are they comparatively very few?— y are comparatively very few indeed.

1951. Are the Church schools of which you are speaking in the diocese of Llandaff for the most part in connection with the National Society?—Many of them are; but I think that the majority of them are not.

1952. Those that are, I understand, think themselves at liberty to exercise their own discretion with regard to the enforcement of the terms of union of the National Society?—They consider that the explanation of the terms of union gives them the discretionary power, which they are exercising.

1953. In examining for your prize scheme, does any difficulty arise in the examination on religious subjects, from a number of the children being Dissenters?—None whatever, because it is perfectly voluntary.

1954. You mean that the attendance to be examined is voluntary?—They may be examined in the religious papers or not, just as they think proper, and the papers also are set on two subjects, one on the Scriptures, and the other on the Catechism, and they may take either or both.

1955. As regards fee for entrance and prizes, and things of that kind, are the children of Churchmen and Dissenters quite on an equality in the schools?—I know of no instance where it is otherwise.

1956. Are there a large proportion of the schools in your diocese which are receiving annual grants?—A considerable number, but I do not think that I could state the actual number.

1957. Have you ever found any difficulty in the establishment of Church Schools from want of funds in your district?—Not generally.

1958. Are the landowners generally liberal in finding funds for the establishment of schools?—Upon the whole, they are fairly so.

1959. Have you any difficulty in obtaining certificated masters?—In the country schools we have.

1960. From what cause does that difficulty arise—from want of funds or from an inadequate supply of masters?—From an inadequate supply of funds.

1961. Have you any suggestion to offer to the Committee as to the means of extending the annual grants to schools which are at present unassisted?—My own strong feeling is that the best plan would be to carry out what seemed to be suggested by the Royal Commission.

1962. To what part of their suggestions do you refer?—As the grants are given now, they are divided into two portions—grants given on average attendance, and grants given on examination into results: my own suggestion would be that they should still maintain the distinction between those which are given as payments on the average wherever they find certificated teachers and the other appliances which are deemed necessary for a good school, and that they should give the payments for results wherever they found those results.

1963. Do you approve of the refusal of a grant in all cases where the teacher is not certificated, supposing that the results are satisfactory?—I do not.

1964. Do you think that it would be desirable where the examination shows that the school is well conducted and the teaching good, and where the results are satisfactory, that there ought to be a grant?—I think so. Some years ago, when the Capitation Grant was first introduced, I instituted, as I went along from place to place, an

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inquiry into the actual condition of all the children above ten years of age, combined with all who were put into the first class; I awarded marks, subjecting them all to the same examination, and the result of that convinced me that several of the small country schools produced better results than were produced in some instances under certificated teachers.

4965. You think it a hardship that schools which upon examination can so produce those results, should not be allowed to benefit by the grant?—I do, decidedly.

4966. You do not hold that it is essential to maintain that rule in order to keep up a proper standard of education?—I think that if you give the grant in the manner which I suggest, and which seems to me the principle which was involved in the Report of the Royal Commission—one portion of it for good machinery, and the other portion simply for results—the consequence would be that eventually you would have more certificated teachers employed; I do not think that it would diminish them, but that the tendency would be the other way.

4967. But if I understand your suggestion rightly you are contemplating a case in which the grant is to be given even without results, are you not?—No, not without results; nor would I have the results made to come lower, as I think I understood was suggested here to-day by a former witness; I would ask no favour.

4968. You would not lower the present standard?—Certainly not.

4969. Are you not afraid, as many witnesses have stated that they would be afraid, that the ceasing to require the certificate as an indispensable condition would tend to lower the standard?—I think not.

4970. Sir *Stafford Northcote.*] Have you any general or particular acquaintance with the Sunday schools belonging to the Dissenters?—I have not any particular acquaintance with their Sunday schools beyond the acquaintance which I have with the style of Sunday school which prevails in Wales, and which to us in this part of the country would hardly be intelligible: a remark has been made here to-day which I think will illustrate what I should be glad to put before the Committee; if I did not misunderstand the statement made by a former witness, out of a population of 35,000 they have somewhere about 45 per cent. of the population attending Sabbath schools; now it is quite obvious that the 45 per cent. cannot all be children, nor are the Welsh Sunday schools composed only of children; they are composed very largely of children and of adults, and are consequently very different things from what the English Sunday schools are.

4971. Are they not to a certain extent in the nature of mutual instruction classes, in which there is communication between adults among themselves as well as instruction given by teachers to children?—The upper classes not unfrequently assume the character of what I may call religious debating societies.

4972. Looking at the great importance which is attached to the Sunday School among the Dissenters in Wales, do you not think that if children attend those schools there is a sufficient protection afforded to the Dissenter against that which he would be likely to meet with in Church day schools?—Perfectly so.

4973. You mentioned some cases in which it had been within your knowledge that the parents had not objected to the apprenticeship of their children as pupil teachers; have you ever known any cases in which the fact that a boy was a Dissenter or the child of Dissenting parents has prevented his accepting that appointment?—I do not know a single instance.

4974. Mr. *Adderley.*] You seem to wish that the condition of having a certificated master for a grant should be abandoned?—I would so far modify it as to give the grants whenever the results were found.

4975. And you say that you would do that with no wish to lower the standard of instruction—I should be sorry to lower the standard.

4976. But do you think that you could do that without lowering the standard, whatever you wish might be?—I think so.

4977. Do you think that there would be no pressure upon the inspector, upon whose decision the grant would then be solely given, to lower the standard in order to get the grant?—I think not.

4978. Have you read much of the evidence which has been given before this Committee, as for instance, Dr. Temple's?—I have not read it.

4979. The opinion was given by him and by others that the pressure would be irresistible, and that a lowering of the standard, however much it might be deprecated, would be a necessary consequence of abandoning the condition of trained masters; but you do not agree with that opinion?—I cannot see why it should be so.

4980. But if it ended in the standard being lowered, you would think it a very great misfortune?—I should, decidedly.

4981. Why should you think that if the particular results, which are now demanded as tests of some instruction being given, and which are minimum results, are produced, their production should be a sufficient reason for giving a grant?—Because it seems to me only fair towards those schools as compared with others.

4982. I do not quite see the point of fairness?—If they produce the results as regards reading, writing, and arithmetic, so that those children viewed in that light are as well educated as children in any other schools, I cannot see why they should not get the help.

4983. But how would you know that they were as well educated as the children in other schools?—You test them by examination.

4984. That is to say, that you yourself examine one school and the Government inspector examines another, and that, to the best of your judgment, the standard has been the same?—I beg your pardon, I am supposing that the Government inspector visits the school and examines the children. I am not assuming that you are to give the grant for results without the inspector having examined them.

4985. But surely when you talked about fairness and justice as between two sets of schools, you were talking of schools under inspection, and having certificated masters, as compared with other schools not under inspection, and not having certificated masters?—I am speaking of schools that are all under inspection, but some having certificated masters, and some not having certificated masters.

4986. And you think that in both cases a certain amount of reading and writing up to a minimum standard should be a sufficient ground for a grant?—So long as it is given in the instance of other inspected schools, I hold that it should

uld be given in the case of those not under
ificated teachers.
987. But in the case of uncertificated teachers
grant is received?—There is none given at
sent.
988. So that there is no injustice involved in
ething more being now stipulated for than the
imum result of teaching?—I am suggesting
you should adopt the principle of what
ned to be laid down by the Royal Commis-
, that you pay for that further thing which
tipulated for by the grant which you make
he average attendance.
989. That is to say, that you are contemplat-
an altogether different state of things from that
ch now exists when you talk of fairness in
se circumstances?—Decidedly so.
990. Do you see anything in the existing
e of things which is unfair or injudicious
aking some guarantee for the efficiency of
school than the mere minimum test of read-
and writing?—I do not know that I ought
se the word "unfair," still at the same time
ink that it would be desirable to extend the
at so as to comprise the schools which I men-
ned.
991. Provided that you could do it without
ering the standard?—Provided that we could
it without lowering the standard, which I
k could be done.
992. You do not agree with those who say
as the Government stipulates for a result, it
uld pay for that result, however it may be
duced, as a matter of theory?—I think that it
uld be paid for, however it may be produced,
vided that you are perfectly sure that you
e it there.
993. Upon what grounds should it be so as a
ter of justice; if the Government take a
imum result merely as a proof that there is
e instruction given, but demand a still further
rantee of the goodness of the school, what is
e unfair in demanding that extra guarantee?
withdrew the word "unfair."
994. What is there injudicious, then?—Still
onsider that it would be desirable to alter it,
I think that the result would be that you
uld have those small schools very much more
roved, and that eventually you would find
n coming for an additional grant on the
rage attendance.
995. You state that you have seen results
n schools with uncertificated masters which
e as good in some cases as the results in
ools where they had certificated masters; from
r experience generally should you say that
e is no advantage in the training of a master?
would not say that.
996. Should you say, on the contrary, that
e is the very greatest advantage from the
ming of a master?—Decidedly.
997. As a general rule, do you think that the
med masters are infinitely superior to the un-
med masters?—As a general rule, they are
erior.
998. And that there is something in training
ch especially qualifies a master which no
naturally possesses without training?—De-
dly so.
999. So that of any system of going by rules
not by haphazard in getting a good master
e or there, training is a necessary portion?—
ining is certainly desirable, but I would not
so strong a word as "necessary."

5000. Mr. *Liddell.*] We have had a good many opinions from a particular class of witnesses as to the religious teaching given in the British Schools; I should like very much to have your opinion of the character of the religious teaching given in those schools?—I have no means of forming an opinion except through the operation of the Monmouthshire prize scheme.

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5001. What is the result of your experience so derived as to the character of the religious teaching?—I am disposed, speaking generally, to consider that it must be very defective, but I will state more definitely some of the results. I have searched through the reports of the Monmouthshire prize scheme, which has been in existence nine years. The first year's report is so drawn up that I cannot get any definite information on the subject. Taking the last eight years, and dividing the schools into Church schools, works' schools, and British schools, I find that 43 per cent. of the children who were examined from Church schools, 31 per cent. of the children who were examined from the works' schools, and 18 per cent. of the children who were examined from the British schools, obtained religious prizes during the eight years. Next after I tested the value of the work done, by taking the number of marks obtained on the average by each child. From the Church schools each child obtained an average of 10·2 marks in the religious examination. From the works' schools, each child obtained 7·2 marks, and from the British school, each child obtained 5·7 marks; but, not wishing to leave the matter there, I made a further calculation, as to the actual value of each prize. Casting aside all the children who did not obtain prizes, I then tested, in marks, the value of each prize, on an average given to the children from the different classes of schools; each prize obtained by children from the Church schools I found was of the value of 15 marks, and each prize obtained by children from the other two classes of schools was of the value of 11 marks.

5002. Is this religious examination, conducted under this prize scheme, a doctrinal examination?—Scarcely any part of it is of such a character that even the Dissenting children, need object to take even the Catechism; Mr. Baxter, my co-adjutor in the work, who is himself a Baptist, says, that all might readily enough take the questions.

5003. I presume that it embraces Scripture, history and a general knowledge of the Scripture, apart from any dogma or formulary?—It does.

5004. You were asked just now, by the Right Honourable Chairman (and you did not answer that), whether there was not a great deal of bitterness and dissension on the question of education existing in Wales; do you agree that a great deal of bitterness and dissension has existed in Wales on the subject of education?—I should like to understand what is meant exactly by bitterness and dissension.

5005. I cannot give you the meaning of the Chairman, but I will give you what I mean, which is partly derived from an answer which you gave; you say that where that feeling does exist, it proceeds from outside sources of objection to a conciliatory system of education?—It does.

5006. Do you include in the category of outside sources of objection, to a conciliatory system of education, the conditions of the National Society?— I think not.

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5007. You stated just now, that in Llandaff, where education has evidently proceeded much more smoothly than in many parts of Wales of which we have heard, a comparatively small number of schools are under the National Society?—I think that there is a comparatively small number, but I am not sure that I am speaking quite correctly.

5008. Then the inference which I drew from that was, that the non-imposition of the conditions of the National Society led to the system of education running more smoothly than in places where those conditions are rigidly imposed?—Am I to understand by the expression as to their being rigidly imposed, their being rigidly imposed by clergymen?

5009. I understand that the National Society, in giving its grants, insists upon certain conditions which bear materially upon the religious instruction given in the school, and that unless those conditions are complied with, the grant is not made?—Yes, just so; but then as regards attendance at Church, considerable discretionary power is given to the clergymen.

5010. Do the National Society relax their conditions in all cases to that extent?—I think that they have themselves so explained their rule in the evidence as given by Mr. Lonsdale before the Committee of the House of Commons of last year.

5011. But to revert to that expression (which struck me at the time) of outside sources of objection, you refer, I imagine, to people who make a business of making a difficulty?—I do, decidedly; people set up a clamour against Church schools from feelings of hostility towards the Church.

5012. And in almost all communities I suppose that individuals of that kind are to be found?—Yes; I am sorry to say that it is so.

5013. Sir *Stafford Northcote.*] Is there any other point which you wish to bring before the notice of the Committee?—I do not remember any other point.

Friday, 4th May 1866.

MEMBERS PRESENT:

Mr. Adderley.
Mr. Bruce.
Mr. Henry Cowper.
Viscount Cranborne.
Mr. Howes.
Mr. Liddell.
Sir John Pakington.
Sir William Stirling-Maxwell.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

Mr. THOMAS GEE, called in; and further Examined.

Mr. *T. Gee.*
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5014. *Chairman.*] YOU will remember that the nmittee thought it undesirable on Tuesday t you should continue the evidence which you e giving, with regard to the Gellifor case, il the Vice-President of the Council was in ndance, so that he might cross-examine you n matters which could only be known by ıebody connected with the office; I therefore h now to ask you whether you desire to make further statement to the Committee in conıation of the evidence which you were giving on esday with respect to the Gellifor case?—I do.

5015. Will you be good enough to continue ır statement now?—I should like to direct the ntion of the Committee in the first place to population of the Gellifor district, for which intended British school was to be built. It s to include the children of several parishes: ndyrnog, Llangwyfan, Llangynhafal, Llany-, Llanrhaiadr, and Llanbedr, besides Llany-n. The united population of those parishes ,500; but as some of those parishes are large, ave confined my estimate of the population to ıdius of two miles from the place where the ool is to be built, as a number of children n the further portions of those parishes would, haps, be induced to go to other schools; and, refore, to include the whole population of those ishes would not be fair in laying the claims this school before the Committee. In this dis-t, forming a radius of two miles from the school, re is a population of about 1,700.

5016. Mr. *Bruce.*] In what parishes?—In the ishes I have already named.

5017. All of them?—In parts of all, except-Llanychan, but including the whole of that ish. This population of 1,700 may be divided be-en the Church and Dissent in these propor-ıs: the Church would take 300 and the Dissen-s 1,400. In this district there are seven chapels onging to the different denominations of Pro-tant Dissenters, which chapels afford accom-dation for 1,400 persons. In each of those apels there are Sunday schools numbering 900 rsons, of whom 350 are under 15 years of age. e rateable value of the property in the district 11,252 *l.* 17 *s.* 9 *d.*, of which 5,864 *l.* 3 *s.* 1 *d.* longs to Dissenters, and 5,388 *l.* 14 *s.* 8 *d.* to e Church. Such being the state of the district, became a matter of very great importance to e Dissenters, and a matter which forced itself on them, whether they should not in justice to their children establish a school in connection with the British and Foreign School Society. They, therefore, in October 1861, entered into negotiations for the purchase of a site: but the title was unsatisfactory, and it was left to stand over. I have already mentioned to the Committee that a gentleman proposed to give a site, and approved of our approaching the rector of Llanychan to ask him to unite with us in establishing a school upon a liberal basis; and that we sent a deputation to him on two occasions, but received no answer whatever from him on either occasion.

5018. When was that?—This occurred early in 1864; but we soon after heard that the gentleman who had promised a site would not confirm his promise, for this reason—that the clergyman would not unite with us. In March 1865, our secretary purchased a site, and we again made the usual application to the Committee of Council. We were supplied with the plans and all the necessary forms and documents, and these were all returned. But, on the 2d of August last, we were first informed that Mr. Williams had applied for a grant to build a national school, and that by a letter from the Committee of Council.

5019. *Chairman.*] Perhaps you will allow me to refresh your memory by reminding you that the point at which we broke off in your examination upon this case on the last meeting of the Committee was, where you made a complaint against the Committee of Council that they had made a grant to Mr. Williams for a Church school, in violation of their own rule of not giving money after the building had been commenced?—Perhaps I had better leave that question, as I have touched upon it already. The opinion which the Committee of Council themselves formed as to the impropriety of making a grant for a national school for Llanychan was given in a letter which they wrote in answer to Mr. Williams' first application, and of which they supplied us with a copy. They say that, "They decline to make a grant of public money towards the cost of erecting a national school, not only because they have already entertained a similar application on behalf of a British school large enough for the wants of the neighbourhood, but also because they do not consider such a national school to be well suited to meet the educational requirements of Llanychan." That was the opinion which the Committee of Council themselves

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selves expressed. Notwithstanding all this, in consideration of Mr. Williams having received promises from landowners of about 700 *l.* towards the erection of a school, they advised the Dissenters to co-operate with the rector, as they considered that one school was enough for the parish. The Dissenters replied that they were perfectly willing to co-operate upon fair terms, but that they could not accept of a national school with a Conscience Clause, as they coincided with the Committee of Council in the opinion which they gave as to the unsuitableness of a national school for the district. The grant, however, was promised to the rector.

5020. Mr. *Bruce.*] Are you stating as a fact that that grant was promised to the rector for what you call a national school, with a Conscience Clause?—There was a Conscience Clause in the deed, and I will refer to that deed hereafter.

5021. But it was in all respects a Church school, but with a Conscience Clause; is that your statement?—That is not my statement exactly. I will give you the conditions of the deed again. The Dissenters were both sorry and surprised to find that their Lordships in coming to this decision had not acted up to their convictions, as to the precise character of the school required by the district, and that they had also ignored the fact that the middle classes, without whose zealous co-operation no school can prosper in the Principality, are Dissenters. As to the donation of 700 *l.* from the landed gentry, this sum was more than sufficient to build a school for the parish of Llanychan, and should have been an additional reason for giving the Parliamentary Grant to Dissenters. It is submitted that it is not a correct principle, that the liberality of a few wealthy individuals, and their zeal and devotedness to their religious views, should govern the decisions of the Committee of Council. Their Lordships would not for a moment think of assisting either Jews, Mahomedans, or Roman Catholics, to build a large school in a district, when they were in a tremendous minority, simply because a few wealthy members of those persuasions had most liberally headed the subscription list. The notion is absolutely preposterous; but such however has been the case in this instance. With the view of placing this point more clearly before the Committee, I will observe that Llanychan is but a very small parish, and that the Incumbent of Llanychan has no ecclesiastical connection whatever with either of the adjoining parishes. It contains but 20 families, two or three of whom only are cottagers—the others are farmers who are able to give their children a better education than that of a British or National School. The population of this parish at the last census was only 107, 60 of whom were Dissenters. The average attendance at Church does not exceed 30; and the strictly Church members of the Sunday School under 15 years of age, do not number 20. The claims of these rival schools were explained and pressed upon the Committee of Council by both parties; but I am sorry to state that they assisted the Church party with but 20 children, and refused to assist the Dissenters, although they had 350 children to educate; and to meet the conscientious scruples of the Dissenters, they either suggested or approved of a constitution which was really insulting to offer, and would have been degrading and humiliating in the extreme on the part of the Dissenters to accept. The leading features of the constitution of this school, I will now state in a very few words. The school was to be conducted according to the doctrines and principles of the Established Church. In fact, it was a Church school, in the strictest sense of the term, but with a Conscience Clause. The religious instruction of the school was to be under the superintendence of the clergyman alone. The school buildings might be used for the purpose of a Sunday school, under the exclusive control and management of the clergyman. The clergyman was to be *ex officio* chairman of the committee, with a second or casting vote; and all matters, excepting those already named, were to be managed by a committee, which committee was to be composed of a very unequal number of Churchmen and Dissenters. It was to contain eight laymen; five of whom were to be Churchmen, and who were to sign a declaration to that effect, and the remaining three only were to be Dissenters. The clergyman was also to have the power of placing his curate or curates also upon the committee. These conditions give the Church a certain majority in all cases, and exclude Dissenting ministers entirely from all control of the school. Again, as there are in Wales four denominations of Dissenters, and each of these denominations have chapels in the district, these conditions also secure the exclusion of one of them entirely from being even represented upon the committeee. All their religious questions in dispute were to be decided by the Bishop of the diocese, and all other questions were to be referred to arbitrators, all of whom were necessarily members of the Church There was also to be a ladies' committee, all of whom must be members of the Established Church. The master, the mistress, and the secretary, must also be members of the Established Church. The conditions imposed upon the Dissenters of Gellifor by this constitution are such as they could not accept, and they are justified in their refusal by the unanimous voice of their brethren in the Principality. There has been, and is, a general impression amongst us that Dissenters have no chance of fair terms when they are opposed by the Church in their applications for grants for a school, and the probability even of a disappointment has deterred some from applying. One of the consequences of this state of things is, that the grants for building in the Vale of Clwyd to the Church are about 1 *l.* 18 *s.* for each of their Sunday scholars; while the grants to Dissenters do not exceed 1 *s.* 9 *d.* for each of their Sunday scholars.

5022. Viscount *Cranborne.*] Do I understand you to state that schools have been built by the aid of the Committee of Council for Sunday scholars?—No; but I based my calculation upon the proportion of Sunday scholars in the Church schools, and of Sunday scholars in the chapels. I therefore found that there has been upwards of 1 *l.* 18 *s.* given to the Church for building their day schools for every Sunday scholar whom they have in their Sunday schools.

5023. Does that apply equally to the day-scholars?—No. I am basing my calculations upon the number of children which the Church and Dissenters have to educate.

5024. But the Sunday scholars do not go to the day schools, do they?—Yes.

5025. Mr. *Bruce.*] The proportion of the Sunday scholars to the whole population of the parish is usually about one-third, is it not?—In the towns of our district the united Sunday scholars form

m one-third of the whole population. In the untry districts they are three-fifths of the popu-ion.

5026. That is a very much larger proportion the population than you ever expect to find at hool, is it not?—Exactly so.

5027. Then the basis of your calculation is sound, is it not?—Not at all; inasmuch as the mber of scholars in the Sunday schools are the st criterion we can get from which to judge of e wants of education.

5028. Lord *Cranborne.*] Do I understand you be going upon the principle that a number Dissenting children not agreeing with the urch still go to Church schools?—Yes.

5029. And to whom is that a grievance?—It a grievance to Dissenters.

5030. Is it a grievance to the children who go? It is.

5031. It is a grievance to those children who untarily go to the school?—Yes, it is, in con-quence of the difficulty of obtaining grants. We pe the result of the inquiries of this Committee l be that a very different state of things will st for the future, and that no impediment will nain in the way of the Dissenters of the Prin-ality obtaining full justice at the hands of the mmittee of Council. More than this we do ask for—less will not satisfy us.

5032. Mr. *Liddell.*] I wish to put one question the purpose of explanation; does your calcula-n include only grants made by the Com-ttee of Council, or does it include any grant de by the National Society to this school?—refer to grants made by the Committee of uncil, as stated in their own published report.

5033. And those alone?—Those alone.

5034. Mr. *Bruce.*] Whatever may be the case this particular district which you have quoted, a general rule in Wales and in the rural dis-cts especially, is it not the case that the pro-ty is usually in the hands of Churchmen, and t the great majority of the population are ssenters?—The fee simple of the property, I cy, is mostly in the hands of Churchmen; but hink that as regards the actual income of the ole of Wales, the Dissenters would be superior them.

5035. In parochial schools the principal sub-iptions are usually given by the large pro-etors; is not that so?—In Church schools; t the Dissenters are quite as willing and quite liberal in their contributions according to their ans.

5036. Are you of opinion that it is important t in parishes or districts which can only pro-ly maintain one school, both Churchmen and ssenters should proceed harmoniously together? I should be very glad to find any plan which uld be adopted upon which we could proceed equal terms.

5037. And that, I presume, can only be done making concessions to each other?—By mak-concessions to each other.

5038. In the case of the Gellifor School, the first plication was made, I think you said, in 1861, t it was dropped on account of the difficulty perienced in obtaining a site?—It was.

5039. You stated, did you not, that the appli-ion was renewed in February 1864?—Yes.

5040. But the demand for a memorial, which really the first step taken in prosecuting a hool, was not sent in till 20th March 1865?—at was owing to the landowner who had pro-

mised the site withdrawing his promise in consequence of the clergyman refusing to co-operate.

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5041. Then, as a matter of fact, the negociation on behalf of this school commenced on the 20th of March 1865?—It did.

5042. The negociation was entered into, I understand, by the Committee of Council?—It was.

5043. I dare say that you are aware, in the following month, the rector applied for a grant towards a school?—We were not aware of the fact until we received a letter from the Committee of Council.

5044. But you are now aware of the fact?—Upon your statement I take it to be so, but we did not know of it until August.

5045. You have also quoted some document, I think, which shows that you are aware that the Committee of Council refused to make a grant for founding a Church school, even with a Conscience Clause at Llanychan?—I did quote from a document to that effect.

5046. You are also, I think, aware that subsequently to this refusal being sent to you, the clergyman informed the Committee of Council that he had received a grant of land from a gentleman who is a proprietor of land, not only in his parish, but in the neighbouring parish of Llangynhafal, for which Mr. Williams, the clergyman in question, was proposing to build; and that he was supported by landowners in both parishes, who had promised him subscriptions to the amount of 600 *l.* or 700 *l.*?—We were informed of these facts by the Committee of Council.

5047. Are you also aware that the Committee of Council were further informed that, whether they did or not assist him, he was determined to proceed with his school?—Yes.

5048. You are doubtless aware that, in consequence of that communication, the rector was informed that the Committee of Council was then in communication with the promoters of a British school for what was substantially the same district, and that they urged upon him the expediency, if possible, of uniting with these promoters for the foundation of one common school?—Yes.

5049. I dare say that you are aware that Mr. Williams agreed to enter into negotiations with the promoters of the British school for this purpose?—We were informed by the Committee of Council that he was prepared to do so.

5050. In consequence of that intimation, the Committee of Council wrote to the promoters of the British school to ask them to enter into negotiations with Mr. Williams, who was prepared to meet them?—They did.

5051. The promoters of the British school informed the Committee of Council, as I think you are aware, that they had previously communicated with Mr. Williams, and that they had then made no progress in their negotiations with him?—Yes.

5052. And they declined to negotiate with him upon any other terms than those of a British school?—That is not correct. The Committee of the British school replied to the Committee of Council that they had approached Mr. Williams several times, and that they would place themselves in the hands of the Committee of Council, and accept of any constitution for a school which might be fair as between them and the clergyman; and besides, in the same letter they give an outline of the conditions upon which they would co-operate. In that letter they state that they

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would accept of those or any other fair terms; but that it was useless their approaching Mr. Williams, from the way in which they had been treated when they waited upon him upon two former occasions.

5053. Did not the promoters of the school, in their letter of August the 8th, in answer to that suggestion from the Committee of Council, make this statement, "We are prepared to co-operate with Mr. Williams upon the following or any other fair terms; viz., that the school be erected on our site, as unquestionably by far the most suitable for the neighbourhood. That the gentlemen of the neighbourhood only be the trustees for the site (the rector of Llanychan not being an *ex-officio* trustee). That the school be managed by a committee elected by the subscribers; and that no catechisms be taught therein. If he will accept of these terms we will co-operate with him heartily, both in the erection and support of the school; and I submit that these terms are perfectly fair, and hope your Lordships will approve of them." That is signed by Thomas Jones, who was writing on behalf of the promoters of this school?—Yes, that is correct.

5054. In reply to that, the promoters got an answer to this effect: "As the Rector has declared his willingness to unite with the promoters of the British school in building a school on a trust which appears perfectly fair, my Lords must decline to proceed with the application until it can be shown that the attempt to effect a reasonable compromise has failed through no fault of theirs;" was that the answer?—We have not a copy of that letter. We wrote to the Council Office to ask them whether they would supply us with copies of several letters which were necessary to make our case complete.

5055. But that was a letter addressed to the promoters of the school, was it not?—No doubt it is correct.

5056. Then the case stood thus, that the clergyman of the parish of Llanychan promoting his school for his parish and the neighbouring parishes, being supported by the landowners, having land and having a subscription, expressed his readiness to combine with the Dissenters in having a common school; that the Dissenters refused to co-operate with him, so far as we can judge by their letter, except upon terms which would absolutely have excluded him from any right to be a member of the committee; do you think that it was reasonable to suppose that the clergyman could accept such a compromise as that?—That is not a correct statement of the facts.

5057. I have read your letter, which states positively that he was not to be an *ex-officio* trustee, and that the members of the committee were to be elected solely by the subscribers to the school; does that statement entirely represent the purport of that letter?—Not at all. We said in the terms which we chalked out in this letter, that we did not confine ourselves to those terms. I say "ourselves" because this case has unfortunately been placed in my hands to appear before this Committee in answer to a letter which was received from the Council Office, requesting that some person should be sent up to lay this case before this Committee. By this letter of August the 8th, they say that they were willing to co-operate upon these "or any other" fair terms. But in reference to the parish of Llangynhafal, Mr. Williams has no ecclesiastical connection at all with that parish, and to allow Mr. Williams, the Rector of Llanychan, be the *ex-officio* chairman of the committee of a school for the two parishes would not be terms which would be approved of by the clergyman of the parish of Llangynhafal.

5058. Had the clergyman of Llangynhafal ever objected to join Mr. Williams in a school?—I do not know whether he had, or not; but there is a National school of its kind in the parish of Llangynhafal. The clergyman is, however, an old man, and in case he died there might be another clergyman appointed to the benefice who would repudiate any connection with the Llanychan school.

5059. Were not the proprietors themselves active promoters of and contributors to this Llanychan school?—We have no proof that there were more than two proprietors who were active promoters of the Llanychan school, and the bulk of their property is in the parish of Llanychan.

5060. Ultimately, on the Committee of Council conceiving that the promoters of the British school declined to co-operate upon reasonable terms with the promoters of the Church school, the grant was given to the promoters of the Church school?—The whole of the arrangements were completed after that letter of August the 8th was written; and those arrangements appear to have been entered into between the Committee of Council and the Rector of Llanychan without once consulting the Dissenters whether the constitution of the school at Cwmamman, of which their Lordships had approved, would be acceptable to them.

5061. The Dissenters had ample opportunity of stating any objections which they might have entertained to the constitution of that school; did they do so?—They never had an opportunity of stating their objections. They were not even consulted as to the propriety of the constitution of that school.

5062. Mr. Williams stated that he had laid the matter before the leading Dissenters of the place, and that they consented to the form of school which was proposed to them; and which was proposed to them, let me say, not as the only form of school which would be adopted, but as one mode of settling the difficulty; do you mean to say that that statement was a false one?—I do; and also that the Committee of Council were put in possession of the fact that it was false, but still the Committee of Council abided by it.

5063. Do you mean to say that Mr. Williams communicated to no Dissenters at all the proposition which he was about to make to the Committee of Council?—I do; and if you will allow me, in the first place I will read a quotation from your letter of the 30th of September, in which you state that: "My Lords are glad to learn from a letter which they received on the 28th instant from the Rev. W. Williams, that the constitution for the Llanychan school, which has at length been determined on by its promoters, 'meets with the general approval of all parties' in the parish. Under these circumstances, I am directed to return the plans, &c., of the British school, which it was formerly proposed to build, but which has now become unnecessary." The Committee of Council were informed that that statement was not correct.

5064. They were informed that it had not received the approbation of all the members, but my question was whether any of the Dissenters had acceded to that proposition?—Not a single Dissenter,

-enter, either in Llanychan or in Llangynhafal. e secretary of this school was the nearest ishioner Mr. Williams had; he lived within a arter of a mile, or half a mile at most, of the ctor of Llanychan's house.

5065. Viscount *Cranborne.*] Was that the arest parishioner that he had?—Farms in t neighbourhood are very large; but no ibt there were some few families living ween them. Neither the secretary, however, any member of the British School Committee s put in possession of this document, or of the erms of compromise," as they are called, at the ne when the rector wrote to the Committee of uncil, or at the time when this fact was made own to him. Those facts were stated in the respondence with the Committee of Council, d their attention was especially directed to this tement of the rector's. Notwithstanding all s, the committee abided by their decision, and prived the Dissenters of the grant. We should ve supposed that, being put in possession of the correctness of those statements, an inquiry uld have been set on foot, but that was not the se.

5066. Mr. *Bruce.*] Mr. Williams's statement was is: "In compliance with their Lordships' recomndation, a communication has been made to the rishioners, of which the enclosed is a copy. Mr. omas Jones had one put into his hands by his adlord, Gabriel Roberts, Esq., a contributor of *l.* towards the building fund. I may safely nture to say that each individual in the parish s been made acquainted with the terms upon hich a compromise had been come to, and to me is a source of sincere gratification to find that is amicable arrangement meets with the general proval of all parties." You say that that statent was entirely false?—I do say that it is lse, and found my statement upon what I have ready quoted from the secretary's letter.

5067. Now, then, we will come, if you please, the constitution of the school. You have lled it a national school, and you have spoken a Conscience Clause accepted by the National ociety; is it your understanding that the Naonal Society has ever accepted any Conscience lause?—I did not refer to the National Society all. I have not even named the National Society any remarks I have made to-day.

5068. In your answer to Question 4667 you oke with reference to another school in these ords: "Mr. Watts, the clergyman, proposed e following terms: 1st. That a Conscience lause, similar to that which is already in force, nd sanctioned by the National Society, should e inserted in the trust deed of the new school." only asked you as a matter of fact, whether you elieved that the Conscience Clause had been anctioned by the National Society?—I never hought that the Conscience Clause had been anctioned by the National Society. I know hat it has not.

5069. Then perhaps you will correct, when ou have an opportunity of seeing your evidence, hat which otherwise might mislead those who ead it?—I shall be happy to do so, if such is the ase.

5070. You will see that the constitution of this chool was one which would prevent its being in nion with the National Society, for two reasons, he one being that there was a Conscience Clause, nd the other that Dissenters were admitted upon he governing body; is not that so?—It is.

5071. Then the constitution of the school was this: that there were Dissenters upon the governing body, and that there was a Conscience Clause; do you consider that the consciences of the children attending the school would not be as efficiently protected by such a constitution as by the constitution of a British school?—I do.

5072. For what reasons?—For this reason, amongst others, that the whole religious education of the school was under the control of the clergyman, excepting what is reserved.

5073. How much is that?—That the children were not to be taken to Church on Sunday or to learn the Church Catechism.

5074. Does not the effect of the Conscience Clause, as interpreted by the published correspondence of the department, go further than that?—I do not know that it does.

5075. Does it not go to this extent, that the parent can withdraw his child from any portion of the religious teaching to which he objects?—I apprehend that the Bible would be read in the school, even by Dissenting children.

5076. A conscience clause is, in fact, in force in all British schools; that is to say, no catechism is taught, and the child is exempted from attendance at any place of worship, or at any Sunday school but that to which his parents choose to send him; is not that so?—That is the case.

5077. But he is not exempted from the Bible lesson, and from the exposition of that Bible lesson?—Not from the Bible lesson.

5078. You suppose that the rule is a similar one in Church schools, do you not?—I suppose so.

5079. But if you are informed, as a matter of fact, that, according to the interpretation which is put upon the Conscience Clause by the Committee of Council, in every Church school with a Conscience Clause, the parent has the power of withdrawing his child from any portion of the religious teaching, even from the exposition of the Bible lesson, if he chooses to do so; would you not say that, so far as the conscience of the child is concerned, it is more safely guarded in a Church school with a Conscience Clause, than it is in a British school?—Certainly not.

5080. A clergyman who was examined before this Committee a few days ago, namely, Mr. Price, of Bangor, objected to the practice of the British school on this ground: he says that the teachers in those schools are, for the most part, Calvinistic Methodists, which is the preponderating denomination in North Wales; and that in the course of their Bible exposition, they necessarily, and probably, unintentionally convey to their pupils many doctrines which are not the doctrines of the Church of England; and he demanded, therefore, as a measure of justice, that the Conscience Clause should be as operative in the case of Dissenters as it is in the case of the Church; now, assuming that to be (as I believe it to be) a fair statement of the question, can you deny my proposition that the conscience of the child is more effectually guarded in a Church school with a Conscience Clause, than in an ordinary British school?—In the first place, I deny the fact.

5081. What fact?—I deny the fact that in a British school the children are taught the doctrines of the Calvinistic Methodists. I have never heard of an instance of the kind in my life, and I have been secretary of a British school now for 30 years. Besides, on the committees of British schools, the different denominations are represented, and in those committees in case any-

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thing turns up which at all bears a sectarian character, it is at once corrected. I do believe at this moment, that if any representation was made before a committee of a British school, that the doctrines peculiar to one section of Protestant Dissenters were taught in that school, it would be at once corrected. I never heard in my life of a charge of the kind brought against a teacher; and I am sure, from the confidence which I have in their good feeling and anxiety to act fairly in British schools, that every denomination at once would endeavour to correct such a state of things.

5082. I am not attributing unfairness; I am supposing the case of a Calvinistic Methodist teacher trained up in the doctrines of his own denomination, and having to make an exposition of the Bible lesson; and I ask you whether it is not possible that in giving that exposition of the Bible, which it is his duty to give, he may almost unconsciously convey some portion of his own peculiar doctrines, which may not be the doctrines of the Church of England?—I admit that such is possible.

5083. You think, therefore, that the statement made to the contrary by Mr. Price, was unfounded?—I do.

5084. In the case of the Llanychan school, it is stipulated that there should be three Dissenters on the committee, is it not?—Yes, out of nine or ten.

5085. I merely ask you as to the fact; is that the case, or is it not?—It is so.

5086. And that there is to be a Conscience Clause?—Yes.

5087. If therefore those trustees were aware that the clergyman was making use of his power to convey religious instruction to undermine the peculiar belief of any of the children, it would be in the power of the trustees to recommend all the Dissenting children to withdraw from the religious teaching, and the clergyman would be left therefore to instruct only the small minority which you say belong to the Church; is not that so?—It does not appear from the deed that they have the power to withdraw the scholars from all religious teaching; as the religious teaching is expressly acknowledged in the deed to be entirely under the control of the clergyman alone.

5088. But does it not appear from the Conscience Clause itself, as interpreted by the department, who may fairly be supposed to understand it, that you have a power to withdraw the child from all religious teaching?—It does not appear even from your statement to-day that such is the case.

5089. But I state that they have the power of withdrawing the child from the religious teaching; and, assuming that I am telling you the truth would you not admit that in the case of a Church school, with a Conscience Clause, there would be a greater amount of religious freedom than in the case of a British school?—By no means. The deed of the Llanychan School is an entire answer to everything you have said, and proves that the committee have no right to interfere with the religious instruction of the children, and that it is entirely under the control of the clergyman.

5090. They have not the power to teach, but surely they have power to withdraw; that power rests in the Conscience Clause itself, does it not?—They have no power to withdraw, any further than from the teaching of the doctrines and principles of the Church.

5091. Is that the understanding not only of yourself, but of all the committee who are acting with you?—I cannot tell you.

5092. If their understanding is the same as yours, therefore, they have been acting in entire ignorance of what the force and scope of the Conscience Clause are?—The deed itself provides that the religious education should be under the control of the clergyman, and there is only that exception which I have mentioned.

5093. We will now go, if you please, to the other case, the case of Dyserth. In that case, I think the constitution of the school was this: it was proposed that the clergyman should be the *ex officio* chairman of the school committee; that all the members of the committee should be elected by subscribers of 5*s.*; that the school might be used as a Sunday school; that the religous teaching should be in the hands of the clergyman; and that there should be a Conscience Clause; was not that so?—I believe it was so.

5094. The Dissenters refuse to combine with the clergyman in supporting a school upon those trusts, did they not?—They did.

5095. On what grounds?—They considered it a Dissenting district. The Church at that time had not more than 12 or 15 children to instruct.

5096. Being a Dissenting district, they had a right to have a voice in the management of the school, and they had a right to see that the teaching was not that which would be opposed to the religious convictions of the children; but were not those two points completely secured by the form of deed which was proposed by the incumbent of the parish?—The Conscience Clause, in a parish or district where the Dissenters have a bare existence, would perhaps be a fair compromise, but when they are equal they ought to meet upon equal terms. But in a case like Dyserth, where five-sixths of the whole population are Dissenters, and five-sixths of the children to be educated are the children of Dissenters, to offer a Conscience Clause to a district of that kind is really insulting.

5097. The Conscience Clause which is offered with a Church school as usually understood, means simply power to exempt the children from a certain amount of religious teaching, and from attendance at Church, and at the Sunday school; but it leaves the management of the school entirely in the hands of the churchwarden, and the election of the committee are entirely in the hands of Churchmen; but this proposed arrangement was a very different one, because every member of the committee except the clergyman, in this case might have been a Dissenter?—But the religious instruction was under his control alone.

5098. At the same time, if the religious instruction had been conducted in a manner displeasing to the committee, who were the great majority, and who would probably be principally Dissenters, measures might have been taken to withdraw the whole of the children, being Dissenters, from the religious instruction of the clergyman?—I do not see how that could be the case, when the constitution of the school admitted that the religious instruction was to be under the control of the clergyman alone.

5099. You would accept my statement that the Conscience Clause enables the committee to do so, and enables the parent to do so?—If you say that it is so, of course I must accept it; but I do state that to offer a Conscience Clause to such a district under those conditions, and to give the grant to a Church school with a Conscience Clause

lause under those circumstances is really placing issenters in a degrading position which they ally do not deserve.

5100. I gather from your evidence that one jection which you made was, that it was stiputed that the Dyserth school should be used as a hurch Sunday school?—I am not well up in e circumstances connected with the Dyserth hool, but I will now refer to what documents have.

5101. But I am quoting your own evidence? -I believe that one of the conditions proposed the clergyman was, that the school should available for a Church Sunday school, under e superintendence of the committee.

5102. Is that your objection to the arrangeent?—That is one of my objections.

5103. Is it not a fact that the British school is t used as a Sunday school?—I do not know a single British school which is used as a nday school, as a rule; though, perhaps, the esleyans, or the Methodists, or the Baptists, or e Independents, might be taking down their apel, and they might ask the committee to low them, under such circumstances as those, to ld their Sunday school in the school room for time: but as a permanent arrangement I do not collect such a case.

5104. Then, as a general rule, I am right in ying that the British school is not used as a nday school?—Quite so.

5105. The children go usually, I think, to the apels of their own denominations, and are ught there on Sundays?—Yes.

5106. That being the case, what possible obction could there be to Church children using e Sunday school on a Sunday as a Sunday hool?—I should fancy there would be a very eat objection, because it would make the inaence of the Church heavier in the scale, and fer the children an inducement to leave their apels, because the Church Sunday school was rought into closer connection with their day school.

5107. Do you think that is a substantial objecn?—I do.

5108. Then I understand from your evidence nerally, that you conceive no compromise to possible, except that which excludes the clergyan from any *ex officio* right to be a member of e governing committee; is that so?—Yes.

5109. By supposing him to be a member of ie governing committee, you would stipulate in very case that religious teaching should be under e control of the committee elected by the subribers?—Yes; but I should state that there is difference between what you call an "*ex officio* ember of the committee" and "a member of e committee." In the first place, you put it nether he should be an "*ex officio* member of the mmittee; but now you put it whether he should a "member of the committee." There can be possible objection to clergymen being elected members of committee," but I cannot see why ey should be "*ex officio* members of committee" ore than Dissenting ministers. I really do not e why clergymen should not meet on equal rms with Dissenting ministers. Dissenters are t inferior to the Church in any sense connected th education, but are superior to them. We more for the education of the people than the urch does, as may be proved by the statistics ich I have laid before you; but to place us in position of social inferiority, and to degrade us giving the grant to the Church and putting

us under a Conscience Clause, is putting us in a position which we will not and cannot accept.

5110. Then this contest is a matter which affects much more the feelings of the ministers as Non-conformists, than the children whose religious convictions are protected by the different instruments to which you object; would not that appear to be so from your last answer?—No; I maintain that the children are not protected; that the Conscience Clause is not sufficient in itself to secure the objects which it was intended to answer. But it is not a question of the feeling of ministers at all; but is a matter which we feel ought to be placed on a different basis: and in these times when even the great Universities of Oxford and Cambridge are opening their doors upon equal terms to Dissenters and Churchmen, to place us in such a position is most unfair. We are the majority, and we do more for the education of the people than the Church does, and that from disinterested feelings. That we do more than they will be proved from the comparative number of our Sabbath scholars: and in these days when everything assumes a liberal aspect, as far as regards the provisions which Parliament is making, I am convinced that to place us, in our peculiar circumstances, under a Conscience Clause, reduces us to a state of social degradation which is not at all satisfactory to the inhabitants of the Principality.

5111. You have mentioned the Universities; are you aware that in the Universities the distinctive teaching is Church teaching, but that there is in effect a Conscience Clause exempting Dissenters from attendance at Church worship?—I do not know exactly what you are referring to; but this fact is certain, that the measures which are now before Parliament, and which have so far been approved of, are based upon more liberal principles than those which govern the Committee of Council in their grants to day schools in Wales.

5112. Are you aware what the increase of the British schools in Wales have been since the Committee of Council has been in force?—I am not.

5113. Are you aware that Mr. Bowstead stated that in his district since he had been an inspector, the number of British schools had increased from 17 to 170 under inspection?—I am not aware of that: but of this I am certain, that Mr. Bowstead's ideas of the peculiar claims of the Principality for better terms from the Committee of Council are correct, and that it would be very well if those suggestions which have been made by Mr. Bowstead were carried out by the authorities.

5114. Mr. *Liddell.*] Did you ever read the trust deed of the Llanychan school?—I have.

5115. From your own showing you did not understand it?—I did not intend to convey such an idea. I do understand it.

5116. But after the very clear exposition of its meaning which has just been given you by the person who is best qualified to understand it, you refused to admit the construction which he placed upon it?—I maintain that the words of the deed do not empower the committee to interfere with the religious education of the children. That is expressly declared to be in the hands of the incumbent alone, and all questions of reference on religious grounds are to be decided by the Bishop of the diocese.

5117. But you have just been told that any parent is at perfect liberty to withdraw his child

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at any time he pleases from the religious instruction?—Yes; but this is the Clause, "The said committee shall be bound to make such orders as shall provide for admitting to the benefits of the school the children of parents not in communion with the Church of England, as by law established; but such orders shall be confined to the exemption of such children, if their parents desire it, from attendance at the public worship, and from instruction in the doctrine or formularies of the said Church."

5118. Mr. *Bruce.*] Not formularies only, but doctrine?—"Doctrine or formularies of the said Church;" and the deed goes on expressly to provide that such exemption "shall not otherwise interfere with the religious teaching of the scholars, as fixed by these presents, and shall not authorise any other religious instruction to be given in the school."

5119. Mr. *Liddell.*] That only says that they shall not interfere with the religious instruction which the clergyman gives to his own children; but it gives the Dissenters the full power of taking away their own children if they please?—It does not say so, but quite the contrary.

5120. If you do not understand the meaning of the words, we had better leave it there. If you were the manager of a British school (as probably you are), would you allow the Church children to leave the school during the reading of the Bible lesson?—Yes, I would, with every readiness.

5121. You have stated that Dissenters do more for education, speaking of them as a body, than the Church. I do not wish to deny all the great efforts which have been made by Dissenters for education, but I want to stick to the point in this particular case; is it not true that the Church found a site, and a very eligible site, and that they offered to subscribe 600 *l.* or 700 *l.*?—The Church found a site, but it is not an eligible site.

5122. It is stated to be an eligible site?—Yes; but it is not an eligible site, as it is at a distance from the people.

5123. But did they find a site and offer to find 600 *l.* or 700 *l.*?—They did.

5124. Did the Dissenters do the same?—No; but those were not the grounds of my remarks. I was speaking of the efforts which Dissenters were making to educate, as compared with the efforts which the Church people are making to educate.

5125. Mr. *Adderley.*] To what extent do you think that the Privy Council should recognise the superior claims of the Dissenters in Wales?—We do not want the recognition of any superior claims; we will meet the Church readily upon equal terms.

5126. But you state that they do more for education than the Church; therefore, of course, their claims are superior to those of the Church?—I did say that we did more than the Church, and that what we were doing justified us in expecting better terms than those which are conceded by the Committee of Council; but we will meet upon equal terms, and will be very glad to co-operate with Churchmen.

5127. But if your claims are so superior to those of the Churchmen, is it fair that you should only ask to be on an equality with the Church?—It at least proves how liberal we are as compared with the Church.

5128. So that what you call fair is really a very great concession on your part?—Certainly.

5129. And it is hardly fair to those whom you represent; you are unjust to your friends?—I am sure my friends will be perfectly satisfied with equal terms.

5130. But is it not rather unjust to your clients?—Not at all. It shows the liberality of our views upon the subject.

5231. You are willing to make very liberal concessions to the National Church?—Yes; and we desire on the other hand to have liberal concessions from the Church.

5132. When you say that "our" claims are so superior to those of the Church, and that "we" do so much more than the Church, and that "we" are in every respect pre-eminent in the support of education in Wales; whom do you mean by "we"?—The Dissenters.

5133. Do you mean any one denomination?—No; you may class us all together.

5134. As an aggregate number?—Yes: as an aggregate number.

5135. How do they settle it amongst themselves; which of the aggregate bodies is the claimant to this great superiority?—We make the claim as Dissenters. We patronise British schools, and we meet upon equal grounds. The Wesleyans, the Independents, the Baptists, and the Calvinistic Methodists, do not stand aloof from their brethren; they want to educate the people, and they want to educate the people upon fair terms, and under equal conditions.

5136. Then it is the aggregate claims of a great number of bodies, which altogether make a total claim which is superior to that of the Church alone?—Exactly.

5137. Then any arrangement which is made by the State for education grants upon such calculations, must be neutral amongst those candidates; it must not show any preference for any one of those claimants over another?—We do not want any difference between the candidates, as the Right Honourable Member calls them; we can agree upon the broad terms of the British and Foreign School Society.

5138. And any provision for religious education must be such as to comprehend the various religious views, and not to offend against any differences between those various bodies?—We do not desire to interfere with those differences in any religious education at all.

5139. Then, in fact, your system would end in secular education, would it not?—No; we read the Bible. I should have no objection, individually, to exclude even the Bible from British schools, if such was actually necessary, because our Sunday schools provide for the religious education of the people.

5140. In fact you almost allow, in your last answer, that to carry out your views fairly and completely, the national education in Wales must be secular?—I do not: because the facts prove the contrary—that the religious denominations of Protestant Dissenters unite to educate their children, and that there is a religious education given in the schools.

5141. Is it such an education as comprehends all their views, and offends against none of their mutual differences?—It is such as comprehends none of their peculiar views, but educates the children upon fair and equal grounds.

5142. So as to be neutral to all denominations?—Exactly so.

5143. I suppose

143. I suppose that the differences between ominations are essential in your view?—Per- s they may be.

144. And all such differences proposed by you neutralised?—They are not taken cognisance n the religious education of the school.

145. You reduce religious teaching to the imum; to something upon which all parties agree?—Exactly.

146. How would you treat in this very fair ulation the Roman Catholics?—We have no nan Catholics in Wales who require the adop- of any regulations to meet their wants.

147. Do you mean that they are so few that need not consider them?—They are so few the question has never been raised: but they ild be placed in the same position as regards selves as we seek as regards the Church, as I e before explained. I am sure that if the nan Catholics were to apply to the committee British school to ask them to give their chil- n a secular education, and not to touch the ipture question, the committee of the British ool would say at once that they would do so.

147.* That is to say, that in favour of the nan Catholics, you would admit a Conscience use?—We would admit what would be prac- lly equal to a Conscience Clause in case the ms of the Roman Catholics came to be pressed n us, and they were in a great minority; but would meet them as liberally as we could.

148. But you have just stated that the Con- nce Clause was a social degradation to the ly of Dissenters?—So it is, when the majority, even equal numbers, are placed under a Con- nce Clause.

149. And yet you propose a Conscience Clause he Roman Catholics?—We do not propose a nscience Clause.

150. You have yourself just proposed a Con- nce Clause in the case of Roman Catholics; you deliberately contemplate that as a measure social degradation to the Roman Catholics in ales?—What I want to convey is this, that the Roman Catholics appealed for the educa- n of their children at our schools, we should at them upon fair terms, and should even allow m to send their children to our schools without eiving anything but a secular education.

5151. That is a very good periphrasis for a nscience Clause, and I ask you whether in this e you would deliberately propose to degrade Roman Catholics, as you have stated that any h proposition in the case of Dissenters is a ial degradation?—I do not see that it is.

5152. Then do you withdraw your former tement?—I do not. I maintain my former tement. If we were in a great minority in a trict we would not object strongly to be placed der a Conscience Clause; but if we were equal numbers with the Church we should both stand equal ground; but to place the great majority der a Conscience Clause is really degrading. ie Catholics should be placed, as regards British ools, under these conditions—conditions which consider fair as between us and the Church. the number of Roman Catholics in any parish re such as to form any considerable proportion the population, I am sure that the religious nominations of Dissenters in Wales, rather than end the consciences of the Roman Catholics, uld depend for their religious instruction upon organisation of their Sunday schools, and

make the others schools for secular education alone.

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5153. I suppose that the Calvinistic Methodists form the majority of the Dissenters in Wales?—In the north they do, but not in the south.

5154. You cannot conceive of a Churchman having the same objection to his child being taught religion by a Calvinistic Methodist which the Calvinistic Methodist feels to his child being taught religion by a Churchman?—I do not see that the regulations respecting education should bind you to mixed schools alone. I do not see myself, as I explained at the previous meeting of the Committee, why the denominational system should not be worked out still further; and instead of requiring that a Church school should be built for a parish with several, if such was necessary, if the friends of the Church required a school. I should wish to respect the consciences of Churchmen in the same degree as I claim respect for the consciences of Dissenters. A clergyman considers that he ought to teach the Church Catechism, and I should be very sorry to do anything which would interfere with his doing so; and I maintain that an entirely different system to the present could be devised for any such district in Wales. Now we, in this instance, were preparing a school for a district, the radius of which was about two miles. If, instead of having a Church school for each parish, two or more parishes were allowed to combine, you would have a Church school in those places where neither the clergyman, nor Convocation, nor any of the High Church party would think that their consciences were violated by the proceedings of the committee; and I would let the Dissenters, in every case in which they could show that they had a given number of children to educate, have a grant upon broad principles which would offend the consciences of none, and degrade none.

5155. You mentioned just now the case of a clergyman whose nearest parishioner was about half a mile off, if you were to group the parishes in such cases, would not the distances be almost too great?—Not at all. I would group parishes; and I think that is the best system. You would thereby remove from the Church what they consider to be a fair ground of complaint, and you would remove from Dissenters also what they consider to be a fair ground of complaint. I would allow parishes to be grouped where the number of children were very few, and would let the grants be made in proportion to the number of children to be educated alone; and it should be immaterial to the Committee of Council whether they be Church or Dissenting schools; let the same rule apply to all, then no section can complain.

5156. Supposing there to be a parish in which the Church and Dissenting children in the aggregate were equal, and yet that the two together were not sufficient for two schools, how do you think that the Privy Council ought to act?—I can scarcely think of any district in Wales where such a state of things could exist; but if it did, the difficulty would be surmounted by grouping parishes. I want to deal justly between Church people and Dissenters, and I am really not influenced by any feeling of disrespect to the conscientious scruples of Churchmen. I think they are entitled to quite as much respect as Dissenters. I think that some system should be inaugurated to enable the Church to have their sights without any fair grounds of complaint

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against the Committee of Council, and by which at the same time Dissenters would be placed in the same position.

5157. Suppose a case which may be a possible case, though you may not be able to call to mind such a case, in which the number of Church children on the one side and of the children of Dissenters on the other side were equal, and yet they were not sufficient for two schools, what would you advise then?—I would advise that they should meet on equal terms; and I am sure that if the clergyman was a devoted clergyman and a man who lived upon good terms with his parishioners, any position which would be agreeable to him would be at once conceded.

5158. When you talk of putting them upon equal terms what do you mean?—I would let the school be upon the principle of the British and Foreign School Society.

5159. Then would you consider it to be conducted on equal terms if the managing body were open to general election?—Yes.

5160. Do you see any advantage to the nation in a National Church?—No; I think that there is a disadvantage in it. I am a Dissenter.

5161. Your ideas are based upon the fundamental view that a National Church is an injury to a nation?—Yes.

5162. And that any national profession of religion is rather objectionable than otherwise?—I think so.

5163. Viscount *Cranborne.*] How much money was subscribed in the case of the first parish which you mentioned, and how much was offered by the Dissenters?—It is not a parish school, but a district school. I do not know the amount subscribed.

5164. Was it enough with the amount which is ordinarily given by the Privy Council to have sufficed for building the school?—They would have had enough to build the school; but no promise was made by the Privy Council.

5165. But was there any preliminary promise made by the subscribers on the part of the Dissenters?—I believe there was.

5166. You do not know it?—I know that there was, but I do not know the amount. I know I was asked to subscribe, and I promised 5 *l.*, though I lived six miles off.

5167. But on the part of the Church, was there any definite amount promised?—There was.

5168. Was there a site promised on the part of the Dissenters?—There was a site purchased for the school.

5169. How many children do you say that, in your view, the Church have a right to in that district?—I suppose you mean the parish of Llanychan. I mention the parish of Llanychan alone for the reason I have already stated—that the clergyman of Llanychan has no ecclesiastical connection with any other parish besides the parish of Llanychan. The number of children whom the Church have to educate in that parish I have stated to be 20; and I think that I have rather over-stated than under-stated the number, as I am informed that the number is 12.

5170. What would the numbers of Church children be in that district, for which I understood the Dissenters to apply; I understood the Dissenters' application to cover a district?—It did. I cannot tell you the proportion of Church children, any further than by inferring what the proportion is from the proportion of Dissenters. The whole population of that district is 1,700; the Dissenters have about 1,400, and the Churc have about 300. Of course I cannot give you th exact numbers, but I have given them as near as I could get them. I have taxed some of m neighbours since this case was put into my hand last week, to give me as correct data as the possibly could, and I am told that in that distric there are 1,400 Dissenters and 300 Churchmen and that the Dissenters out of their 1,400 hav 350 who are under 15 years of age.

5171. That is exactly one fourth?—That is fourth.

5172. Then it may be presumed that ther were 75 Church children in that district?—Exactly so.

5173. Seventy-five Church children would hav been enough for a school, would it not?—Yes: bu there is a Church school in each of the parishes i that district, excepting two.

5174. What were the distances to be travelled in order that the children in those two parishes might be able to reach those Church schools?—The distance of the parish church from the nearest National school would be the best criterion from which I could answer the question. The church of Llangwyfan is about two miles, or a mile and a-half, from a very capital National school which is in the village of Llandyrnog; but the parish church of Llangwyfan is nearly four miles from the spot on which this school is to be built at Llanychan, so that one parish where there is no day school is nearer by two miles to another National school, and which is of a superior class. It is from a mile and a-half to two miles at most from the parish church of Llangwyfan which is without a school, to the school of Llandyrnog, while Llangwyfan is about four miles from this proposed school at Llanychan, so that fact removes the objection, as you cannot calculate upon having any children from any other parish into the Llanychan school, excepting those living in the immediate neighbourhood. You cannot calculate upon having any children into that Llanychan school excepting the children of the parish, because in any of the adjoining parishes the clergyman who may be next appointed to that parish may establish a good National school. I do not know of scarcely another spot in the whole Vale of Clwyd where there are fewer cottagers living than within half a mile of the intended school.

5175. Were all the facts brought before the Committee of Council?—I believe that a great number of them were.

5176. Mr. *Bruce.*] The usual memorial was sent to the promoters of those schools, and they were asked to state the number of children for whom it was proposed to build; and they said that the whole of the district of Gellifor contained a population not as you have stated of 1,700, but of 950. They were asked what schools there were within two miles of the proposed site, and the returns, which were signed by Mr. Thomas Jones and four or five other gentlemen, were to the effect that there were no schools within two miles for the education of the poor?—That there were no British schools.

5177. Their reply was that there were no schools at all?—There are no British schools.

5178. They first say that the school is to be in connection with the British and Foreign Society, and is to be called the Gellifor British school, and so forth; then the next assertion is that, within two miles of the site, there are no schools for the education

:ation of the children of the labouring poor; then there is the usual detailed list to enable n to set forth whether the schools are National ols or British schools, or other schools, and leave it blank?—Yes.

.79. So that, according to their statement, :h is the same as the statement of the clergy-, Mr. Williams, there appears to have been no ols; both concurred in saying that there were :hools within two miles of the proposed site; :at accurate or not?—There is in the parish Llangynhafal, as I said before, a National ol of its sort.

80. Within two miles?—Within two miles.

81. Then that fact was suppressed by the :oters of both the schools?—That is the case; Mr. Williams knows also that the rector of :ynys has a school within a mile of the place :e he intends to build the Llanychan school.

.82. What is the population of the parish of :ychan?—I think it is 107.

83. And then the population of Llangyn- l was, in 1861, 497, making about 600 between two?--It was no doubt somewhere about

84. Viscount *Cranborne.*] There seems to be :siderable amount of doubt as to the facts of case, or at least when they were laid before Privy Council there appears to have been a l deal of ambiguity and indistinctness in the :ment of them, on the part of the promoters of British school?—I do not see that there was. letters between the promoters of the British ol and the Committee of Council explained tly what I have been stating.

.85. But it appears to me that the promoters :e British school concealed from the Com- :e of Council, or rather denied, the existence school which actually existed?—They must considered that question to refer to British ols. We have no nearer British school in district than at Ruthin, which is about four s off, at Mold, which is nine or ten miles off, at Denbigh, which is six miles off.

.86. It is a printed form running like this: .at within two miles of the proposed site there no schools for the children of the labouring "; there is a blank left after the word "are" before the word "schools," in which your :oters inserted the word "no"; now, do you :n to say that that was a true and accurate :ment when there was a Church school in that distance?—There were two Church ols; and they must have considered it as re- :g to British schools.

87. Do you mean to say that that is a fair honest statement?—They gave an honest ment as to what they believed to be correct.

.88. Mr. *Adderley.*] Did they consider a :ch school to be no school?—No; but they applying for a grant for a British school.

:89. Viscount *Cranborne.*] But being asked :her there were any schools within two miles, said that there were no schools; there is a :ch school, and then you state that they told :ruth; are you still prepared to maintain that sent up to the Committee of Council a true ument of the facts of the case?—I believe :they did, according to the way in which they :rstood the facts of the case. They could have :rounds for withholding such information, be- :e they were applying for a grant for a British ol.

:9.

5190. I am not asking you what they appeared to do, but what they did; do you mean to say that they sent up to the Committee of Council true and accurate information?—I believe they did do so to the best of their knowledge. Mr. *T. Gee.* 4 May 1866.

5191. And do you wish the whole of your evidence to be interpreted according to the view of the meaning of words expressed in that last answer?—I do. I of course mean what I say.

5192. Do you observe that after this question there are schedules enabling those who answer it to state not only the name of the school but the religious denomination to which the school belongs, so that with that column showing that they were to insert schools of every religious denomination, they deliberately concealed the existence of the Church school in question?—There is a Church school, no doubt: but they did not conceal it, and would not seek to conceal it, I am sure.

5193. Did they state it?—They did not state it, but they did not mean to conceal it. There is no British school within four miles of it.

5193.* Are you also aware that they stated that this district contained a population of 950 inhabitants, and you have stated that it contains a population of 1,700; reconcile those two statements, how do you?—That district, as they have got it, cannot extend to the district which I have already referred to. I stated that the district, within a radius of two miles, contains a population of 1,700, and that I am prepared to prove. What the extent of their district was I do not know, but I have assumed that children would be sent to a British school from a distance of two miles; and I know that children are now sent from Llangynhafal to Ruthin, which is a distance of five miles, to a British school daily.

5194. All your answers have referred to a district, including a population of 1,700, have they not?—They have, but my remarks are of this character;—the parish of Llanychan, for which a grant forthat school alone could be asked by the rector, only contains a population in the aggregate of 107, and yet our claims were passed by.

5195. But you have been laying before the Committee complaints with regard to a school demanded for a district containing a population of 1,700?—Yes.

5196. It appears that the promoters of the British and Foreign school only applied for a district containing 950 inhabitants; it consequently appears that the case with regard to which you have brought a grievance before the Committee, and the case with respect to which this application was made, are cases which are wholly and entirely different?—I will go into the question, assuming any distance from the site; and if you wish to assume a population of 900, I can prove exactly the same result. You may estimate any distance from the proposed site of the school, but it will not affect the result. What I maintain is, that we, as Dissenters, have not been treated fairly. I will take any radius from this spot; it is quite immaterial, and I will enter into the argument thoroughly with you, and I know I shall be able to prove my case.

5197. But, at all events, your facts differ most materially from those which were brought forward by the promoters of the Church school?—They differ from the facts which were brought forward by the promoters of the Church school, simply because my calculations are based upon a district

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having a radius of two miles from the spot. I might have taken three miles, but the result would have been precisely the same. The Committee of Council knew very well from their own documents that there was no British school nearer than Ruthin, and Denbigh, and Mold.

5198. But do I not understand your grievance to rest upon the disproportion between the Dissenting and the Church population? — Our grievance rests upon these grounds, as I have already stated, that with such a difference of population as 350 Dissenting children under 15 years of age to educate, compared with 20 children at most in the hands of the Church, our claims were passed by, and the grant was given to the Church.

5199. Do you mean to state that there are 350 children out of a population of 950?—No. I have taken a radius of two miles in estimating 350 children; but I will take population of 950 if you like.

5200. Then how can you blame the Committee of Council for not foreseeing a statement that was not made to them, and which is now made for the first time, and for attending to a statement formally made to them by the promoters of the schools?—Then I will take 950 as the basis of my argument.

5201. Then you cannot 350 children?--No; but I can prove my case, notwithstanding that. If I take a population of 950, as stated in that document, then the proportion of children to the whole population is one-fourth; in that case we should have in a population of 950 about 230 children to educate, but Mr. Williams had only 20. It does not alter the result in the least.

5202. But Mr. Williams states that he had 20 families? — There are only 20 families in the parish.

5203. And are there 230 children out of them? —No, these are from several parishes.

5204. But I think that you will admit that the result of all these conflicting calculations is, that the matter was not laid fully and accurately before the Committee of Council, according to your view of the real state of the facts?—I do not mean to say so; but maintain that the Committee of Council were put in possession of sufficient facts which should have induced them to come to quite a contrary conclusion.

5205. But, among the other facts of which the Committee of Council were put into possession, they were not informed that any definite sum of money had been subscribed to the school?—They were preparing a subscription list at the time, and the Committee of Council were put in possession of that fact.

5206. That is to say, that persons were trying to get a subscription list up?—They were getting subscriptions, and not "trying" to get them.

5207. Was any guarantee sent up to the Committee of Council, that such subscription would be given?—They were told that sufficient subscriptions would be obtained.

5208. I suppose you will hardly dispute the fact, that this matter of the building grant has produced a considerable amount of ill-will and bitterness in that district?—It has.

5209. Can you tell me what was the amount of assistance which you expected on the one side, and which was expected on the other?—I do not know the amount.

5210. Do you not even know that?—I do not. I was not a member of the committee.

5211. You do not know what assistance you would have been entitled to, if the Committee of Council had given it to you?—I do not; neither do I know what amounts the Church party have been promised.

5212. Then you have been complaining of a grievance, of whose dimensions you are absolutely ignorant?—No; I have been complaining of a grievance, of whose dimensions I am perfectly aware; although I do not know what the amount is which is promised to the Church.

5213. Your complaint is, that money has been given to the Church, which ought to have been given to the Dissenters, and you do not know how much that was?—I do not know what has been promised the Church party.

5214. Although it might have been 5 *l.*?—It might have been 5 *l.*, or it might have been 20 *l.*, I do not know what was promised; but the question is not one of amount. Whether it was 5 *l.* or 500 *l.*, the principle remains the same; and we have not been fairly dealt with.

5215. Can you lay before the Committee any grounds for looking at this supposed grievance as anything more than a sentimental grievance?—I think that I have given facts which prove that it is something more than a matter of sentiment.

5216. But if there has been no substantial or appreciable sum of money subtracted from the one side and given to the other, do you think that it is a matter which is worthy of the notice of the Committee?—The money has not been subtracted from one side and given to the other; but money which ought to have been given to one side has been given to the wrong side.

5217. Supposing that there were no building grants at all, this difficulty could not have arisen could it?—I do not suppose that it would have arisen, for this reason: the clergyman actually acknowledged that he would not have asked for a grant, and would not have thought of building a school, unless the Dissenters had moved in the case first.

5218. Do you not think that it would conduce to the peace of the district, and to the peace of such districts generally, if the building grant ceased to be given, and if the sum were given rather in the way of annual grants to schools already existing?—Perhaps it would.

5219. Do you not think that the amount of bitterness and heartburning which is caused by this system, and the apparent impossibility of arriving at any satisfactory compromise, are grounds for wishing that the matter of dispute should be removed altogether?—I should have no objection to its being removed altogether, but I should be sorry for the districts which are too poor to build schools without any assistance; but if you meet the case in a fair manner, and agree upon terms which would be equal as between the parties, I do not see that there is any difficulty. You have given the Roman Catholics of Ireland a system which you have not conceded to us at all. You have given them a real national system: we also want such a system. Give us grants upon those grounds, and we will take them.

5220. Is it your opinion that the system which is adopted in Ireland has answered the anticipations of those who originally set it up?—I am aware that there are parties in Ireland who raise objections to the system for reasons which there is no necessity for my entering upon now; but I venture to speak in the name of the Dissenters

ie Principality, and to say, that if you give us ie educational system of Ireland, we will take . I think I may venture to say so.

5221. But, barring that compromise, which is ot immediately the question, all other efforts at ompromise on this matter of the administration the Building Grant have been unsuccessful in ie principality as yet, have they not?—They e unsuccessful everywhere. You find even onvocation itself raising objections quite as rongly to the existing state of things as Dis- nters do.

5222. You think that the existing state of ings does not satisfy either side?—It does not tisfy either side; and that is simply because arliament does not take independent ground, nd place the Education Grant upon an educa- onal basis alone.

5223. Mr. *Bruce.*] Do you mean a secular asis?—No.

5224. Then what do you call an educational asis?—I mean to say that you should give edu- ation, irrespectively of denominational feelings r principles or prejudices; that you should provide ducation alone, and let the religious teaching of he scholars be in the hands of the clergy of the hurch of England and of the Dissenters, apart rom their secular education.

5225. Viscount *Cranborne.*] You mean that ducation does not include religious teaching in our view?—I do not see that it is absolutely re- uired in a country like England, where there is clergyman in every parish, and Dissenters in very parish. I am sure that if education was laced upon those grounds, and if religious in- truction was withheld from the schools, there would be no difficulty at all. Perhaps in that ase the clergy would be more determined upon ulfilling their duties, and the Dissenting clergy also; the lay members of the Church of England, and the lay members of the Dissenting bodies, would also all endeavour to fill up the gap which would be left by that exclusion of religious edu- ation from the schools.

5226. Do you imagine that there would be much voluntary assistance to schools conducted on that principle?—I believe that there would. I believe that as you have initiated voluntaryism in the Church of England, that if you will but press it still further, you will find that the Church is quite able to meet all good demands upon it; and I wish it was placed on that basis.

5227. But would not that be a system of se- cular education?—I believe it would, so far as I am acquainted with the system; and I am sure that you do not contribute to the support of edu- cation simply because there is religious instruction given in the school; but you contribute on the score of education alone.

5228. Is that your view of the state of public feeling on the question in this country?—I think it is so in a great measure; and I think that members of the Church of England, as well as members of Dissenting communities, would at once set out and find some means of meeting the want of religious education, which would thereby be excluded from the day schools. We are not afraid of the exclusion of religious education from the day schools; as we have in Wales, I am sure, between the Church and Dissenters about half the population belonging to our Sunday Schools.

5229. I think you stated that the Wesleyans gave their adhesion to the system of religious schools; is it not true that there are a consider- able number of specially Wesleyan schools?—I know that there are some, but I did not mention the Wesleyan schools. I merely said that Inde- pendents, Wesleyans, Baptists, and Calvinistic Methodists in the Principality co-operated in carrying out those schools.

5230. When you said that no doctrines were taught in the British schools, what doctrines did you mean?—I do not know that there are any doctrines taught. There is a difficulty certainly, in teaching the Bible without teaching doctrines in schools; but I think the infant mind is quite able to draw its own conclusions from the bare facts which are stated in Scripture.

5231. Then there is no offence whatever?—I do not know that there is any.

5232. Is that the system which is pursued in all British schools?—I do not know that there is any other system adopted.

5233. You do not know that there is not?—I cannot be supposed to be able to speak for all British schools, but I do not know of any schools in which any distinctive doctrines are taught.

5234. What do you mean by distinctive doc- trines?—Doctrines upon which the different de- nominations of Dissenters do not agree; I do not know that any such doctrines are taught in the British schools.

5235. Then a distinctive doctrine is a doctrine upon which Dissenters differ, but a doctrine upon which Dissenters and the Church differ is not a distinctive doctrine?—I think that that is not a conclusion which my statement justifies.

5236. Will you state what is your definition of the expression "distinctive doctrines"?—My definition of a distinctive doctrine in relation to British schools is this:—of course Christianity has its distinctive doctrines, but those doctrines are doctrines upon which the different denominations of Dissenters agree in a great measure; but there are distinctive doctrines as between one deno- mination of Protestant Dissenters and other de- nominations of Protestant Dissenters; and those doctrines, I am sure, would be excluded at once from the schools. I am convinced that there is no anxiety at all to teach doctrines in our schools. Let the clergy of all denominations, and let those who feel interested in religion make up that want.

5237. Then when you say that there is no dis- tinctive religious teaching in the British school, you mean that there is no religious teaching which is distinctive as between the different denominations of dissenters; but you do not in- clude such religious teaching as is distinctive between the Church and dissent?—If the Church will unite with us in the conduct of British schools, and if there is anything which is at all contrary to the opinions of Churchmen taught in British schools (but I do not know that there is), let the Church come forward and assist us in carrying out the British school system, and I promise you that there will be nothing taught in which any clergyman would feel hurt.

5238. Then your view is, that the British school gradually eliminates from its religious teaching all kinds of doctrines which are matters of dispute between any of the denominations which may contribute to its maintenance?—I believe that there is an anxiety on the part of all friends of education promoting British schools to do so; and that upon a representation by any friend, or indeed by any enemy of British schools,

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that the principle which I have stated is not acted up to, the representation would be at once considered and the grounds of complaint removed.

5239. If anybody said that such and such a doctrine was taught in a school, and that it was a distinctive doctrine, would it be dropped immediately?—I believe it would.

5240. You make no limitation to that statement?—I do not.

5241. Would your statement include the doctrine of the Atonement as one of those doctrines which was to be dropped?—It would, as I believe there is no attempt at teaching doctrines in the British schools.

5242. Would it include the teaching of the doctrine of a future state?—I do not believe that there exists a disposition to teach any doctrines. We would read the Bible, and I am sure the infant mind is better able to draw correct conclusions from the bare facts of Scripture than the prejudiced minds of many learned people.

5243. Who selects the Scriptures? — The master.

5244. Do you think that no doctrine can be taught by selection?—May I ask whether the noble Lord means the selection in the class books; if so, those are published by the British and Foreign School Society, and those are the books which are used in British schools.

5245. And no part of the Bible is read except what appears in those class-books?—Yes, the Bible, I believe, is read.

5246. And what is read is selected by the master, is that so?—What is read is selected by the master, of course.

5247. And do you not think that doctrines can be taught by a selection of facts?—Yes, I do, if there is a disposition to do so, but there does not, to my knowledge exist such a disposition.

5248. Mr. *Howes.*] Speaking generally, I wish to know the principle upon which Dissenters are willing to act in Wales. If I understand rightly your former answers, you think that in any parish or district in which Dissenters have a decided majority, the religious teaching, whatever it may be, should be in the hands of Dissenters?—I do not recollect having made such a statement, much less do I recollect in what connection that statement was made. If I could recollect the connection I have no doubt that I could put the Committee in possession of such an explanation as would justify it.

5249. I wished to ask your opinion generally, but you were speaking rather with regard to a particular case, where the grant had been made for a Church school in which the clergyman was to have all the religious teaching?—Of course, whatever I have said about the impropriety of making a grant to the Church party in the Gellifor case must rest upon its connection with the questions which were asked me at the time; but if I am asked upon the question generally, I would say at once that I should be very sorry if the Church party were unable to support a school in a district to have anything taught in a Dissenting school to which any Churchman would in the least object.

5250. I certainly understood you to say that the general principle upon which the Dissenters wished to act was, that if the majority of Dissenters were decidedly large in a parish, the religious teaching should be in the hands of Dissenters, and that you thought that it was almost a degradation to the Dissenters if a Church school were established with a Conscience Clause?—If I said so I am sure that it is quite in opposition to what I thought, but I have no recollection of having done so. I might have said, that in the Gellifor case, to place us in this position, under those circumstances, was a proceeding which the circumstances of the case would not justify; but we have no religious teaching in the British schools which would be at all hurtful to the feelings of the Church, and we do not wish to have any. We wish to co-operate in any system which may be set on foot into which the Church and the Dissenters can enter readily, and in which they can co-operate.

5251. We wish, of course, to obtain the information from you whether, possibly, the constitution of the Privy Council in this respect might be altered if it could be managed. Can you suggest any plan upon which your principle could be carried out?—I do not know of any plan excepting that which I have already suggested; that if there is any difficulty in getting Churchmen and Dissenters to co-operate in a really national system, I would work out the present denominational system still further.

5252. Are you aware that one of the present principles is, that assistance from the National funds is granted with some reference and in some proportion to the fund which is voluntarily supplied?—Yes.

5253. Do you admit the correctness of that principle?—I do not admit the correctness of that principle; because to make a grant in proportion to the sum supplied does not secure a school to meet the real wants of the inhabitants. You would not admit the correctness of that principle yourself, I presume. You will excuse my making the remark, but I take you to be a Churchman:—now supposing you lived in a parish with 500 inhabitants, or where you had 200 children to educate, and supposing that the majority of the inhabitants of that parish were poor, but that a Roman Catholic came into that neighbourhood, who was proverbally rich; he might contribute 500 *l.* or 600 *l.* to a school, although there were not more than two or three Roman Catholic children to educate, but you would not in that case say that because the contributions of the Roman Catholics were larger than those of others, the school should be a Roman Catholic school. You would say at once that there were only so many Roman Catholic children to educate, but that belonging to the Established Church you had 200 children to educate; and therefore our claims ought to be met upon a different basis to that which you have already mentioned.

5254. Are the Committee to understand that the view which you have just explained is the view that is generally taken by Dissenters in the Principality?—I do maintain that the Dissenters, or the Church, or whoever have the children to educate, ought to have a grant for the education of their children in proportion to the number they have to educate, unless a really national system, in which the Church and Dissenters could co-operate, could be devised.

5255. Then you do not make any suggestion for meeting the difficulty?—I think that I have given suggestions already. For instance, if in one parish the Church has not sufficient children to educate, let two or more parishes join, and give the Committee of Council power to make it a permanent rule between those two or more parishes

arishes that one school, notwithstanding the individual opinions of the incumbents, should meet he wants of those two or more parishes. Let Churchmen have every freedom, and let them have every respect shown to their conscientious scruples which Dissenters wish to have. I do not wish to put the Church party in any osition which I would not wish to be placed in myself.

5256. I think that at our last meeting you eferred to some schools in which the treatment of he children of Dissenters was unfair as compared ith the treatment of the Church children, but ou declined to give their names?—I referred to ne school, but I only got it upon hearsay. I ould only give hearsay evidence upon the point.

5257. You objected to give the names, did you ot, at our last meeting?—I did not wish to give e names.

5258. I think it was understood that you would ive them privately to the Vice-President?—I ill do so if required.

5259. You have not given them yet?—I have ot. It is one school to which I was referring, but think that I stated to the Committee, on Tuesay, that I could not, from my own knowledge, ention any school where there was any preferce shown; but the preference which is shown is sort of a glance and a smile, and a degree of otice taken of one child rather than another.

5260. Are the Committee to infer that you now of only one school of that kind?—That is ne school to which I referred on a former day, ut no doubt it is a system which is worked out ore or less in all schools, or in many schools.

5261. But you referred particularly to certain chools, and I asked for the names of those chools, and you declined to give the names, and romised to give them to the Vice-President?—I ould only name them from a general impression, ounded upon reports which I have heard.

5262. *Chairman.*] You stated an opinion that n Wales, where a Church school alone is established in a parish with the Conscience Clause, the Dissenting majority in that parish are placed in a tate of degradation?—I do consider that such s the case.

5263. Is that an opinion which is generally entertained?—I think it is.

5264. But is it not a fact that in very many arishes so situated, and where schools are so stablished, the children of Dissenters are freely ent to those schools under the protection of a Conscience Clause?—Yes, but there is a general complaint existing.

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5265. Do you think that, nevertheless, a feeling of dissatisfaction exists?—Yes.

5266. Then you dissent, I presume, from the opinion which was expressed on Tuesday (I think in your hearing), by the Rev. Mr. Stammers, that no such objections are felt upon the part of the parents?—I am sure that such is not the case. I did not hear Mr. Stammer's evidence, but I am sure that it is not correct.

5267. Mr. Stammers was asked this question, "I presume that you would not at all deny that difficulty and embarrassment have arisen, as regards education in Wales, from religious causes?" and he answers, "It has arisen, but I am thoroughly persuaded that it does not arise from the objections of the parents." You think that that is a mistake?—Quite a mistake.

5268. But you speak of one part of Wales and Mr. Stammers of another?—Very likely.

5269. Mr. Stammers speaks of the Diocese of Llandaff?—I do not know that part of Wales.

5270. Probably you would not be prepared to state that Mr. Stammers was in error, as regards the feelings of Dissenters in the Diocese of Llandaff?—I should be very sorry to do so, because I am ignorant of the fact.

5271. When you state your belief that the parents do feel that dissatisfaction, is that a matter of opinion upon your part, or have you heard that dissatisfaction expressed by Dissenters in the parish, on account of their children going to a good school?—I have heard it many times, in fact it is a general complaint.

5272. What is the complaint?—The complaint is that the grant is given with a Conscience Clause, and that the children of Dissenters do not consider themselves in the same position as the children of the Church people; and that the parents are made conspicuous objects by being obliged to object, and in some cases to object in writing. Now a poor man does not like to be put in that position, as he is thereby made conspicuous; but there is such an anxiety for education in Wales upon any terms, that children are sent to Church schools even under this regulation, but it is not such as it ought to be.

5273. Have you ever heard any complaint where Dissenting children are so sent to those schools, that teaching had been forced upon them to which they objected?—I do not know as to the teaching.

The Rev. GILBERT HARRIES, called in; and Examined.

5274. Mr. *Bruce.*] You are rector of Gelligaer, large parish in Glamorganshire, are you not?—am.

5275. Does your parish contain a rural and a ining population?—Yes.

5276. I think that you have been also secretary o the Brecon Board of Education for a considerble time?—I have.

5277. Altogether for how many years have you aken a direct interest in education?—I was ecretary to the Brecon Board of Education for ive years after the foundation of the Board, until came over to Glamorganshire, and I have been ecretary to the Llandaff Board for a little more han twelve months; but I may say that, during the 15 years that I have been in orders, I have taken very great interest in the education of the children of the poor.

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5278. What is the population of your present parish?—Five thousand seven hundred and seventy-seven, according to the last census.

5279. How long have you been there?—I have been there four years.

5280. How is the parish supplied with schools?—At the present time it is one well supplied with schools. When I went there I found hardly any schools at all, with the exception of the Gelligaer charity schools, situated at one end of the parish; but now it is well provided with schools, until occasion will arise to erect another school-room.

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People are flocking to that neighbourhood from all parts.

5281. Your parish is one which increases rapidly, is it not?—It increases rapidly.

5282. The whole district increases rapidly in population?—It increases rapidly owing to the collieries which are being opened.

5283. What was the total amount of school accommodation of every description in the parish five years ago, and what it is now?—The school accommodation five years ago was for a little over 300 children, and now it is for over 600 children. We have 600 children in our schools, including the Gelligaer schools, in the parish of Gelligaer.

5284. Are all the schools in the parish Church schools?—They were in 1862.

5285. Is there no British school in the parish?—There is one now in a Wesleyan chapel at Pontlottyn, and there is also a British school available for the Dissenters' children, at less than a quarter of a mile from Pontlottyn, but not in in the parish.

5286. Then, do you include the children who attend this school in the 600? I do not take any notice of them at all. I merely give the numbers of children in our own schools.

5287. Do you not know the numbers in that school?—I do not.

5288. Are your schools in connection with the National Society?—They are all of them.

5289. Have they been built with assistance from the Committee of Council?—Two of them have, and two have not.

5290. In the two which have been built without such assistance did you make application for it?—I did.

5291. And the application was refused?—The application was refused.

5292. Upon what ground?—At Pontlottyn, it was refused on the ground that one school alone was required. The church had an infant school held in a stable loft for the three years preceding my going there, and that was the sole education of the people in the district of Pontlottyn. I applied for aid to the Committee of Council, but aid was refused me because of the insufficient height of the building. I had a great work at the time on hand, namely, the building of another school, and also of a church; but I told the Committee of Council that if they would aid me I would undertake the school erection of a school-room also at Pontlottyn.

5293. Do you mean that the annual grant was refused you?—Yes, at Pontlottyn, on account of the insufficient height of the school-room. Then aid for building was refused me on the plea that one school alone was required for Pontlottyn. Since that date there are two British and Foreign schools, one just outside Pontlottyn, in another parish, and one in Pontlottyn; yet our school is well attended, and is attended by a great number of children of Dissenting parents.

5294. Was there another school existing at this particular part of your parish which you call Pontlottyn at that time?—No, one had been tried and given up.

5295. Then what do you mean by the statement that one school alone were required?—A school "to the benefits of which every child should have a legal right."

5296. Upon what state of facts was that answer given to you?—We showed 64 families at that time in connection with the Church, and we asked for aid for 100 children at this infant school.

5297. What is the proportion of Church children to Dissenting children, according to the information which you supplied to the Committee of Council?—My application was not a proportionate one, I said "That the school is to be in connection with the National Society, and is to be called the Pontlottyn (Gelligaer) National Infant School; that 64 families of the labouring population, within the area from which the children will daily attend the proposed school from their own homes, are attendants at the services of the Church, and may be regarded as members, although not all communicants of the Church."

5298. What was the population of Pontlottyn?—Two thousand two hundred and fifty four. With regard to the schools I returned "That, within the district of Pontlottyn, there are no schools for the children of the labouring poor;" and then I add "There is a Roman Catholic School at about 1¼ mile distant in the parish of Rhymney, and there are also as well the Rhymney National and British schools at about from 1½ to 2 miles distant. These are too far distant for infants to attend, and therefore are not returned. The elder children attend these schools." That was my plea.

5299. How many did you ask to build for?—For 100 infants, that is children up to eight years of age, because they were not received into the Rhymney schools from Pontlottyn until they had attained this age.

5300. And, substantially, the answer of the Privy Council was that a Church school in connection with the National Society was not suitable to the religious denomination of the district, was it not?—Substantially so.

5301. What was the second case?—That of Pantywaun.

5302. What where the facts there?—I asked for aid for 50 children, 20 boys, 20 girls, and 10 infants, and I said "That, besides the labouring population, there are resident in the district, or in immediately adjacent districts within the parish, none of the middle or upper classes. That the school is to be in connection with the National Society and is to be called the Gelligaer Pantywaun National school; that 39 families of the labouring population, within the area from which the children will daily attend the proposed school from their own homes, attend the services of the Church Home Missionary, and may be, therefore, regarded as members, although not communicants of the Church, and have petitioned for the erection of a National school-room. The total number of families in the district may be said not to exceed 50; I believe that afterwards they were found to be 54, and the plea for refusal was that "only 39 families have been induced to attend the services of the Church, while some attend the Baptist Chapel." At the very moment when that answer was received by me, that chapel had been sold to me by the Baptist denomination for 100 *l.*, that is, an offer to sell the chapel for 100 *l.* had been received by me, and I had accepted the offer, but leaving the sum to be given, to be decided by arbitration.

5303. According to your own statement 39 families out of 54 might fairly be said to be members of the Church of England?—Yes; I could have shown more; I had a further number given me afterwards, but I did not think it necessary to take any further steps.

5304. Under those circumstances, was the grant refused for a strictly National school?—The grant was refused for a National school; the

e above offer I should mention was withdrawn, d I afterwards built a school-room for which I d sufficient funds.

5305. What is your practice with respect to e teaching of the Catechism, and the enforce- nt of attendance at church on Sunday?—The endance at church, and at the Sunday school e quite voluntary; there is no compulsion what- er in any one of my schools, or in any one of e schools in the parish, and with regard to the techism, if I know that I have any unbaptised ildren before me, I do not teach the first portion the Catechism; I teach it generally, but not th special reference to the particular child; for instance, "What are children made on their ptism?" "What are the promises which god- hers and godmothers make?" as to those who ve not godfathers and godmothers. I particularly ard myself, so as not to be teaching them what really not correct or true.

5306. I suppose that you would admit that, natever your practice may be, the practice of ur successor in the school, it being one in con- ction with the National Society would be stified, if he excluded from the school all chil- en who were not baptised, and all who did not tend Church on Sunday?—He would have the wer, I suppose, to do so.

5307. Then, do you think that under the cir- mstances of such a district as you have described, here one-fourth of the whole population are Dis- nters, the State money ought to be granted schools upon trusts so constituted?—De- edly so.

5308. Without any care being taken that one- urth of the children might not be deprived together of education, unless they consented to that which was opposed to their religious con- ctions?—I think that if the Church moves first, d if other persons are indifferent to providing hools, as had been the case for years in my rish, for the education of the people, a grant ould be made to the Church. I considered hen they came to me to ask me to give them National school, that I was bound to give it them.

5309. I am not at all questioning your con- uct; I am solely asking your opinion as to hether you think that the State money ought to given in a case of that sort without securing roper provision for the education of all those hom it was proposed to accommodate?—I think : I think that the district may be relied upon r supplying scholars.

5310. You stated the number of Church fami- es to be 39, did you not?—At the time, I stated at the number of Church families was 39.

5311. Of course families vary very much; but not the general rule found to be pretty correct; at the number of children who are able to go school is about five-sixths of the number of the hole number of families; that is to say, if there e 39 families they would supply about 33 or 34 ildren of school age?—I think that about 10 er cent. of the population are generally, *i. e.*, on n average found to attend the schools.

5312. Do you think that it would have been a roper application of the State funds to build a chool to accommodate the whole district, or to e large enough for about 45 children, or to make grant for a school for 33 children?—Not for 33 hildren; I asked for a grant for the whole umber.

5313. You asked for a grant for the whole number, but upon trusts which would have enabled you to have absolutely excluded one-fourth of the children from your education?—I do so on the plea that it is acceptable to all the people of the district, Dissenters and others, as shown and proved by the attendance since, and no objection has been urged in any possible way to the religious teaching in the schools.

5314. That is to say, that the existing Dissenters accept the teaching in your schools without raising any objection?—Without raising any objection whatsoever.

5315. Your conduct being, and being known to be, thoroughly kind and liberal?—I have proclaimed to them that if they had any conscientious objection, I would look into it and examine and allow it, that is, if I deemed such objection to be conscientiously made.

5316. What do you suppose would be the feelings of the Dissenters of the district if you were succeeded by a clergyman who felt it to be his duty, as some clergymen do, not to admit any children who had not been baptised, and as still more clergymen do, not to admit any children who decline to learn the whole of the Catechism, and who decline to go to church; do you not think that the feeling of dissatisfaction in the district would be very great, and that many of the parents would be inclined to withdraw their children from the school under those circumstances?—I think not; I think that they would be perfectly indifferent in the matter; they are really thankful for the religious instruction which we give them in our schools.

5317. Do you think that they would be really thankful if children, who were not baptised, were excluded from the school?—I can hardly conceive a case in which they would; I know of no such case.

5318. But clergymen of the Church of England have stated before this Committee—one that it was his own practice, another that he believed it to be the practice of others, to exclude children from the school who had not been baptised?—I believe that to be a most exceptional case.

5319. Still the power would rest entirely at the discretion of the clergymen, would it not, the school being one in connection with the National Society?—I suppose it would be at his discretion.

5320. And such being the case, do you think that the Committee of Council would be justified in giving money for a school which would not, under the circumstances I have mentioned, which although improbable are possible circumstances, supply the wants of the district?—I do decidedly think that they would be justified.

5321. You have stated that at any rate, under the present circumstances, the Dissenters have no objection to attend Church schools?—None whatever.

5322. Will you be good enough to state to the Committee your experience upon that point?—First of all I will take meetings called, which I have attended during the time that I was Secretary of the Education Board in Breconshire; I have attended a great number of meetings purposely for the establishment of schools, and I never in the course of those meetings, although they were attended by great numbers of Dissenting farmers and others, on one single occasion during the whole time that I was there, heard any ob-

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jection raised to a National school; what they really desired was a school-room, and that the school should be in connection with the Church.

5323. Do you think that the farmers and others whom you mention, were aware that it rested in the power of the clergymen to refuse to admit unbaptised children, or to enforce the attendance at church of all the children of the school?—They knew very well what a National school was, and they accepted the National school as it was presented to them.

5324. That is to say, they knew that the Church school was as conducted by the clergy of the neighbourhood; is not that so?—Yes.

5325. Do you think that their knowledge extends further, and that they really know what power would rest in the hands of the clergyman?—I do not think that they have any objection whatever.

5326. But do you think that they have that knowledge?—Yes, certainly they have that knowledge.

5327. Were they aware of the full power of a clergyman, whose school was connected with the National Society?—They knew it was to be in connection with the Church; I may mention that during the time that I was at Llandefaelog, a Baptist office bearer of a neighbouring parish took two children away from under the care of his brother-in-law, who was a Dissenting minister in connection with the Baptists at Brecon, and sent them up to lodge with my own National schoolmaster for the sake of the advantages of my own National school, without any protest or objection whatsoever; the Wesleyan deacon, living in the parish, used also periodically to have his grandchildren to reside with him, in order that they might have the advantage of attending my National school.

5328. You have a good master, I presume?—I have a very fair master.

5329. And your practice there was as liberal as it is now at Gelligaer?—Yes, I have never any objection; the Baptist minister of that very parish, who lived in a neighbouring parish, was a subscriber towards the erection of a National school room in one of those places where I held a meeting.

5330. But the Baptist and Wesleyan deacons in those cases acted upon their knowledge of what your practice was, and that it rested with them to withdraw their children whenever they pleased, is not that so?—They knew what the teaching was in the school, and they availed themselves of it.

5331. But that would not be the case in a rural population where the labourers have but one school to go to, and are unable to send their children to a distance?—I think that the labourers of a parish would not desire any school but a National school; I may mention that I have received since I have been in Glamorganshire petitions from three of the places out of the four, in which I built school-rooms, from the people themselves asking for the erection of those school-rooms.

5332. Generally speaking, is the labouring population in North Wales Dissenting or belonging to the Church?—It varies in different parishes; in my own parish, in Brecknockshire, on coming away I put down the name of every single family in the parish, and I found that on Sunday at least one-half of the population attended the services of the church each Sunday.

5333. But going beyond your own parish c you answer generally the question which I put you, as to the general proportion betwe Churchmen and Dissenters in Wales among t labouring classes?—There is a very great inhere respect and love for the Church, I believe, in t minds of the labourers, and generally, and in t agricultural parishes certainly, the labouri population are, I believe, members of the Chur that is to say, attendants at the church; I w not call them all communicants.

5334. Are you of opinion that the majority the labouring population in the rural districts a members of the Church?—Of course, there ma be exceptions.

5335. But do I understand you to state th the case where the majority of the labourin classes in a rural parish are Churchmen, is th exception and not the rule?—I do not know; have here some returns from different parishe among which is an application to the Committe of Council from Gwenddwr in Breconshire, wher half the labouring population are members of th Church of England.

5336. By whom were those statements made —By the clergyman of the parish.

5337. Do you think that if those statement were published in those places they would no be questioned, and that the results might lead t a different conclusion?—I do not think so; there are exceptions, I will allow, of course, but there are populations in my own parish at the presen time where the Church is in a majority.

5338. Do you know the parish of Trecastle?—Yes, I know the parish; it is a parish where there is a very large population in connection with the Church.

5339. Are you aware that in that parish the clergyman stated that the population was three-fourths Churchmen, and that the Dissenters on the other hand claimed four-fifths of the population?—I do not know their respective claims but I know that there was such a case in which aid was asked for, and was given.

5340. That was a case which has been stated in evidence before the Committee; you know the place, I think?—Yes, I know it very well; and there is a very large Church congregation, indeed, there.

5341. You are, perhaps, aware that a Church school with a Conscience Clause was built there with assistance from the State?—Yes, and with very large private contributions.

5342. And that since then a British school has been established?—Yes, simultaneously.

5343. Are you also aware that the attendance at the British school is very much larger than the attendance at the Church school?—That I do not know.

5344. In your own parish of Gelligaer, what do you conceive to be the proportion between the Church and Dissenters?—In certain portions of the parish the Church would certainly be in the ascendant, but in other portions she would not be so; there are a great number of persons in the parish who never go anywhere at all.

5345. Can you give anthing like an estimate of the comparative proportions of the population?—I am not able to do that.

5346. Is the town of Rhymney in the parish?—It adjoins the parish of Gelligaer and Pontlottyn.

5347. Do many of the workmen in that place live

in the parish of Gelligaer?—Yes, a good y of them live at Pontlottyn.

348. There are British schools at Rhymney, there not?—There are British schools at mney.

349. Are they attended by about 600 chil- n?—I do not know the number.

350. How many churches and chapels con- ed with the Church of England are there in r parish?—I have eight places in which the ices of the Church are being performed in parish. I have four churches, and I have e school-rooms in which services are per- ned; and a cottage, which is given us rent-

351. How many were there when you came the incumbency?—I have built four of them; is to say, I have built one church, and I built two chapel schools and one school- n.

352. What would you say was the aggregate ndance at those churches?—I should set n down at 700 at the present time. The com- nicants, I may mention, were, when I went e, about 60; and they are now over 150. I n 700 attend at the places.

353. Do you know what is the number of es of worship connected with dissenting com- nities?—Yes, 14 altogether.

354. Do you know what is the attendance at e places?—I have no idea.

355. It has been stated to me as being 4,000; ld you think that an extravagant estimate?— , decidedly; I should think it a very ex- agant estimate. I may mention that there a great number of Roman Catholics at Pont- yn, and they, of course, would attend their Roman Catholic chapel, which is in the ish of Rhymney.

356. Where do they attend school?—Some hem are sent to our National school at Pont- yn; there are five of them, I believe.

357. Do they learn the Church Catechism?— y learn whatever is taught in the school. The man Catholic school, I believe, is free to m, and yet those five children are sent to our ional school.

358. The objections to the insertion of a Con- nce Clause are very general, I believe, in your of the world?—Yes, they are very general.

359. Are they universal?—I cannot say that y are universal, but almost so.

360. What are the grounds upon which the ctions are made?—First of all, we refuse to the hands of our successors; secondly, we uld be placing religious teaching, in the child's parent's eye, as a matter of quite secondary ortance, to be withheld or not; in the third e, it would serve as a handle to office-bearers any evil-disposed persons, or any who may out with the clergyman, to get a very large portion of the children, perhaps four-fifths, hdrawn from all religious teaching; fourthly, t the school may become a place in which little e than secular teaching is given, to which the gy can never assent, and especially in any h times of contention it might become so; ly, that it is opposed to the final settlement 846, between the National Society, as repre- tatives of the Church, and the State, all four ses, (A), (B), (C), (D), giving the officiating ister the superintendence of the religious and ral instruction of all the scholars attending the ool; and, lastly, that it is unnecessary, be- 29.

cause, at the present time, we are sufficiently liberal; we allow objections, if made; and that it is uncalled for by the people.

5361. But one of the reasons which you have given there is, that some day or other the Dissenters may put the children up to claiming exemption, so that a large number of children may only be receiving secular education?—Quite so.

5362. And you wish to provide against that danger?—Yes.

5363. Do you not think that the State is equally justified in providing against another danger, which is, that some day the clergy may be less liberal than they are now?—Does the State approve, at the present moment, of the principle of secular education, because it will amount to that?

5364. Will you be good enough to answer the question?—I think that the present circumstances are sufficient to be considered.

5365. If the present circumstances are sufficient to be considered in the one case, they would be in the other. Of the two dangers, do you think that the lesser danger is, that a clergyman might possibly succeed you whose practice might be less liberal than yours?—I should consider that the lesser danger, certainly.

5366. Acquainted, as you are, with the feelings of the population in Wales, do you think that there is any danger of a large proportion of their children being withdrawn from the religious instruction of a school where the practice was as fair as yours is?—It may be so.

5367. No doubt it may be so, but do you think that there is the remotest probability of such a thing?—It does not exist at such a time.

5368. Therefore it is a purely speculative objection, is it not?—Quite so; I think that it is theoretical and not practical. With the permission of the Committee, I should like to supplement one of the answers which I gave as to the Conscience Clause being uncalled for by the people. In 1861, when I was in Breconshire, I addressed the following questions to the clergy in Breconshire. I received answers from 26 parishes, with 31 schools, having a population, in the aggregate, of 38,758. The first question was, "By how many is the Church Catechism objected to?" and the answer from all those schools is, three Dissenters and two Roman Catholics, and in all cases the objection was allowed.

5369. Does your return show how many British schools there may have been in that district?—There were hardly any British schools in Breconshire at that time; there had been one in Brecon, but it had failed nine months after it had been established. The master himself told me that it had in fact become a proprietary school, and that he could not get support for it. One at Ystradgynlais, I believe; but with regard to that school I have a note, which is an exstract from a letter of the clergyman. He says: "I enclose the only placard announcing the opening of my school I can now lay my hands upon, from which you will see that an opportunity was given to them to object if they chose; but not one ever did so, and our school is so crammed with children that we know not what to do for room. The British and Foreign School under the patronage of the [Ynyscedwin] Company is scarcely able to exist for want of children to attend it, and not from want of funds, while the National school, which was established under very adverse circum-

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stances in the immediate neighbourhood of it, is flourishing. There are about 20 or 30 children always on the books waiting their turn to be admitted into the National school."

5370. What is the date of that letter?—1861. The circular was in Welsh, but the translation of it is as follows:—"It is intended to instruct the children received into this school in the most liberal minded principles. There will be no compulsion upon any children to receive instruction on religious principles or doctrines against which the parents may announce a conscientious objection." This is signed on behalf of the Committee by the clergyman. There has been no objection at that place.

5371. But in all those parishes, as I understand you, there was the same fair and liberal treatment which you yourself apply in your own school?—Yes, I believe so. There was another question here which I will read, if the Committee will allow me. I asked, How many children attend the Sunday school and the Church Services, and the answers are as follows:—"1070 Dissenters' children attend the day school out of a total of about 2,500 children in round numbers. Of those 1,070 children, 561 attend the Sunday school, and 567 attend the Church Services." Then I asked, "Do they attend voluntarily, and without compulsion, both the Sunday school and the Church Services," and the answer in all cases was, "Yes, in no single instance by compulsion."

5372. This school at Ystradgynlais, which you have mentioned, is a Church school, is it not?—It is a National school.

5373. Are there works in that district?—There are works at Ynyscedwyn.

5374. Is the Church school in connection with any works?—Not that I know of. It is not supported by stoppages in any way; it is supported by subscription entirely.

5375. Then is it your opinion that where there are National schools and British schools, the people even where they are Dissenters, have no preference for the British school over the National school?—Certainly not. I may mention a case now, which has just taken place at Pontlottyn; the Baptist deacon has sent his child to the National school, although there is a British and Foreign school in the same street within a few yards of his house.

5376. What do you suppose to be his reason for so doing?—That he is perfectly satisfied with the instruction given in the school, and is glad to have the advantages of it for his children.

5377. The Welsh Dissenters take a great interest, I think, in the affairs of their own denomination, do they not?—Yes, I believe they do.

5378. A good many of the middle classes belong to them?—Yes.

5379. And the same people take a considerable interest in education, do they not?—I do not think so generally. There are large towns in which there is that interest felt and taken, but in the rural districts and in the country districts there is not that interest taken.

5380. There has been a very large increase of British schools in the last 10 or 12 years in South Wales, has there not?—Chiefly in connection with the works I should say, where they are supported by stoppages.

5381. It was stated by one of the witnesses, that about one-fourth of the increase of the schools, which was from 17 to 170, was due to the connection with the works, and that the rest w independent of that connection; would not th show that the schools have been very general promoted by the Dissenters?—In the distric with which I am conversant, I do not think th that is so.

5382. Do you know enough of North Wal to be aware that the greater portion of it, at a rate, is not inhabited by a manufacturing mining population?—I suppose that that is t case.

5383. The increase of British schools the appears to be equally large with that which h taken place in South Wales; may it not therefo be presumed that the Dissenters, who are most of the middle and lower classes, do show a ver active interest in the cause of education?—I those particular districts certainly; but wheth that is the case generally, or not, of course I d not know.

5384. But you would hardly deny that the are, whether in towns or elsewhere, at any rate considerable number of Dissenters who take a interest not only in the religious affairs of thei own denomination, but in the progress of edu cation?—That is the case in certain large minin towns, no doubt.

5385. Is it only the case in mining towns?—I think so.

5386. A mining town in South Wales mean generally a succession of mining villages scattere over a large extent of country, does it not?—C course they cover a large area of ground. I mus add, of course, that in such places as Cardiff an Swansea, it is perfectly right and fair that the should have their schools.

5387. Do you know the neighbouring distric of Aberdare?—Yes.

5388. Has it not a population of 36,000, wh are not congregated in any one particular place but who are scattered over a great extent o country?—Yes.

5389. Is not that a very fair type of the manu facturing districts of South Wales?—I do no know that I should take Aberdare as a type. should think that Merthyr might be rather taken as a type.

5390. That is a town of 50,000 inhabitants?—Yes, including Dowlais and the other places i its immediate neighbourhood.

5391. Are there many places with that popu lation?—Not with that population.

5392. Do you mean to state that there are no a great number of places with 1,000, 2,000, and 3,000 inhabitants collected round those grea places?—Of course there are.

5393. In those places are there not always a certain number of middle class Dissenters taking an interest, not only in the religious affairs o their own denomination, but also in education?—Decidedly so.

5394. You have stated that the proper schoo which is adapted for that district is a Church school without a Conscience Clause?—I should give the Dissenters the power and the opportunity of building whatever school suited them but that should not tie my hands; I would build a school also for my own people which would be a National school.

5395. But suppose that an application was made by a clergyman for a Church school to supply a place of 3,000 or 4,000 inhabitants, such a I have mentioned, do you think it ought to be granted only for those whom he could show to be

nbers of the Church?—In such cases I should e a grant to both; we only ask that Church- a should have their share.

396. Supposing that the application was made y for one?—That would only produce discord, ension, strife, and unhappiness, where at pre- nothing but harmony and peace prevail; is, if a mixed committee of Churchmen and senters were insisted on.

397. Supposing that an application were made a clergyman to build for the whole place, and no other application were before the Com- tee of Council, would you have them refuse it grant it?—If no other body showed an inte- in providing for the education of the poor, I k that the clergyman should have the first nce if he showed the first interest.

398. In that case would you think it the duty he Committee of Council, if the first applica- came from the Church, to make a grant for building of a school which should supply the le educational wants of the place, and that school might be in connection with the ional Society?—If the Dissenters did not ask a grant, I think such would be the duty of Committee of Council rather than leave them hout any education at all.

399. Would not the effect of such a proceed- be to exclude them from all share in the ervision of the schools?—Certainly, the super- ndence would be in the hands of the clergyman the committee, according to the Trust Deed.

400. You have spoken of harmony, do you k that such a state of things as that would be uiesced in peacefully by the population of les?—Certainly, by the labouring classes.

401. But how would it be among the middle ses?—I believe that the State does not pro- e schools for the children of the middle classes. loes not provide schools for the clergy, but it vides schools for the children who go there.

402. The question is as to the management of schools, do you think that Dissenters would pose that schools were fairly managed if it e a condition of the Trust Deed that no Dis- ter should be allowed to serve upon the com- tee of the school?—If you admitted Dissenters Church people and the clergyman upon an al footing, it would have the effect of exclud- all religious teaching from the school.

403. Is all religious teaching excluded from British schools in your neighbourhood?— ere is one school in my neighbourhood in which m informed, that there has not been a single pter of the Bible read for the last two years; t school is in the parish of Tredegar. It came ler my notice in this way: last year there was nfirmation, and I had occasion to examine and pare a pupil teacher who had just completed his renticeship at that school; I found him per- ly ignorant of any facts, or anything connected h the Bible, and his explanation to me was t there had not been a single chapter of the le read in that school for the two preceding rs.

404. But surely that description does not ly to British schools in which it is a rule that Bible should be read every day?—I know, a fact, that it is not read every day, in some es. There was another case which came, some ars ago, under my notice; I went into a school ich was a British and Foreign School, and I s examining the children, and I found that y were perfectly ignorant of the Scriptures,

and the explanation of the master was that there was no Bible teaching, and no reading of the Bible in the school.

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5405. What sort of school was that?—It was an agricultural school adjoining my own parish at Llandefaelog, which was in connection with the British and Foreign School Society; I asked the master whether that was the system which was adopted, and recommended by the British and Foreign Society, and he showed me a book in which there were moral dialogues, with a heading of a verse of Scripture, and that was all the religious teaching which was given in that school; I am bound to say, of course, that I represented that case to the managers, who at once supplied Bibles and Testaments, but at that time there was no reading of the Bible whatever in that school.

5406. Do you quote those two cases as fair examples of the system which is followed in the British and Foreign Schools?—I do not know sufficiently of them; I merely mention those cases which have come under my own notice; I never go into a British and Foreign school, so that I do not know, and I do not make inquiries, but that is a fact which has come under my own particular special notice.

5407. It is a rule in all Church of England schools that the Catechism should be taught, I presume?—It is so.

5408. But there are many schools in which it is not taught, are there not?—I do not know that it is so; I believe it is taught.

5409. Is it taught universally?—I believe almost universally if not quite so; there may be instances of which I am not aware.

5410. Just as there may be Church of England schools in which the Catechism is not taught, so there may be British schools in which the Bible is not read, but that is not the general system in either one or the other?—It may not be so, I dare say that it is not.

5411. Did you take any interest in the Glamorganshire prize scheme?—I believe that it was defunct before I came over.

5412. Then you do not know what the result of the religious exertions of the Churchmen and Dissenters was?—I have not had any statistics with regard to East Glamorganshire; I have heard frequently the statistics of the Monmouthshire prize scheme.

5413. You are not aware that with respect to Glamorganshire at least an equal proportion of prizes was carried off by the children of British schools as by the children of Church schools?—I have heard that a large number of prizes were carried off, but in what proportion I do not know; I do not understand whether by the expression "British schools" works' schools are meant, such as the Dowlais schools, in which there is a religious examination in the Bible, so that there is security taken for religious instruction, at all events, in those schools.

5414. Have you anything else to which you wish to state upon this subject?—I consider that the endeavour to enforce the Conscience Clause is retarding, and will continue to retard, the establishment of schools; there are instances now in Glamorganshire in which insisting upon the Conscience Clause has been the means of retarding for some time the establishment of schools.

5415. And the only solution of the question which you can suggest is, that the Conscience

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Clause should never be insisted upon?—Certainly.

5416. In the cases (which are not uncommon) of applications made for schools, where, on the clergyman's own statement, it appears first that there is only room for one school, and next, that only one-fourth or one-fifth of the population belongs to the Church; do you think that schools in connection with the National Society ought to be founded?—I should say, let the first comer be first served; if an interest is first shown by the Church let the Church have the first grant.

5417. Supposing that under those circumstances the great minority had been Dissenters, that the Dissenters had first applied, and that then the school had been a British and Foreign school, would you consider that a fair measure of justice?—That would depend upon the minority.

5418. Suppose that one-fifth were Dissenters, and all the rest Church people, and that the Dissenters applied for a British school for the whole parish; and supposing there was one school for the whole parish, what course would you suggest?—I should say that the Dissenters, if the Church people showed no interest in providing for the education of the children of the parish, were fully entitled to a grant, and to take up the matter.

5419. But at any rate the effect of the establishment of a Dissenting school in a parish of that sort, even where the majority were Church people, would not be to expose the children to any of those possible violations of conscience which would take place if the school were a National school?—I do not know that. I think that the teacher would impart his own views of doctrine to the children of the Church people.

5420. But is that easy in the case of one of those British schools which are attended by children of various denominations; do you not think that the fact that they are attended by children of different denominations is a great security against any special doctrine being taught which might be offensive to Church children?—I think that it is no security whatever; and that if the teacher were a Baptist he would give his own views, and if he were a Wesleyan he would give his own views; and so on, whatever he might be.

5421. And do you think that that would be permitted by the managing committee of the school?—I should think so.

5422. Should you think so in spite of the declarations made to the contrary by witnesses who have been examined on the subject?—Yes, decidedly so.

5423. At any rate although the teacher might impart his own views, which is certainly possible, there would be no formularies or catechism taught, and there would be no forced attendance at the services of a Church, not in the child's own in the case of a British school?—He could have no power, I apprehend, to enforce attendance at the services.

5424. Would not that be a very broad distinction between the two cases which I have mentioned, that is, if one has to choose absolutely between the two systems, the one system, that is to say, the British system, being much more consistent with the religious freedom of the population than the National system?—I do not think that it is so.

5425. Do you think that it is no violation of religious freedom to be forced to learn a catechism which you do not believe, and to attend the services of a Church which is not your own?—In the first instance, the attendance at services is not enforced.

5426. But it may be enforced, and in many cases it is enforced; and it has been stated so by many witnesses before this Committee?—I know of no cases of the kind which have come under my own knowledge.

5427. Assuming the clergyman to exercise the power which that deed gives him, do you still think that there is no distinction between making a grant for a British school and making a grant for a school in connection with the National Society?—I should give a grant to whoever came first and showed an interest in providing for the education of the people. Certainly, if I came into a parish and found a British and Foreign school there, one of the first things I should do, whatever the population of the parish was, would be to provide a school in which I could give religious teaching.

5428. Would you expect a grant from the national funds if you were to apply for one in that case?—I certainly should ask for one, and let the State decide.

5429. Even supposing that the British school was large enough for the accommodation of the whole district?—I should make the application at all events.

5430. *Chairman.*] Would you do that irrespectively of the number of Church children in the parish?—It would depend, of course, on the number of Church children.

5431. Then you would not do that under any circumstances?—I should do it if there were a sufficient number of children in connection with the Church to support a school.

5432. What would you hold to be a sufficient number?—Twenty-five.

5433. What would you do if there were not 25?—I should still seek to provide some means of instruction for them in some way or other, by means of a night school, or in other ways which I should teach myself, so that I might bring them under the religious teaching of the Church.

5434. You stated just now that in the event of there being a great majority of Dissenters in a parish, with regard to the application for a school, you thought that the Education Department ought to act upon the principle of first come first served?—To whichever showed an interest in the work of education first of all I should decidedly give a grant, that is, if the proposed school were shown to be in accordance with the ascertained wishes of the people.

5435. Would you say that the first comers should receive a grant from the Education Department irrespectively of the comparative numbers of Dissenters and Churchmen?—Yes, if no interest were shown by the other party.

5436. Would it not be possible, in many of those cases, that although the Church has a great minority, the Church might have larger funds at its command, and be able to support a school which the Dissenting majority might be unable to do?—Decidedly so.

5437. You cannot deny that case?—Certainly not; we should support our own schools in the same way by means of our funds.

5438. But do you still hold under those circumstances to the principle of first come first served, when it is perfectly clear that the parties in possession of the means must be the first to apply?—I do not know that it is so; for instance, I know that applications are made for building those

ose British and foreign schools when there are ry little means; on the other hand, I believe at the Church always looks to its means, and s the money on the completion of the building.

5439. With reference to the adoption or other- se of the Conscience Clause, I think that you ed the expression that present circumstances re enough, and that therefore it was unneces- y to consider what the future condition of the ish might be?—Yes.

5440. How do you reconcile that answer with t one of your objections to the Conscience ause that it might possibly inflict a hardship on the clergyman who succeeded?—I should nsider that in no instance I was entitled to bind successor, and I should consider that a suffi- nt reason against the adoption of the Clause.

5441. But how do you reconcile that with the ner answer which you gave, that present cir- mstances are enough, and that you need not k beyond them?—For deciding whether aid uld be given, or not.

5442. I am merely quoting your own words. I understand your answer correctly it amounts this, that in the one case you would refuse to nsider the future because present circumstances enough, and that in the other case you would use the Conscience Clause, because of its aring upon the future?—Both are reasons ainst the adoption of a Conscience Clause.

5443. Another reason which you stated against e adoption of the Conscience Clause was an prehension that it might create an impression the minds of the parties concerned that reli- on was held to be of secondary importance?— cidedly so.

5444. In what way do you consider that that pression would be created by the adoption of e Conscience Clause any more than it is now eated by the clergymen voluntarily acting on e principle of the Conscience Clause; will you good enough to point out to the Committee at would be the difference?—I should consider at at the present time it would be exceptional; t where the parents of a great number of ildren object, it would certainly interfere with e discipline and organisation of the school.

5445. Are you of opinion that that answer ets the question which I put to you?—I should the thing as an act of grace, but I should re- se to bind myself to do it.

5446. Do you think that the impression which u apprehend would be created by the practice the school, or would it be created by that, out which probably a very small proportion of e people in the locality would know anything, ich would be a clause in the first deed?—The ause would suggest to them the difficulty, and would serve as a handle.

5447. No doubt the parishioners in a parish ow how their children are taught, and ow the principle which prevails in the school; rt do you suppose that they know much about e contents of the trust deed?—I do not see hy we should conceal from them the contents of e trust deed; if such a clause were inserted I ould be in duty bound to make it known to em.

5448. But you adhere to your opinion that the existence of the Conscience Clause would make religion appear of secondary importance, while acting on the principle of the Conscience Clause would not have that bad effect?—Yes; a Conscience Clause may be the means of excluding all religious teaching, and prevent attendance at any place of religious worship, but acting in the spirit of it would not exclude such religious teaching, or take away the power of compelling attendance at some place of religious worship.

5449. You do not think, then, that the danger of religion being made to appear of secondary importance, would arise from the fact of objections to religious teaching being admitted?—I do not think that it would.

5450. Therefore you have no apprehension of any bad effect of that nature from the adoption of the principle and practice of the Conscience Clause?—I should have no apprehension of any bad effect in that respect; but if the clause were inserted, I should have.

5451. Mr. *Adderley.*] Do your statements relating to your former acquaintance with Breconshire, apply equally to your new quarters in Glamorganshire as to the acceptableness of Church schools?—Yes, decidedly.

5452. And is it your belief, and that upon knowledge, that such acceptableness of Church schools may be stated to be the case with regard to all South Wales?—Yes, generally.

5453. You would not suppose that those statements applied to North Wales?—I don't know North Wales, and therefore I am not able to judge.

5454. But from your acquaintance with South Wales, are you able to state it pretty confidently, with regard to the whole of South Wales?—Yes; I may mention, perhaps, that a Dissenting farmer, a member of a Dissenting denomination, was the very first man to suggest to me the building, and to ask me to undertake the work of erecting the last National school, which I have just finished. He said, voluntarily, "I gave you 5*s.* towards the other school; I will give you 10*s.* towards this one, because it will be nearer to me to send my children to." That man was a Dissenter.

5455. *Chairman.*] I understand the general tendency of your statement on that part of the subject to be that, in your opinion, there is no generally prevailing disinclination on the part of the Dissenters in Wales to allow their children to partake of the benefit of a National school?—Certainly not.

5456. Do you apply that opinion to any large area in Wales?—Yes; I apply it to the whole of Glamorganshire and Monmouthshire, and the whole of Breconshire, Radnorshire, and Pembrokeshire, which are the counties with which I have been or am connected.

5457. Has your personal experience extended over those counties?—Over those districts.

5458. Mr. *Liddell.*] Are those counties which you have just named in the diocese of Llandaff?—Glamorganshire and Monmouthshire are in the diocese of Llandaff; the counties of Pembrokeshire, Breconshire, and Radnorshire are in the diocese of St. David's.

Tuesday, 8th May 1866.

MEMBERS PRESENT:

Mr. Bruce.	Mr. Liddell.
Mr. Howes.	Mr. Morrison.
Mr. Shaw Lefevre.	Sir John Pakington.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

SIR THOMAS PHILLIPS, Knight, one of Her Majesty's Counsel, called in; and Examined.

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5459. Mr. *Bruce.*] YOU are well acquainted with Wales, are you not?—Yes; I originated the Welsh Education Fund in 1846, and took a very active part in that year, and in some of the following years, in extending Church instruction throughout both North and South Wales.

5460. Did that lead you to travel over a considerable part of Wales?—I made a circuit through a great part of Wales upon that occasion, and saw a great deal of what was done in different parts of the Principality for the purpose of giving Church instruction. Perhaps I may be allowed to state also with reference to the labours of the committee which was appointed to manage that fund, that it led to the establishment of two training schools, one at Carmarthen, for South Wales, and the other at Carnarvon, for North Wales, and that it contributed to the erection of a considerable number of very good schools, both in South and North Wales, and especially in South Wales.

5461. You were also the promoter and manager of schools in the hilly and more exclusively Welsh districts of Monmouthshire, were you not?—Yes; and I may also mention that I contributed to some extent to the establishment of a prize scheme for the county of Monmouth, which has existed now, I think, for about eight years, from 1855 or 1856 to the present time; I therefore have very considerable acquaintance by that and other means with what has been done in Monmouthshire and Glamorganshire in regard to Church schools.

5462. You have been a member of the committee of the National Society, I believe?—I have been a member of the committee of the National Society for a period of 18 years, having been elected on the 10th May 1848, and I have taken a very active part in the proceedings of the society from that time to the present. With the permission of the Committee, I would like very shortly to direct their attention to the conditions of union with the National society, because I think from something which occurred in this room on Friday, that there is a slight mistake with regard at all events to one portion of that matter; the Committee know very well that instruction in the Holy Scriptures, and in the Catechism and Liturgy of the Church is to be given to the children. I may mention here, that though the word "all" originally existed in the plan of union, which was established by the society in 1812, that word "all" was struck through; I was not a member of the committee at the time that was done, but my impression is that it was struck through with the view of relieving clergymen who might have conscientious feelings with regard to their duty of teaching all the children from an embarrassment which might be found inconvenient; the Committee no doubt know that the instruction under the terms of union of the National society is to be under the direction of the clergyman, and that the children are to attend a place of worship unless reason satisfactory to the managers be given for non-attendance; and perhaps I may mention with regard to that matter, that I believe the rule has always, or at least for a long period, been liberally construed, and has been consistently carried out, so that if children attend other places of religious worship with their parents, that would be held to be a good excuse for non-attendance at Church.

5463. The rule, however, being dependent upon the construction put upon it by the clergyman?—Not by the clergyman, but by the managers; when I say that I should like to be perfectly accurate, the reason is to be a reason satisfactory to the managers, but there is an appeal to the bishop in case of any difference between the clergyman and the managers with regard to religious instruction, and he therefore would have to decide, I apprehend, if any question arose upon that matter; now, I wish here to pause for a moment, to say that attendance at Sunday schools is not one of the conditions of union; I believe that it has been supposed to be so, but it is not, and, as I have already mentioned, attendance at church may be excused by the managers; but I wish particularly to express my own opinion with regard to a question which was dealt with here on Friday, namely, the exclusion of unbaptised children; there is no rule whatever for the exclusion of unbaptised children, and I believe that the practice has never existed of excluding unbaptised children; when I say that it has never been done, of course I do not mean that in no instance has it been done in any single school; that, of course, I cannot tell, but as a rule or practice, so far as I know, it has never existed, and

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ıd it would in my judgment be wholly inconsis-
nt with the conveyance deeds of schools with the
rm of which the Committee are no doubt well
quainted; and I beg to call their attention to the
ırds which seem to me to be utterly inconsistent
th the exclusion of any child who is brought
the school to submit to the discipline of the
ıool, whatever that discipline may be; the
ısts of the conveyance are, to certain per-
ns and their successors, for the purposes of the
id Act, that is the Schools Sites Act,
e 7th and 8th Vict.; the conveyance is
ıder the Act of Parliament "for the purposes
the said Act, and upon trust to permit the said
emises, and all buildings thereon erected, or to
erected, to be for ever hereafter appropriated
ıd used as and for a school for the education of
ildren and adults, or children only, of the
ɔouring, manufacturing, and other poorer
asses," excluding none. The words, "excluding
ne," are not here; but the reference is not to
e poorer classes of a particular community, or
a particular opinion, but to all the poorer
asses of the parish.

5464. I dare say that you are aware that one
ergyman has stated that it was his own practice,
ıd if I remember rightly, another Witness
ıs stated that although it was not his own
actice, he knew that occasionally in rare
stances the practice of excluding unbaptised
ildren existed?—I understand that it was stated
fore the Committee by one Witness that it was
s own practice.

5465. Do you not think that that practice
ight be justified by the circumstance that the
ergyman is bound to educate the children in the
inciples of the Church of England, and may
nsider himself bound to teach the whole Cate-
ism, which could not be done to unbaptised
ildren?—I do not myself perceive that the neces-
ty for educating children in the Catechism
ecessarily leads to the exclusion of an unbaptised
ild; first of all it is obvious, I apprehend, that no
acher knowing the child to be unbaptised would
k those questions in the first part of the Cate-
ism as applicable to the child itself, although
it appeared to him fit to explain to the child in
hat baptism consisted, he might use the passage
the Catechism for that purpose, making him
oroughly understand that the application of it
as not personal to himself.

5466. That is to say, wherever the clergyman or
acher had a proper respect for the conscientious
nvictions of the children's parents?—Certainly,
ıd even more than that, if he had simply the
nse of the impropriety of making that child
ply to himself, solemnly and personally, that
hich was untrue.

5467. But surely you can understand very
ell that many clergymen might consider them-
lves bound by the terms of union with the
ational Society to teach wholly, and without
ception, every part of the Church Catechism?
—I can conceive quite readily that clergymen
nsider themselves bound by the terms of union;
ut I really cannot imagine that any clergyman
ould consider himself bound to adopt, or to allow
child to adopt, that which would be a positive
ntruth. Of course, I cannot pretend to say
hat are the reasons which induce any gentleman
o take that course, but I could not myself take
ıch a course.

5468. Then I understand you to say that you consider that the exclusion of children from National schools on account of their being unbaptised, or on account of their refusing to attend the Sunday church school, is, in your opinion, unauthorised by the terms of union with the National Society?—I think so. There is no provision with regard to the Sunday schools at all in the terms of union; it certainly is not a condition of union. With the permission of the Committee, I would mention simply that I am anxious to place the position of the National Society clearly, and, I trust, accurately, according to my own view of it before the Committee; and I will now refer to the management clauses; I will not occupy your time beyond a very short space in doing so. The Committee is no doubt aware that the settlement of the management clauses between the National Society and the Council Office has been a work of very considerable time. The correspondence began in 1846, and I think it did not end till 1850. The clauses themselves were not finally settled until 1849; but a minute of Council, I think, of the 28th of June 1847, adopted those management clauses, and that Minute states that such one of the management clauses was to be recommended as might appear most suitable to the circumstances of the district for which the school was established, thereby declaring that one or other of those clauses should be the form used in constituting any Church school from that time. I wish simply to direct the attention of the Committee to a provision in all of them, that the minister is to have the superintendence of the moral and religious instruction of all the scholars.

5469. But do you wish the Committee to infer from that that the Committee of Council were precluded, in the case of an application being made for a Church school, from considering whether or not a Church school with the management clauses, to which you have alluded, was a proper school for the district?—I simply gave you the minute in Council, which states that such one of those management clauses should be recommended for adoption as might appear most suitable for the district. I simply put before you the direction of the minute.

5470. There has been no interference, I think, with the management of the school, so far as the formation of the committee is concerned, has there?—I would suggest to the Committee that inasmuch as the clergyman must have the superintendence of the moral and religious instruction of all the scholars, the clause which is known as the Conscience Clause, does withdraw from the clergyman the superintendence of the religious instruction of certain of the scholars.

5471. Then am I to understand it to be your opinion that in a case, for instance, like that of the Cwm Amman school, where it was the desire of the promoters that the school should be a Church school, but that there should be a Conscience Clause, and a certain proportion of Dissenters on the committee, it would be the duty of the committee of council to refuse to sanction such a trust deed?—I do not put it higher than this,—that I think, when those clauses had been adjusted, after very considerable correspondence and negotiation, if it was desired to introduce modifications of them from a sense on the part of council office that such modifications were required, the National Society ought to have been invited to consider that subject before clauses inconsistent

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inconsistent in their terms, at all events, with the original management clause, were used by the Committee of Council for Church Schools.

5472. The Committee of Council have from the earliest times contemplated the case of Church schools in which it would be necessary to make provision for the admission of Dissenters, have they not?—I apprehend that what is meant by that question is this,—that there was what I think Mr. Lingen called the germ of a Conscience Clause in the form of the deed of a parochial school, as far back as 1844, if I remember rightly. That was a school not in union with the National Society. Such a school would not be a school the management clauses of which had been discussed and settled in communication with them; and it would have been a voluntary acceptance of the Conscience Clause, as I am told was the case with regard to the Cwm Amman school. If the Committee will permit me, before going to another part of the case, I should like to refer to a question which I think has been asked by this Committee, as to how far the National Society has recognised any discretion on the part of the clergyman to soften, if I may use the term; or, I suppose, to be consistent with the opinion of the present day, I should say to liberalise the terms of union. I have in my hand a letter from the secretary of the National Society to the Colchester School Committee. It is published in the National Society's Report of 1861, and it is dated December 5th, 1860. It was in answer to questions put by the Colchester School Committee with reference to the proper mode of carrying out the terms of union, or at least one of them. These are the words of the Secretary of the National Society,—"In the opinion of the Committee, the terms of union which relate to the religious instruction in schools are so framed as to allow the clergyman a fair liberty in the application of them to the several children, and also to enable the same clergyman, or successive clergymen of the same parish, to make alterations in the practice of the same school, so as best to adapt it to the varying wants or circumstances of the place, due regard being always had to an honest conformity with the purposes for which the society was incorporated."

5473. Apart from the manner in which the Conscience Clause was first introduced into use, have you any objections to it in itself?—I know that clergymen generally think, and in that to some extent I concur with them, that the form of it is an inconvenient form. They think, that to prohibit the teaching of doctrine may very much embarrass the person who is instructing the children in the Holy Scriptures. You may remove a child from the class in which formularies are being taught, but you have the Holy Scriptures to use in the school, and in the instruction of particular passages of the Holy Scriptures matters of doctrine must arise. One can hardly dip into the Gospels, or, probably, into the epistles either, without some question of doctrine arising; and anything prohibiting the teaching of doctrine, as it seems to me, would be very inconvenient, and, probably, very injurious to the religious teaching of the school.

5474. Fully admitting the force of what you say, can you suggest any means by which, supposing that the language of the Conscience Clause were restricted to the formularies, the offence against the consciences of the children, against which the Conscience Clause is supposed to guard, would be effectually prevented?—I doubt very much whether you will find it possible to do more by deed or contract than is being done now. My own experience of schools is this,—that the teaching, so far as I know, is not distasteful to the parents, that it is accepted with thankfulness, and that it includes only, for the most part, what all the communities of Protestant Christians admit

5475. While that may be admitted to be a general rule, you must allow that there are exceptions, and that provisions like the Conscience Clause are rather intended to guard against an abuse of power than against its ordinary exercise?—If there were a grievance, I should quite concede that that grievance in some shape ought to be met; by a grievance, I mean a substantial, practical grievance; that if the consciences of Nonconformists were violated by the instruction given them in Church schools, protection ought to be given to them, I fully admit; but my own impression is that, as statesmen dealing with practical questions, it is wise rather to look at the large rather than the small bearings of a question, and if you find that you have a large body of the clergy of the Church of England actively engaged in giving instruction which is acceptable to the people, more harm is likely to result from interference with their own opinions and convictions than the possible good which can result from what may be a protection in a very few instances, although I by no means undervalue that protection. One word with regard to doctrine: I would call attention now, not to the Church of England view of the case, but to the Wesleyan view of the case: in the first volume of the Report of the Education Commission, page 312, there is this passage, in which the Commissioners say: "The plan of drawing a line between religious and secular instruction, and confining the religious instruction to particular hours, would, we believe, be equally unlikely to succeed." After dealing with those difficulties, they quote this resolution of the Wesleyan Committee of Education in reference to a Bill which was introduced by the Right Honourable Chairman of this Committee: perhaps I may be permitted to state that the Wesleyan Conscience Clause, if I may use that term, applies only to formularies, and not to doctrines; they are permitted, and not prohibited from teaching doctrine, but their formularies are not to be used. They say this: "That while it has ever been the fixed rule in Wesleyan schools during the teaching of the Catechism, to permit the absence of any child whose parents should object to his being taught such formulary, and to leave all children free to attend on the Sabbath whatever Sunday school and place of worship their parents may prefer, this Committee believes that the Wesleyan community will never consent that the teaching of religion itself in their schools shall be subject to restriction; their experience shows, that besides the Scripture lesson with which their schools daily open, and in which it is sought to make divine truth intelligible to children of all capacities, an able Christian teacher will find throughout the day, when teaching geography, history, physical and moral science, and the knowledge of common things, frequent occasion to illustrate and enforce the truths of religion, and that religious teaching may

ay be made to impart life and spirit to the
ole process of education."

5475*. Let us for a moment dwell upon the
se of the Wesleyans; the Wesleyans have a
parate grant for themselves, and a separate
spection for their own schools, have they not?
Yes.

5476. The grant to them is always based upon
e number of Wesleyan children stated to be of
hool age in the district?—Yes.

5477. And no provision is made for any other
ildren in those schools than children of the
esleyan persuasion?—Yes.

5478. Does that seem to you to be a case
entical with that of a grant to a National
hool?—I apprehend that the practice is to
ake the grant to the National school only with
ference to the number of children of Church
ople who are expected to attend it.

5479. With this difference, that the Wesleyan
hool is almost invariably, I think I may say
variably, situated in a populous neighbourhood,
d that it provides only for the children of one
nomination. The Conscience Clause is in-
sted upon in the case where there can only be
e school, the preponderating denomination
ing that of the Church of England. The
ses do not seem to be the same?—Except-
g thus far; that it shows that the indisposition
dispense with religious teaching is not at
peculiar to the Church, but that the incon-
enience would be felt, and is protested against,
another very distinguished and important
ligious community, and one which is not re-
arded as an intolerant one, I believe.

5480. But under circumstances entirely differ-
nt from those in which the Conscience Clause
imposed?—It seems to me that if the Con-
ience Clause is to prohibit the teaching of
ligion to a certain portion of a school, the case
mes precisely within the reasoning of the
Wesleyan Committee of Education.

5481. But the circumstances are entirely
fferent. The grant to a Wesleyan school is
ade to one denomination forming part of a large
opulation. I believe that is invariably the
se; whereas a Church school, with a Con-
ience Clause, is granted in a place where there
n only be one school, and where there are a
inority of children to be provided for. If the
ant were made to a Wesleyan school as being
e preponderating denomination in the parish,
d there were others to be provided for, it
ight be high time that the Conscience Clause,
hich is now in force in the Church schools,
ould be applied equally to Wesleyan schools;
t under such different circumstances does
appear to you necessary that there should
identically the same Conscience Clause in
th cases?—I do not deal with the form of
e Conscience Clause in my answers at all.
here are points in it to which I will venture
reafter to call the attention of the Com-
ittee besides that which I have mentioned. I
mply indicate what I know to be the feeling of
very large body of the clergy of the Church of
ngland, that amongst other objections which
ey have to the present form of the Conscience
lause, one is that they are precluded by it from
aching any doctrine in their school, although it
ay be a necessary part of the teaching of the
ay in the particular class to which religious in-
ruction is to be given.

5482. But surely you are very much overstating the case. When you say that the clergy are precluded by the Conscience Clause from teaching any doctrine to the children in their schools, you mean that they are precluded from teaching any children who might be withdrawn from the religious teaching?—Of course. As I read the Conscience Clause, the children who are withdrawn are really to be taught secularly, and in no other way.

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5483. Do you consider that objection to be one of any practical force; setting aside the important consideration of conciliating the clergy, do you consider that there is really any danger of any considerable number of children being withdrawn from the religious teaching of the schools?—I do not myself, except under very special circumstances of excitement. I know that occasionally there are strong outbursts (I will not call them fanatical, for that would be offensive) of religious feeling, if you please, which lead for a time to very strong prejudices, and during that time I can conceive that many children would be removed from the religious teaching.

5484. I believe that you are well known in the principality as a very strenuous Churchman?—I cannot say that exactly; I believe that they know I am a Churchman.

5485. You take a very active interest in the affairs of the Church, do you not?—I do.

5486. Have you not had a school with a Conscience Clause on your property for five years?—Yes, I built one more than 20 years ago, with assistance from the Council Office chiefly for my own workmen.

5487. Is the instruction there conducted on the principles of the Church of England?—Yes.

5488. Is the Catechism taught?—The Catechism is either entirely taught, or parts of it are taught. The master has a discretion with regard to his teaching.

5489. Is not Dissent very strong in that part of the world?—Yes.

5490. From time to time, since your school has been founded, there has been a good deal of opposition between the Church and Dissent, has there not?—Yes.

5491. Have you ever found any practical inconvenience to result from the existence of the Conscience Clause in your deed?—No, I have not.

5492. Have you ever heard of any school which has experienced any difficulty or interruption in its teaching from that cause?—I believe that they are very rare. I do not know any other school, except one in our neighbourhood, which has such a Conscience Clause, and in that school, as in my own, I believe no inconvenience has arisen.

5493. In a great number of schools it has been announced, has it not, that the Catechism would not be taught to those who objected to it?—I do not know how that is; I know that the practice of many of the schools with which I am acquainted, and indeed of the greater part of them, is to teach the Catechism, either wholly or partly. In many of the works' schools, the Catechism is only partly taught; that is to say, the Creed, the Ten Commandments, and the Lord's Prayer are taught, as being in the judgment of the parties conducting the school, these things about which there can be no difference of opinion; and that being

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accepted by both Dissenters and Churchmen; they are taught to both. It is not that there is a separation there between the Church children and the Dissenting children in the instruction given, but it is taught throughout the school, and it is received by all without objection.

5494. Why should the objection be greater if a Conscience Clause were in the deed, than if it were not in the deed, the liberal practice prevailing?—In the one case (and whether it is right or wrong, I am not now saying, but that I apprehend is one of the strong objections felt to the Conscience Clause by the clergy at all events), the discretion is with the clergy; they are to judge of the fitness of excusing a particular child from the teaching; they have to take all the surrounding circumstances into consideration, and they come to the conclusion that it is not expedient to force, as it were, the teaching upon that child. On the other hand, the choice is entirely with the parents, and the clergyman is required to abstain from teaching whatever may be his own sense of duty on the subject.

5495. Then the general effect is, that where there are a great number of Dissenters, the principle of the Conscience Clause is acted upon by the clergy, but that where they are few and weak, it is not so generally acted upon?—I cannot tell you that it is where they are few and weak that it is not acted upon. For instance, I will give you the case of a town in my own neighbourhood. The school has existed for the last 20 years; I was active in its erection. The Catechism is taught there to all the children, unless there are objections made to it. Those objections are very rare, if any. I believe that there may have been a very few made to it. The deed is a Church deed, and there is no Conscience Clause in it. In that town there are seven Dissenting chapels. There was a British school when the Church school was established; but there is no British school now; the school building, I believe, has been sold. There is a Church school only. The Dissenters are wealthy, and have abundant means, if they thought it right or convenient, or if they desired, to provide a British school; but they do not do it, and the children, so far as they obtain education, are educated at this Church school.

5496. Several clergymen have given evidence here to the effect that, although the objection to the Conscience Clause is strong and general, the practice of giving every fair consideration to the conscientious scruples of Dissenters is universal in Wales?—I believe that it is so.

5497. On the other hand, the evidence as to the practice in England has varied very much. Many witnesses have stated that in their schools the Catechism must always be taught to everybody, and that all who attend the school are expected to go to Church; does not that justify my remark, that where the Dissenters are numerous and strong the liberal practice prevails, and that where they are not so strong it is at any rate less general?—From what you say of the evidence given here, that would appear to be the case; but I myself am only able to speak of things which are within my own knowledge in a couple of counties in the diocese of Llandaff. What I desire most strongly to bring before the Committee is, that I believe that no practical grievance is felt by Dissenting parents with the conduct of Church schools. If there were, I for one should be extremely ready to consider any remedy which might be suggested for it.

5498. Your evidence so far has had reference to the teaching of the scholars; but do you think that no grievance exists with respect to the government of a Church school, with a Conscience Clause excluding all Dissenters from any participation in the management of the school?—Before leaving the Conscience Clause, I should wish, with the permission of the Committee, to add something further to that which I have already stated. I have said that I do not think there is practically any grievance with regard to the children, as I understand it. Those who proclaim the grievance say that a Conscience Clause would be no remedy for that grievance, and that it is another state of things that they ask the State to establish, namely, a school in which all religious opinions shall be represented in the school, and upon the committee of management. If you ask me whether I think that that is a grievance which can be corrected, whether, in fact, it would be desirable to have schools so managed, my own opinion is decidedly that it would not. If there be anything in which you want quiet, tranquillity, harmonious co-operation, and all absence of bickering, it is a school, and it would be impossible, in my judgment, with the strong elements of contrariety which I am sorry to say prevail on religious questions, to establish that state of things, if you once admitted the members of various religious bodies to the government of a single school.

5499. Then what would you do in the case of a country parish with a very large majority of Dissenters, and where the promoter of the school was the clergyman; would you, in that case, think it the duty of the Committee of Council to sanction a form of deed which would absolutely exclude the Dissenters from any interest in the management of the school?—On the whole, I think that it is desirable that you should still continue the denominational system. Perhaps that is, to some extent, an answer to the question, but I should say that it is infinitely better to build Church schools and Dissenting schools (if I may call them so), or British and Foreign schools, than to attempt to combine what I believe would be two heterogeneous elements in one.

5500. Would you build Church schools for the whole of the population in the rural parishes, or only for the population belonging to the Church?—I think that the State would be fairly entitled to say that it would limit its grant to the number of children for whom the school would be acceptable.

5501. Then would not that practically amount to the exclusion of the Church from the parishes in Wales?—They must provide their own schools if they wish to have them.

5502. Then it appears that you justify the practice of the Committee of Council, to which objection has been made, in refusing to make grants on exclusively Church trusts in parishes where the great majority were Dissenters?—Where there are not a sufficient number of Church children, or of children desirous to accept the teaching which the Church would give, I hold that the criterion of the Committee of Council ought to be, looking to the state of things which now exists, and not asking what may be the state of things a long time hence, whether

hether there are in the parish or in the district r which the school is proposed a sufficient num- r of children to whom the school will be ac- ptable, to justify the State in giving aid.

5503. Then, supposing there to be a certain mber of Church children in a parish, and a rtain number of Dissenters, who were will- g to have a Church school, do I understand it be your opinion that the trust of that Church hool should be such as would admit of its being union with the National Society?—If the pro- oters desire it; I deal with the promoters of a hurch school as I would deal with the pro- oters of a Nonconformist school; if there be a rtain number of children who desire to receive struction in one or the other, and if the Non- nformists, on the one hand, or the Church on e other, are willing to provide the school, I ould say that the State might fitly help em.

5504. Take this, which is a very common case Wales: a clergyman and a landowner apply r a grant for a school, stating very fairly that ly one-fifth of the children are Church children, at the parish cannot fitly maintain more than e school, and that they propose, therefore, that grant shall be made to a Church school; what ould be your recommendation under such cir- mstances?—I think still that the test which I ve ventured to submit to the Committee would ply, namely, whether there are in the parish sufficient number of Church children, or of ildren desirous to accept the education offered the Church, to justify the State in giving aid; would do that, and the more readily for this ason, that Dissenters are not confined in their ganisation to a parish, and that where there is t a sufficient number of Dissenting children in parish to justify them in providing a school, ey would naturally provide it for a district, and e district would always supply a sufficient num- r of Dissenting children to fill a school, so that e Committee of Council would have the means entirely protecting any conscientious objections hich might exist.

5505. Then you would not build a Church hool for the whole parish?—I would not grant ate aid for the whole parish; I would grant ate aid for the number of children whom the omoters of the school stated would receive the truction there given.

5506. But how can you depend upon the num- rs being the same; in the first place, the con- itions of union with the National Society are t very little known to the humbler class of ople who send their children to school; and, in e next place, the conduct of a clergyman might enate from him his Dissenting parishioners, d application would then be made for another nt; a grant, perhaps, on the terms of union h the British and Foreign Society in the same rish?—Quite so; I am not saying that you a frame a scheme upon any theory of mine ich will not present inconveniences; I think u are asked to deal with a balance of difficul- s; I apprehend that the question which you uld put is the question which I would put, mely, How is education of a sound character to best promoted? Is it by introducing a system ich, whether right or wrong, is distasteful to great body of the clergy by whom education been conducted in our rural districts? Is it doing that in order to introduce a provision to

prevent a grievance, which in my judgment does not exist; or is it not rather to continue to administer aid as it has hitherto been done, believing on the whole that you will thereby better promote the education of the people and extend it? You have suggested that the poor do not know the condition of union with the National Society; I have here a report from a school in the county of Monmouth, the master of which, who is a very respectable man, says, "Upwards of 2,700 children have been educated in the town school since its establishment in 1836, a number considerably exceeding one-half of the present population of the town; some of the strongest supporters of our school who have not only sent their own children, but also recommended it to others, have been parents who were Dissenters, and we have never been without one or more Dissenters on our committee of management."

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5507. Is that a Church school?—Yes.

5508. Is it in connection with the National Society?—No: he then states, "The only family of children belonging to Dissenters I ever remember losing, were four children whose parents were Baptists, and they were removed, not to the British, but to the Roman Catholic school"; there is a British school in this town, so that I mention it as showing that men who have been themselves educated in the school and who know perfectly what the character of the religious instruction is, send their children there, and, as the master says, give them the most active support; I believe that to prevail as far as I know in the whole of the schools in our neighbourhood.

5509. But in your neighbourhood there is quite a sufficient supply of British or neutral schools to meet the wants of those who object to Church schools, is there not?—British schools are very few anywhere, excepting in the large towns; there may be some, but I really do not know of one in the rural districts of my own county; they are provided occasionally at works, though the works-schools are perhaps more commonly neutral. There are instances in our county of two or three at works, and there are instances, I dare say, in the towns of British schools, with which I am not acquainted, but they are very rare in the rural districts: upon that point I should like to mention, lest I should forget it at another stage of the inquiry, that I received from the Council Office a statement of the grants which were voted for school buildings in the two counties of Monmouth and Glamorgan from 1839 to the present time, and it is most remarkable that so small an amount should have been granted for the erection of British schools; my request was for something else, but this was sent to me, and it seems worth bringing under the attention of the Committee. The total amount of grants for building, and of annual grants paid to schools in the counties of Monmouth and Glamorgan from 1839 to the 31st December 1865 (building grants paid by the Treasury previously to the appointment of the Committee of Council on Education, included), is as follows: in the county of Monmouth, to National schools in building grants 9,639*l.*, and in annual grants 14,490*l.*; to British or Wesleyan schools in building grants, 352*l.*, and in annual grants 11,440*l.*; to Roman Catholic schools in building grants 520*l.*, and in annual grants 3,106*l.* The total amount in the county of Glamorgan to National schools was in building grants 14,497*l.*, and in annual grants 30,605*l.*;

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to British or Wesleyan schools, in building grants 3,185 *l.*, and in annual grants 31,968 *l.*; to Roman Catholic schools, in building grants 1,244 *l.*, and in annual grants 3,323 *l.* To me that was a most remarkable return, the grant for building Roman Catholic schools in Monmouthshire being greater than those for building British or Wesleyan schools.

5510. From what return are you quoting?—It is a return sent to me specially from the office; I had asked for other information, and that return was sent to me.

5511. What conclusion would you draw from the remarkable difference between the amount of building grant made to the Church, and the amount made to Dissent?—I can only draw one conclusion, that British schools have been very rarely built; works-schools have been built; take for instance the Ebbw Vale Company's schools, referred to by Mr. Bowstead, they were built no doubt by the owner of the soil, and they are not British schools, that is to say, they are not conveyed on any trust; I apprehend, and indeed I know that it is so, they were built by the owner of the works, as part of his own establishment.

5512. Mr. Bowstead specially called them neutral schools, drawing a distinction between them and British schools?—They would be neutral schools supervised by the clergyman, the teachers being members of the Church.

5513. I see that Mr. Roberts, who says that he has been in some official connection with the British and Foreign School Society for the last 11 years, states, that when he commenced 11 years ago, there were in South Wales 14 or 15 schools receiving Government aid in connection with the British and Foreign School Society; that the present number is 200; and that of those about 150 were receiving aid from the State; and Mr. Phillips, the principal of the Bangor College, states that there are in connection with the British and Foreign School Society in North Wales 120 schools; that would make about 320 schools, nearly every one of which had been built since the year 1850; should you call that slow progress?—I beg to say that I am dealing simply with a document which has been put into my hands; I have not used the words "slow progress"; I believe that great progress has been made, both by the Church and by Nonconformists in the cause of education, and I think that it is by dealing with the religious bodies, as the State has done hitherto, that she will best promote the education of the people. Before I leave this question, I will venture again to quote from the Report of the Education Commissioners, because it contains the recorded opinions of men who, like the Duke of Newcastle, Mr. John Coleridge, Mr. Miall, and the late Mr. Senior, are influential in character, position and opinion; and, after sending assistant Commissioners throughout England and Wales to gather accurate information as to the state of things, this report is framed, and they say, first of all, "It has been supposed that the object of securing the religious character of education might be equally attained, either by restricting the teaching given in the schools to points upon which different denominations agree, or by drawing a broad line between the religious and the secular instruction, and by providing that the religious instruction should be given at particular hours, and by the ministers of different denominations: we do not think that either of these expedients would be suitable to the state of feeling in this country. With respect to the plan of restricting the teaching to points agreed upon, we may refer to the history of the British and Foreign School Society; undenominational teaching was its distinctive principle, but all the schools, including British and others, which are founded upon that principle, contain only about 14·4 per cent. of the scholars in public schools, while the remaining 85·6 per cent. are in denominational schools. The British schools are for the most part large schools in towns, and are usually established where the various Dissenting bodies, not being numerous enough to establish denominational schools, prefer a British school to one connected with the Church of England; religious communities, when able to do so, always appear to prefer schools of their own to schools on the denominational principle."

5514. But that passage has reference to British schools in England as well as in Wales, has it not?—Quite so.

5515. But the description, though it might be good and true as to England, might not be equally true as to Wales, where the great majority are Dissenters?—I will now give you the opinion of Mr. Jenkins, who was an assistant commissioner, and who made his report to the Education Commissioners themselves, and his report applies especially to Wales: "As it respects the Church, we may form some estimate of the state of feeling amongst supporters of schools connected with it from a fact elsewhere alluded to, that by far the largest proportion of Church or National schools in practice either make instruction in the Catechism voluntary to the children of Dissenters, or otherwise teach only those portions of it which embody views common to all denominations; and this is done under the eye and with the direct sanction of the clergy. In reference to the feelings of this body, whose co-operation in any scheme for combined effort is of the greatest importance, I believe that I am justly representing the tendency of opinion among the clergy, in saying that it is in favour of dispensing in schools with the special points of instruction which interfere with a common education. The very fact of the relaxation of the use of the Church Catechism to which I have just referred is a proof of the existence of this feeling."

5516. There is no question about the liberal practice of the great majority of the clergy in Wales; the only question is, whether in parishes or districts capable of maintaining only one school, a form of trust-deed should be allowed which would practically exclude Dissenters from having any share in the government of the school?—This question was before the Education Commissioners in 1858. It is not a very long time, though we go on very fast in these days. They stated then the reasons which induced them not to recommend the enforcement of the Conscience Clause.

5517. If my recollection of the report is right, they strongly recommend the adoption of a Conscience Clause generally, in every case?—I will read a passage which I think is rather counter to that; it is at page 343: "In concluding this part of our plan, we must state that, as we have wished, in relieving the Council Office of its complication of business, and in enabling it to extend

nd, its operations over the whole country, to serve the leading features of the present em, we especially adhere to the principles to ch it is indebted for no small part of its suc-, non-interference both in the religious train- which is given by different denominations of istians, and absence of all central control over direct management of schools. Omitting all r grounds on which we think this course rable, our present inquiry has impressed us the conviction that no other is practicable he present state of religious feeling in Eng-. Not only does it seem to us certain that members of all religious bodies would be dis-fied with any change in this respect; but the that religious education has been working success upon this basis during the last 20 rs has given to this principle a position in the ntry from which any attempt to dislodge it ld destroy much that has been gained, and ld give a dangerous shock to our system of cation. While, however, we have deemed it atter of the highest importance to leave the gious teaching in schools assisted from public ds to the exclusive decision and control of managers, we feel ourselves compelled to ce a serious evil incident to this arrangement. ometimes happens that in places too small to w of the establishment of two schools, the y one to which the children of the poor in e places can resort, is placed by the managers er regulations which render imperative the hing of the Church Catechism to all the lars, and the attendance of all at Church. uch cases it may result that persons of other ominations are precluded, unless at the sacri- of their conscientious convictions, from avail- themselves of educational advantages for r children, furnished in part by public funds hich as taxpayers they contribute. This is ifestly unjust." They then cite the Endowed ools Act of the 23d Victoria, chapter 11, then they say, "If we are not prepared to mmend that the principle laid down by the gislature for the regulation of endowed schools ll be extended to all schools aided by public ds, it is not because we regard it as indefen- e on the grounds of justice; but, inasmuch he evidence before us goes to prove that, on whole, the practice of exclusion is not now y frequently enforced, and that it is progres-ly giving place to a more liberal management his respect, we believe the evil may be safely to the curative influence of public opinion, will not necessitate a compulsory enactment." en they go on to say, "Should events prove we are mistaken, it may become the duty of Committee of Council to consider whether public fund placed at their disposal in aid of ular education may not be administered in a manner as will ensure to the children of poor in all places the opportunity of par-ng of its benefits without exposing their nts to a violation of their religious convic-s."

5518. But that Report is a general report ing reference to the state of education in gland and Wales; and a great deal which ld be applicable to the whole subject would napplicable to a portion of it, and that which ht be the best compromise for England, might be a proper compromise for a country situ-l as Wales is?—No doubt; but I believe 29.

that they are quite right in saying that "the evil may be safely left to the curative influence of public opinion, and will not necessitate a compulsory enactment"; so far from the practice of exclusion having grown since this Report was drawn up, I believe that a contrary temper and spirit prevail in the conduct of Church schools.

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5519. Your last answers have had especial reference to the teaching in the schools, and they do not touch upon the point upon which I have put you a question once or twice before, namely, as to the exclusion of Dissenters from the government of the parochial schools?—I intended the expression of my opinion (it is a matter of opinion, I have not known practically the system) to be that you would find a heterogeneous body far more calculated to obstruct the useful management of the school than if you left them both to establish their own schools, the Church managing their schools, and the Dissenting bodies managing their schools.

5520. Does not that assume that in all cases there can be two schools, and is not the real practical pinch of the case that there are many places in which there can only be one school?—I cannot, of course, say that that may not be the case, but I do not know of any such case in our district.

5521. You live in a very populous district, do you not?—I live in a reasonably populous district.

5522. Is it not a matter of fact that this question is now beginning to assume greater importance and greater difficulty, inasmuch as, generally speaking, the more populous districts have been supplied with schools, and we now have to deal in the great majority of cases with smaller and less populous parishes, where only one school is possible?—No doubt difficulty is presented to the mind by that state of things; but the Church is the only body, as far as I know, which hitherto has provided schools in the rural districts.

5523. The tendency of late years has been, I believe, for Dissenters to provide schools in rural districts?—Not with us, for I know none, as I have already mentioned; I think that the Dissenters can always protect themselves by forming districts affording sufficient population to warrant the erection of a Nonconformist or a British school.

5524. That is where they are sufficiently numerous and tolerably well off?—Yes.

5525. But in many cases, especially in the rural districts, is it not the case that all the property is on the one side and all the poverty on the other?—I do not think that that is a very good description of the state of things in Wales.

5526. Though it may not be a good description of Glamorganshire and Monmouthshire, surely it is not an improper description of parts of Breconshire and Cardiganshire?—The farmers, to a very large extent, are found in the Dissenting bodies; they are not poor people, though I do not mean to say that they are a liberal class

5527. Are they usually found to be amongst the subscribers to the schools?—I do not know. I have had no experience of their practice in that respect. I should like to bring before the Committee what has been done by the Church in Wales in the way of educating the people, and for that purpose I venture to ask leave to pre-

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sent a few tabulated figures. So far as I can find reliable information on the subject, the Church in the four Welsh dioceses afforded, both day and Sunday schools, in 1826, provision for 17,172 children. I take those figures from returns in the possession of the National Society, and they are not likely to have been understated. The next time for which I can give you any figures is 1847. The Report of the Education Commissioners sent into Wales by the Government for the purpose of ascertaining what was being done for the education of the people there, is that at that time the Church afforded education in Wales and Monmouthshire for 44,389 children in day schools. Since that time, the National Society has made grants for 35,438 children, showing a provision by the Church alone for 79,827 children, or we may say, in round numbers, for 80,000 children in Wales. Mr. Bowstead estimated the number of children of school age in Wales as being 120,000. I dare say that estimate may be reasonably accurate.

5528. Taking the usual calculation of the population of Wales being over 1,100,000, the number of children to be provided with school accommodation would fall little short of 200,000?—I should scarcely have imagined the number to be so large as that. I took Mr. Bowstead's estimate, and I did not think that it was too low.

5529. When was it made?—It was made before this Committee when he was called to give you his estimate. I think that the Committee know as well as I do the early age at which children leave school, and if you are only to keep them at school until they are eleven years of age, which I believe is above the average, I very much doubt if you would have more than 120,000 children in schools. Then I was about to give you what is done in the British and Nonconformist schools, and I will take the report for the year 1858, because that is the last report of a public character to which I can refer. It is the Report of the Commissioners on Education, and they give the numbers in British schools in North and South Wales at 15,449.

5530. But the great extension of British schools has taken place since then?—I cannot tell you what it has been. I do not know it, but it may be that that is the case. In Monmouthshire there were in British schools 4,086 children, making altogether, in round numbers, 20,000 children. In the Nonconformist schools there were 8,907 in Wales, and 1,339 in Monmouthshire, making a total of 10,246, or about 30,000 in the two classes of Non conformists and British schools; now I take the 10,000 children in the denominational schools, and add them to the 80,000 children in Church schools, which gives for denominational schools 90,000 children, whilst in the British schools you had at that time 20,000 children.

5531. But does that give the actual number of children in denominational schools?—I understand so.

5532. But the number which you stated for the Church schools was the accommodation for the children, and not the actual number of children?—You may have to make an abatement for that. I have not the means of giving you the actual number of children in the schools.

5533. Do you not think that a juster estimate of the proportions might be formed from t amount of annual grants given to each?—As f as regards the present number of schools doubt that would be the case, but the Parli mentary grant for what are called British schoo includes denominational schools to a large exten I wish it to be borne in mind that all the No conformist schools are included with the Britis schools.

5534. But the question now being argue before the Committee is not as between th British and the Church schools, but as betwe what may be called neutral schools and Churc schools?—It seems to me that the religious el ments is one which I cannot disregard at a events, and I think that the religious element the one which distinguishes the British scho from the denominational school to a large extent in those works-schools I know that portions of th Catechism are taught.

5535. That is in some of them?—In some o them, not in all; then with regard to Monmouth shire, I have endeavoured to ascertain som statistics which I believe are accurate; th Church inspector last year inspected 26 school in Monmouthshire, in which there were 3,73 children; I find from returns from the Arch deacon of Monmouth that there are 69 districts in which there were 81 schools altogether, no inspected, which contained 5,652 children; it i possible that there may be slight variations, bu I have made the best calculation I can, that is total of 9,382; the statistics as to the Noncon formist schools and British schools I cannot state I was in hopes that I should have had a table from the Council Office, giving me the schools inspected by each inspector, with the numbers in each, but I have not received that, and therefore I must confine myself to Church schools; in Glamorganshire, which is the other portion of the diocese of Llandaff, there were last year 74 inspected schools, containing 7,525 children, and 62 which were not inspected, containing 5,942 children, making a total of 13,467 children.

5536. Do you know what is the population of Glamorganshire?—The population of this portion of Glamorganshire is, I think, about 180,000 for that part which is east of the Neath river; then I am informed (and I believe the information to be accurate, because the gentleman from whom I have obtained it has taken a great deal of pains on the subject) that there are 39 districts of Glamorganshire which are without Church day schools, that the children from 23 of these districts attend schools in their immediate neighbourhood, that in three there are works-schools, that four schools are to be built, and that nine districts only are unprovided with schools; I am unable to give statistics with the same minuteness as to Monmouthshire, but I should say that a larger number of parishes are without schools there than in Glamorganshire, but the population of those parishes is very small.

5537. But does not the wealth which is diffused throughout Glamorganshire and Monmouthshire, prevent those counties from being fair types of the general condition of Wales?—I should doubt whether the provision for education in parts of North Wales, is not as considerable, in reference to the population, as it is in the diocese of Llandaff; but I cannot speak with certainty as to that; but to give some idea of the progress in South

South Wales, I may state that in 1854, there were nine schools inspected in Monmouthshire; in 1865 there were 26 schools. In 1854 there were 54 schools inspected in South Wales, and in 1865 there were 148, which does not seem to show small progress. That includes the six counties of South Wales. Mr. Binns adds, in his Report: "The rate of increase is fairly proportionate to that in other parts of the kingdom. Ten years ago I find, from the tabulated Reports of 1853-54. The Rev. H. Longueville Jones inspected, in South Wales exactly 54 schools; their numbers have since then very nearly trebled." I have given you the numbers. With regard to figures, as I am at this point, I am very desirous to press as strongly upon the Committee, as it presses upon me, the enormous progress which has been made in England and Wales in the education of the people, by the co-operation of the religious bodies of all kinds with the State. That seems to me to be a point which ought to be borne in mind in determining whether or not that system is to be pursued, or whether a course should be adopted which may at least, and I think probably would, in the present temper of the clergy of the Church of England, discourage the progress of education. In 1818, the Committee of the House of Commons stated that there were 674,883 persons being educated, and in 1833 the numbers were 1,276,947; and there were 2,535,462 in 1858. How, then, has the Church done her part in that work? In 1831 the Church had day schools for 497,649 children. In Church day schools, in 1858, there were 1,187,000, the numbers having considerably more than doubled; and since that time the National Society has made grants for, I think, 167,000 children, making it probable that at this time the Church is educating, or has provided the means of educating, 1,400,000, if not 1,500,000 children. That is exclusive, of course, of the other religious bodies. I desire to impress upon the Committee that this has been done by religious bodies alone. The State was very late indeed in coming into the field to assist in the education of the people, although I admit that its aid has been very important for some years.

5538. I have no desire at all to depreciate the value of the action of the religious bodies, but when you say that the Church has done all this you must mean, to a great extent, the owners of property who happen to belong to the Church?—Of course, I mean the Church in the sense in which you would speak of it, including the laity and the clergy of the establishment, the whole body of the people forming the Church. There are one or two points on which I should like to add a few words. I have already been asked, whether I have not myself carried on instruction in a school with something like a Conscience Clause. It is not the Conscience Clause, it is a clause framed by myself more than 20 years ago, before the Council Office had suggested a Conscience Clause at all, so far as I know. It is a clause providing, not what I understand the Conscience Clause to provide, but providing for religious education for all; religious education for some, excluding the particular formularies of the Church of England, but for all there was to be a certain religious education. Now, as I understand the Conscience Clause, it seems to me to be a clause which provides for the secular instruction only of all those children who are withdrawn from the ordinary religious instruction of the school. The religious instruction to be given is described with accuracy in the management clauses, and in the terms of union. The form of Conscience Clause, proposed to the National Society by the Committee of Council, is this: "The committee shall be bound to make such orders as shall provide for admitting to the benefits of the school the children of parents not in communion with the Church of England, as by law established; but such orders shall be confined to the exemption of such children if their parents desire it, from the attendance at the public worship, and from instruction in the doctrine or formularies of the said Church, and shall not otherwise interfere with the religious teaching of the scholars as fixed by these presents; and shall not authorise any other religious instruction to be given in the school"; so that no religious instruction apparently can be given in the school, except that which is defined and described in the management clauses, and in the terms of union. I am reading the clause sent to the National Society by the Committee of Council.

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5539. Are those the very words?—Yes, they are the very words.

5540. Do you interpret the meaning of that to be that no religious instruction other than that of the Church of England shall be given in the school?—Yes, that I interpret to be the meaning; that is to say, it is not simply a withdrawal from the formularies of the Church of England, but it is an entire withdrawal of certain children from any religious instruction whatever in the school. The objections to that, I believe, are manifold amongst the great body of the people engaged in the schools of the Church. I am not now saying that they are right or otherwise, but they feel that they are deprived of the discretion which they have hitherto had, and that they bind their successors to a continuation of a state of things as to which they have not been consulted. I have already alluded to the matter of doctrine. I believe that it would lead to all kinds of misunderstandings in the conduct of the school, which would be very embarrassing and probably injurious, and that it is inconsistent with the oversight given to the clergymen by the management clauses. What I feel to be the point that presses upon the clergy is the compulsory enforcement of that clause, and so long as it continues to be distasteful to the great body of the clergy, I feel that it will be found to be an obstruction to the progress of education.

5541. Do you think that the direction of the religious education of the children should be left with the manager or with the parent?—I think that the parent is the person, beyond all doubt, who has the duty of educating his child in every way.

5542. But in places where it is assumed there can be only one school, you object to give any parent the power of withdrawing his child from the religious teaching?—If there were any grievance whatever I would endeavour to protect the parent or child against anything that would look like consciencious grievance.

5543. Surely, though you may consider that the cases are few, there are a certain number of cases in which it is established that the grievance does exist, and something should be done to prevent a repetition of such cases?—I under-

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stood that Mr. Lingen said that probably they could find 20 or 30 such cases.

5544. If 20 or 30 such cases have been reported to the office, is it not likely that a far greater number must have occurred which have not been reported?—It is not even shown of what those cases consisted; it might turn out that there was no substantial grievance in some of the cases at all events; I cannot tell how that may have been; I look at it of course from this point of view; that I believe there will be great obstruction and hindrance to education by seeking to force the Conscience Clause upon the clergy; and that the State would probably be able much more satisfactorily to get rid of whatever grievance there is by some other course of action. Of course it is known already to this Committee that the Lower House of Convocation has already announced its opinion upon the question; I only mention that as representing, rightly or not, the views of a large body of the clergy.

5545. Convocation, I think, adopted the 17 positions of Archdeacon Denison, who himself excludes every unbaptised child?—I think the resolution of Convocation is not based upon any adoption of those positions; it is to this effect: "That it is the opinion of this House that to insist upon the insertion of any manner of Conscience Clause in the trust deed of a parish or other school of the Church of England as a condition of assistance out of the Parliamentary grant is not just, and that to accept any manner of Conscience Clause on the part of such school is neither just as respects future managers of the school, nor is it safe as respects the teaching of the Church."

5546. Archdeacon Denison, I think, presented the report, which was adopted by the great majority of Convocation?—Whether the report was adopted or not I am unable to state; but the resolution which I have read was carried; I simply mention that as showing the extent to which the objections to the Conscience Clause prevail, and as a hardship which I venture to think statesmen must consider in any action which they take.

5547. A very eminent member of the Church of England, now living (I do not know why he should not be named, Mr. Plumptre) stated, that in his opinion, that which lies mainly at the bottom of the question is a struggle for supremacy; you have stated, I think, that you do not consider that the practical consequences would be very formidable; do you think that the explanation offered by Mr. Plumptre is well founded?—I think, of course, that the individual convictions of clergymen must depend for their value on a great variety of circumstances; I know Mr. Plumptre, and I know that he is a very sensible man; but at the same time, I cannot myself help feeling that when you are dealing with a body who have brought about to a very large extent the present condition of the education of the poor in England, and with thousands in number who admittedly contribute more largely than any other classes to the education of the people in Church schools, you are dealing with elements which must be borne in mind and respected; I was about to mention one word more with regard to the National Society; it has been imputed to the National Society, I think, that it has not received the overtures, if I may so call them, of the Committee of Council in the spirit in which they ought to have been met, and inasmuch as the National Society is not an unimportant body in connection with the education of the poor, I think it is fitting to represent to the members of the Committee how that matter has been dealt with.

5548. But the whole correspondence showing what were the offers made, and in what manner those offers were received, has been published, has it not?—Yes, I simply wish it to be clearly understood that the committee of the National Society considered the matter with care; whether they came to a right conclusion or not it is not for me to say, but they came to the conclusion that it would be inconsistent with their charter and terms of union to assent to the Conscience Clause, as suggested to them by the Committee of Council: they arrived at that conclusion after very carefully considering the subject, and I only wish therefore to intimate that, having formed that opinion, they had no other course to take than to say that they could not themselves assent to the introduction of the Conscience Clause.

5549. They could do nothing in fact without obtaining an alteration of their charter?—No, that was the conclusion to which they came.

5550. That is not likely to be refused them, is it, if it be asked for?—No, but let me venture to suggest to the Right honourable Member that the National Society are a voluntary body who are dependent for their usefulness upon the accordance of their views with those of their numerous constituents throughout the country; they know their assent to any alteration of their terms of union would be embarrassing, and they believe injurious, and therefore they are not likely, under these circumstances, to apply to the Crown to give them a power which they know or believe would be injurious to the interests of the National Society; that is the opinion, I believe, of the majority of the committee of the National Society.

5551. Mr. *Howes.*] In one part of your evidence, with regard to which I am not quite clear whether I understood it, you adverted especially to the last sentence in the Conscience Clause, which prohibits any other instruction being given than that which is defined and described in the management clauses and terms of union of the National Society; did I rightly understand you to object to that part of the Conscieuce Clause?—I do not deal with the Conscience Clause critically; I simply say that it seems to me that it would establish a purely secular system of education with reference to a certain class of the scholars.

5552. I do not understand that you wish to authorise any other religious instruction to be given than that of the Church of England?—I should certainly not desire that any other instruction should be given in the National schools than that which is perfectly consistent with the teaching of the Church of England, and I cannot suggest any other religious instruction to which the National Society would assent than that which is described in their terms of union.

5553. The clause prohibits the teaching of other religious doctrines; it is intended to prevent the hardship or injustice of introducing the teaching of a portion of the religious doctrines of the Church, is it not?—It imports, as it seems to me, that no portion of the teaching of the Church can be given in a Church school, because the doctrine of the Church, I apprehend, imports

all

all that the Church could give of religious teaching.

5554. Mr. *Bruce.*] That is supposing all the children were withdrawn from the teaching?—No; it is this, that the doctrine and formularies of the Church cannot be taught to certain children, and therefore, so far as those children are concerned, the managers of the school are asked to give those children secular instruction, and secular instruction only.

5555. Mr. *Howes.*] The clause, in fact, only provides that a portion of the Church doctrine is to be taught to certain children?—It means any doctrine, I apprehend.

5556. If the parents object to it?—Yes; that is to say, the whole of the religious teaching may be excluded from the instruction given to a certain number of the children.

5557. I think I understood you to state that you had yourself prepared a clause of a somewhat similar description?—I did myself prepare a clause for my own school.

5558. Would you object to let the Committee have it?—I have no objection at all to send it to you. It is in a deed which I have not here with me. The excepted portion has never been used, because no one has desired it, so far as I know.

5559. Mr. *Shaw Lefevre.*] You say that the Conscience Clause points to a purely secular system as to a portion of the children?—Yes.

5560. Does not that assume that the Dissenters would withdraw their children from the religious education of the school, without providing for it themselves?—I only assume that in the school it will not be given.

5561. But do you think that it is at all probable that the Dissenters would withdraw their children from the religious education of the school without providing for it themselves?—I should think not. I have already intimated to the Right honourable Vice-President, that in times of excitement the children might be withdrawn, not by the parents, but by others. I myself know very little of the religious opinions of Dissenters, but I should assume that very few of them would allow their children to grow up uninstructed in religious matters. The Welsh are a devotional people, much influenced by excitement in religious matters. The chief want, I believe, is systematised instruction, which should be given during school life.

5562. The clause only provides that the children shall not be compelled to receive instruction in any catechism or formulary, or to attend any religious worship to which their parents may object?—It applies to the school only.

5563. Does not your experience tell you that Dissenters are likely to provide for the religious instruction of their children?—I should say that they would do so.

5064. Then they sustain, in your opinion, no grievance at present?—No practical grievance.

5565. I presume that that would be from the fact that the principles of the Conscience Clause are virtually carried out in most schools?—That is not the cause why I think there is no grievance. In the first place, I believe that very few Dissenting parents would regard the Catechism altogether, or any part of it, as a grievance.

5566. But you conceive that a great number do regard the Catechism as a grievance?—I have never known anybody who did in my own school. I believe there have been no objections, or, if any objections have been made (there may have been one or two), I am not aware of them. The gentleman who is connected with the town school not far off says, that he has only had four children withdrawn from the religious teaching during a period of many years.

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5567. In the schools of which you speak, the teaching of the Catechism is not an obligatory teaching of the Catechism, is it?—No, but they receive it, although it is not obligatory.

5568. Do you think that it is possible to teach the Catechism to children in such a way that they shall not apply it to themselves?—I know that that has been done. It has been done, I believe, in Birmingham.

5569. Take the portion of the Catechism relating to baptism; how is it possible to teach children that portion of it in such a way that they shall not apply it to themselves?—By instructing them that they have never been baptised, but that that is the formulary of baptism.

5570. Do you think that there would be any utility in that?—I am not prepared to say that I should do it.

5571. Do you think it desirable that the Catechism should be taught to children in such a way?—I do not think it is.

5572. Then would you not think it desirable that the children should be withdrawn from that lesson?—I apprehend that those children are never taught that part of the Catechism, or very rarely.

5573. But I understand that it is one of the rules of the National Society that the Catechism should be taught?—Yes; except that the National Society allow the founders or managers of schools a discretion as to whether they shall teach it.

5574. But that is not in the trust deed, I understand?—That is not in the trust deed.

5575. Would it not be desirable that it should be a portion of the trust deed?—I am afraid that there would be very considerable difficulties in the way of that.

5576. In fact, it would be introducing the principles of the Conscience Clause, would it not?—It would.

5577. I understand from you that the National Society do permit the clergyman to exercise his own discretion at present?—They do; and I am sure that the National Society never would expect or suppose that a clergyman would examine a child who had not been baptised in that portion of the Catechism which relates to baptism.

5578. Supposing the parent of any child at one of those schools objected to his child being taught the Catechism, what is his remedy at present?—If the parent objects it is for the clergyman to say whether, on the whole, he is carrying out fairly the principles of the charter of incorporation with the National Society by excusing a particular child.

5579. Would there be an appeal to the bishop on that point?—There would; with reference to this point, allow me to quote to you what I think is not without value: it is from the charge of the Lord Bishop of St. David's, made in 1860, as to the mode in which the Catechism should be taught: "When I spoke just now of the proper use of the Catechism, it was with a definite meaning, which I wish to explain; some years ago I was led to recommend a more general and systematic observance of the special purpose of

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the Catechism, indicated by the place it occupies in the prayer-books of Edward the Sixth, as a preparation for confirmation; I must now add, that although every part of it is subordinate to this end, yet the great bulk of its contents, the explanation of the Creed, the Ten Commandments, and the Lord's Prayer, is independent of this object, while it affords an ample groundwork for instruction in the principles of Christian faith and practice which, with the exception of the Unitarians, is recognised by all who bear the name of Christ, and therefore almost everywhere suited to all the children who attend our schools; to build on this foundation is a task sufficient indeed to exercise the highest faculties of any teacher, but yet not exceeding the capacity of one who has been duly trained; on the other hand, those parts of the Catechism which are specially adapted to learners who are, before long, to become candidates for confirmation, contain points of theology which would be more properly reserved for the teaching of the clergyman; the distinction is one which it may be generally useful to bear in mind, and particularly with reference to the question we have been just considering." That is the opinion of the Bishop of St. David's, who is bishop of six of the counties with which we are now dealing.

5580. But that may not be the opinion of many other bishops in the Church?—It may not.

5581. Some of the bishops may attach more importance to the formularies?—It is not the opinion, no doubt, of all the bishops; but, dealing now with our own district, it is, I believe, an opinion very much carried out by the clergy of his diocese; and I believe that there is a gentleman here who will tell you that the same thing prevails in North Wales. There is one remark which I should like to make upon the Endowed Schools Act. It is supposed, or at least I conclude from the correspondence with the National Society, that it is supposed that the principle, if I may say so, of that Act would lead to the alteration of the terms of union in National schools were it not for the last clause, which declares that it shall not apply to National schools. I beg to call the attention of the Committee to the fact that the enacting clause of that Act deals with two classes of schools: one being the class of schools where the founder of the school has not directed religious instruction of a special character to be given. Where that is not done, the managers of the school, or the trustees of the school, are empowered and required to make orders for admitting the children of other religious denominations to the school; but in the first clause (apart from the exception of the National Society's schools, which is afforded in the remaining clause) it is provided that wherever the founder has directed that religious instruction of a particular kind shall be given, not only the duty of the managers to make such orders shall not exist, but their power or authority shall not arise.

5582. Mr. *Bruce.*] Your distinction is quite correct; but, at the same time, you will admit that the founders of those schools being members of the Church of England, did not apply to the State for assistance to found their schools?—No. I am only dealing now with the National Society's position. Their schools are founded under a charter, and they were incorporated for giving instruction in the principles of the Church.

5583. No attempt has ever been made to introduce the Conscience Clause into schools in connection with the National Society?—No; but it seemed to me from the correspondence between Mr. Lingen and the National Society that he assumes that, but for the last clause, which excepts the schools of the National Society, they would come fairly within the authority given by the enacting clause to managers to give religious instruction other than that which is ordinarily given in those schools.

5584. Mr. *Howes.*] May it not be added that it has been suggested that the principle of the Conscience Clause should hereafter be extended to the annual grant?—I understood Lord Granville to have said that he saw no objection to it, and undoubtedly schools in union with the society are established on a special religious basis.

5585. Mr. *Liddell.*] I think you stated that the National Society had provided school accommodation for 80,000 children?—In Wales they have provided school accommodation for nearly 80,000 children; when I say the National Society, I mean Churchmen.

5586. What do you consider is the proportion in which members of the Church stand to Dissenters, taking the whole population of Wales at 1,100,000?—It is extremely difficult to say. The numbers given in the Census of 1861 were disputed by the Church as not being an accurate representation of the numbers of the various religious bodies, and I have no means whatever of offering an opinion, except in my own neighbourhood. In my own opinion, I should say that one-fourth is nearer than the proportion which has been suggested by some witnesses.

5587. But, taking the population which you have just stated, and taking the number of children of school age at one-fifth of the population, the Church has done a great deal more than provide school accommodation for the whole of its children in Wales already?—Certainly.

5588. Would not that broad fact, coupled with the additional fact that the landed property is for the most part in the hands of the Church, constitute undoubtedly in the eyes of the Committee of Council a strong reason for giving in many cases a preference to the claims of the Church over those of Dissenters where only one school could be established?—I apprehend that the Church would not ask for any preference whatever, and that what the Church herself would suggest would be that with reference to Dissenting promoters, whenever they are in a position to erect a school, and the district showed that there would be a sufficient number of children in connection with them to fill that school, they ought to have a grant. I do not wish to dispute that.

5589. All that I mean to say is this, that taking the efforts which the Church has already made, and coupling that with the fact that in many cases which have been brought before this Committee, the Church has taken the initiative, and has shown that it possesses the local resources, and the necessary site, would not that in itself constitute a strong ground for giving a preference to the Church in cases where only one school could be established?—I think that it would, for this reason, that the school is, I believe, far more likely to be established by Church promoters, for the reasons which the Honourable Member has given, that the wealth of the country is largely in the hands of the Church, and that the clergyman offers a distinct organisation, which is essential,

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l, I think, to the usefulness of parochial hools.

5590. And your experience of the general rking and management of the Church schools Wales leads you to the belief that the manage- nt will be of such a liberal character that ssenters ought not at any rate to object to nding their children to those schools?—I feel rsuaded that it has been so, and will continue be so. There is one subject to which I am her loth to refer, but of which I must take ne notice, namely, the statement of Mr. Bow- ad, which was dealt with by the Right Honour- le Chairman on the last day of the sitting of s Committee as being one which might be pended upon, as it seemed for a wider struc- e than it really supported, which was that in East Glamorganshire prize scheme the ldren educated in British schools have shown mselves better informed on religious subjects n the children educated in Church schools.

5591. Referring to the evidence which was given by Mr. Stammers upon the examination in religious subjects under your prize scheme, I wish to ask you whether you materially agree with the description which is there given?—He showed me his figures, and I feel quite sure that they are correct. I have examined into the subject myself, and I have satisfied myself that they are correct. There is one table which was not put in by Mr. Stammers, which he asked me to put in, for the purpose of showing the proportions in which children in British and Foreign schools and in Church schools have passed examinations in religious subjects. It gives the proportion of candidates sent up who obtained prizes during the eight years from 1858 to 1865 inclusive, and the average number of marks obtained for the years 1861, 1862, 1863, 1864 and 1865. With the permission of the Committee I will put in that table. It is prepared by Mr. Stammers, and I can speak to its accuracy. (*The Witness delivered in a table,* vide *Appendix.*)

The Rev. Edmund Thomas Watts, called in; and Examined.

Rev. E. T. Watts.

5592. Mr. *Bruce.*] Are you the Incumbent Dyserth, near Rhyl, in North Wales?—Yes.

5593. Is that in the diocese of St. Asaph?— is.

5594. Have you had any special means of in- ming yourself as to the state of education in rth Wales?—Before going into that question, hould be glad to be allowed to make some narks with reference to this parish of which I incumbent, as I understand mention was made he parish last Friday before this Committee. the year 1860 I was inducted to that parish, l there was at that time a school held in an lependent chapel, conducted by a very respect- e elderly preacher, and there was also a dame ool connected with the Church; I found this ne school to be perfectly worthless, and I cer- nly did not try to support it, but I let it go vn; I spoke to several of my parishioners, and ecially the most intelligent Dissenters in the ish, on the subject of a school, and they were y glad to hear that I had the intention of leavouring to establish a better school. I told m upon what principle it should be conducted, I said that there would be no occasion for any ld to learn the Catechism or to attend Church, vided its parents objected; they thought that t was exactly what they wanted, and they very hly approved of the plan. In February 1861, nink, we started a school with a certificated ster; the other school in the chapel was l going on, and our school increased more idly than I anticipated; so much so that our school became too small; it was inspected Mr. Binns, I think, and he recommended in report that larger accommodation should be vided; before then, I think it was, or at that ie, I made an application to the Privy Council a grant to build a new school.

5595. Had you made any application for a nt to build your first school?—No; that had en built some 35 years ago by the National ciety in part; it was in connection with the tional Society, though I was not aware of t at the time; I think a day or two before my plication for a grant arrived, an application s sent in by the Dissenters of the parish; I 0.29.

was very much astonished at any application being made on their part, especially as they had very much approved of the school which I had established, and of the principles on which it was conducted; the first intelligence which I had of the opposition was through the Council Office; the Dissenters applied, of course, for a British school, and it was suggested that we had better come to terms, as only one school could be established in the parish. Some of the Dissenters came to see me, and we had a conversation on the subject, but nothing definite could be arrived at, and I requested them to express in writing the terms on which they would co-operate; they did so in the course of time, and I think that I have the terms which they proposed with me, if the Committee were not informed of the circumstances the other day.

5596. Was the statement which was made by Mr. Gee correct?—I did not hear the whole of it; certainly it was not correct in some respects; one of his assertions was peculiarly reckless, as I thought.

5597. But those were the propositions made by the Dissenters themselves?—Yes.

5598. Will you be good enough to read them? —Yes. "Rev. Sir—In answer to your communication requesting to know upon what conditions the promoters of the Dyserth British school would co-operate with the supporters of the National school in the establishment of one educational institution for the working classes in the neighbourhood, I have the honour of stating that the subject has been canvassed and discussed in a committee, and that the following resolutions have been passed unanimously:—1. That one efficient day school would answer the requirements of the locality. 2. That in order to secure the sympathy of the inhabitants generally, the said school should be established on broad and liberal principles, so as to induce every section of the Christian community in the district to co-operate in its establishment and support, such as the following: 1. That it shall be called the Dyserth day school. 2. That the Bible, in the authorised version, shall be read daily, and be the only book

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wherefrom to impart religious instruction. 3. That no Catechism or formula peculiar to any religious denomination, shall be allowed to be taught. 4. That every child attending the day school, shall be expected to attend the particular public worship, and Sabbath school, which its parents or guardians prefer. 5. That the management of the school be entrusted to a committee, elected annually at a public meeting of the subscribers; the said committee to be the only authority for the appointment of trustees, and of office bearers, as treasurer, chairman, secretary, and also for the appointment and dismissal of teachers. An institution conducted on these regulations, would be a school for the whole community, and not for a section of the inhabitants, would gain the sympathy of all, would be well attended, and well supported. On these regulations, the committee of the Dyserth British school are prepared to co-operate with the supporters of the National school, in the establishment and support of one good and efficient day school for the district. Waiting your early reply," &c.

5599. The terms offered you there, were precisely the same as those upon which British schools are usually founded, were they not?—They were exactly; this was my reply: "Sirs, as your written communication is far more specific and comprehensive than the proposition which was orally submitted to my consideration a couple of months ago, I was anxious once more to consult the supporters of the National school, which, during my absence from home I could not conveniently do; since my return, however, I have had ample opportunities of conferring with them on the terms which you propose as a basis of co-operation; and I am sorry to say that your terms are such as we cannot entertain; we acknowledge that 'one efficient day school would answer the requirements of the locality,' and 'in order to secure the sympathy of the inhabitants generally,' and 'to induce every section of the Christian community to co-operate in its support,' the committee of the National school have already so framed their rules with reference to the religious instruction, that no child whose parents object to it, is required 'to attend the services and learn the formularies of the Established Church.' The committee of the National school beg to submit to the promoters of the British school, that there is already a good National school, well supported by many of the resident inhabitants of the parish, as well as by the mass of the landed proprietors, resident and non-resident; that this school is already well attended by the children of the working classes in the parish generally, without any reference whatever to religious differences; and that the committee of the National school have therefore good reason to presume that the existing school does 'meet with general sympathy,' because it is conducted 'on broad and liberal principles,' and because no attempt whatever is made to enforce the tenets of the Church of England on those unwilling to receive them; they therefore submit that the education they offer is not as implied in your letter, 'for a section of the inhabitants, but for the whole community.' The committee of the National school would further observe, that the existing school is now re-organised, and assisted by the Committee of Council, and that their further aid is asked, not to establish a new school in an untried neighbourhood, but to increase the accommodation and efficiency of the present school by the erection of more commodious buildings, and so to render it more commensurate with the wants of the parish. The committee of the Dyserth National school therefore make the following reply to the proposals of the promoters of the British schools: Whether or not the Lords of the Committee of Council will entertain their application for aid, the committee of the National school cannot concur in any scheme whose object is to disconnect their school from the Established Church; if a new school is built, it will be for the most part with the contributions of churchmen, and its maintenance and support will chiefly depend upon the annual subscriptions of members of the Church; and under these circumstances they have, in all fairness, a full right to propose the following terms, which they sincerely hope will so far meet the conscientious scruples of the Dissenters in the parish, as to secure their cordial co-operation. i. That a Conscience Clause, similar to that which is already in force, and sanctioned by the National Society, be inserted in the trust deed of the new school."

5600. What did you mean by its being "sanctioned by the National Society?"—I think that the question was then being discussed, or under consideration; at any rate, hopes were entertained by myself, and I believe by others, that the Committee of Council and the National Society would hit upon some plan which might be satisfactory to both; then the letter proceeds "ii. That the committee of management be elected annually at a public meeting of the subscribers; that every subscriber of 5*s.* and upwards be entitled to vote, and every *bonâ fide* subscriber of 20*s.* and upwards be eligible to act upon the committee. iii. That the incumbent of the parish be *ex officio* chairman of the committee, and that, subject to the Conscience Clause in proposition i., the religious instruction be under his control. iv. That the school-room be available for a Church Sunday school, under the superintendence of the incumbent. It will be observed here that in the Management Clause, No. ii., the usual qualification of Church membership, hitherto attaching to managers of Church of England schools, is given up by the committee of the Dyserth National school, in order to give to subscribers amongst Dissenters a voice in the management, and further, that there is every desire on the part of the committee of the National school to meet the religious scruples of their Dissenting brethren by giving permanent effect to the existing regulations respecting religious instruction; the committee of the National school, therefore, earnestly hope that their proposals will be met in a friendly spirit, conscious as they are of the importance of the cordial co-operation of all classes to the success of their efforts to promote the moral and mental training of the children of the working classes."

5601. Were you aware at that time that the school was in connection with the National Society?—I was not.

5602. And hence it was that you offered terms which, if you had been aware that the school was in connection with the National Society you would have known to be impossible?—Exactly. I found out since then that it was so, because I had occasion to ask the secretary of the National Society whether some 35 years ago a grant had been made to the school, and I discovered that it had been so. I beg to say, before going further that

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:t those are terms which I should never, under
r circumstances, propose again. The reply to
:t was by a flat denial: "Your communication,
lressed to the promoters of 'The Dyserth
itish School,' was read on Monday evening
t, in English and Welsh, at a full committee,
sisting of the leading men of all the Dissent-
denominations of Dyserth. Having paid
e attention to the details of your letter, the
mittee, in the first place, found that it could
nowise endorse your remarks as to the cha-
ter and efficiency of the present 'National
ool'; on the contrary, the friends present, of
accord, thought that your assertions as to
e Dyserth National School meeting with
neral sympathy,' and 'conducted on broad and
eral principles,' &c., are far from being correct;
so long as your school be 'connected with
Church of England,' and the Church Cate-
sm and formularies be admitted into the
ool, and the religious instruction of the Estab-
ed Church form a part of the education, and
t under the control of the incumbent of the
ish, &c., the promoters of the 'Dyserth British
ool' feel bound to state that such an institu-
n as this savours strongly of sectarian elements,
l is not established 'on broad and liberal
nciples,' and can never 'meet with general
npathy,' &c. Now, with reference to the
ms which you propose as a basis of co-opera-
n, the 'Dyserth British School' committee is
ry to state that it highly disapproves of your
ms, in so much as the rules, regulations, and
ditions upon which you are willing to co-
rate, are diametrically opposed to the opinions
l doctrines which the members of the com-
tee dearly cherish; and as the committee of
'British school' find that you have rejected
terms which were submitted to your notice
ich were most liberal, and could be adopted
hout the least scruple), they are sorry to be
iged to state that they have no alternative
to reject yours." And so the matter ended.

5603. What was the result?—I shall mention result in a moment. I was extremely astonished the opposition with which I met, when I covered through the Education Department t they had made an application for a grant. w some of those individuals had very highly roved of the plan upon which our school was blished, and upon which it has been conducted r since without a shadow of difference, and t those individuals should be active opponents he school after having so thoroughly approved the principles upon which it was conducted, ck me as being very extraordinary, and to be ounted for only upon one supposition, that the a of opposition was entirely a matter of what might call exotic concoction. It never arose the parish, and, when I found out that such s the case, I was determined not to have any thing more to do with them. The school, ich was conducted upon British school prin-les, was going on in the parish at the time, l was conducted, as I said before, by a respect-e elderly preacher; but this school gradually d away, and, by the time we had built our w school, it was closed. The Committee of uncil compelled me to build a new school. ey would not give us a grant, because we ld not agree upon common terms with the ssenters; and they threatened to withhold the nual grant, because we had not sufficient ommodation for our children.

5604. Did they receive any grant for their school?—No; it was held in a chapel. There is no other school in the parish but my own now.

5605. They did not build another school?—No; I maintain that the application for a grant on their part was not an honest one. There is a very significant fact to which I should wish to call attention.

5606. I do not want to dwell too much upon the individual case, except so far as it tends to illustrate the general state of things?—I shall be as brief as possible. This was an application for a British school. I have been favoured with a copy of their memorial, and the Independent school to which I have alluded is not mentioned in it at all. I think that that is a very significant fact; and, without casting any unpleasant reflection on the memorialists, had their plan succeeded, I think that the schoolmaster would have been put in a false position.

5607. Had what plan been adopted?—Supposing that a number of the memorialists who sent up this petition to the Privy Council were managers of schools, without any disrespect to them, I think that the schoolmaster would have been in a very false position.

5608. In what manner would his position differ from that of other schoolmasters appointed by school committees?—The difference is this, that I think it is very desirable that the managers of schools should at any rate be socially and educationally up to the level of the master, and not considerably below him.

5609. Is that invariably the case with the clergy in Wales?—If it is meant that the clergy in Wales are sometimes below the masters, I should be sorry to admit that.

5610. Would you state that that was never the case?—Perhaps I could not state that it never was the case. We must acknowledge that there are some inferior men amongst us, and that, as a rule, we cannot compete with our English brethren.

5611. Do you think that it is necessary that each member of the committee should be superior to the schoolmaster, in order to enable them to make a fair selection of a schoolmaster?—I think it very desirable that they should be superior.

5612. What is the proportion of Dissenters to Churchmen in your parish?—Before answering that question I should like to know the principle upon which the calculation is to be made.

5613. The way in which the calculation is to be made must of course be left to yourself to decide?—I wish to state this case fairly; in their memorial they state that more than seven-eighths of the population are Dissenters, and I have nearly one-eighth of the population on our Sunday school register; I was talking with a very intelligent man in my parish the other day who is not a Churchman, but who has had far better opportunities than I have had of obtaining information on the subject, and he stated it to be his opinion that very little more than one-half of the population, and considerably less than two-thirds, went to any place of worship with any degree of regularity; the Wesleyans and Calvinists are the two strongest bodies in the parish, and they are very strong certainly; I might give you an idea of the number of communicants throughout the parish, including all, church and chapels; I mean *bonâ fide* communicants, exclusive of children who may be enrolled and considered as intending communicants.

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5614. In what sense do you use the word "communicants"?—I refer to those who actually receive the elements in the Lord's Supper.

5615. If you judge of the number of Church people by that test, would you not reduce it very largely?—Yes, of course; in the parish altogether there are Churchmen, Wesleyans, Calvinists, and Independents, and the Baptists are trying to get a footing there; I should say that there would be some 250 *bonâ fide* communicants, in the sense in which I have used the term, amongst them all.

5616. How many have you at the Church?—About 50.

5617. That would be about "four to one"?—Yes. In what light you consider those who go nowhere is another question; I have been anxious to state the matter fairly, and I think I have stated it as fairly as possible; the statement which I have made is one which I believe the Dissenters of the parish would endorse; with regard to the teaching of the Catechism in our school, there has been no objection whatever made to it, and of course all the parishioners are well acquainted with the rule which is hung up in our school.

5618. What is the rule which is hung up in the school?—That all the children should be taught the Church Catechism, and attend the Sunday school and the Church services, with the exception of those whose parents conscientiously object. But the objection is entertained only on condition that such children regularly attend another place of worship, and another Sunday school.

5619. Has any exemption from the learning of the Catechism ever been asked?—Never. Of course a large number of the children attend chapels with their parents on Sundays. I know them sufficiently well to feel sure that they go, and of course it is freely allowed.

5620. You stated, did you not, that you received great support from your Dissenting parishioners in starting a better school when you first came into the parish?—If you mean by support approval of my plan, I certainly did meet with such support without a single exception, as far as I am aware.

5621. And do they subscribe to your school?—Not at all. One man did subscribe towards the erection of the school, and would not join the opposition; not but that he himself might have preferred, I dare say, a British school; but he thought the opposition very irrational, because they never thought of building a school until our school was established; and his objection to joining it was, "Why did you not think of building a school when you had not a school at all, and now that you have a good school what is the necessity for building another?"

5622. Have you anything to do with education in the diocese, beyond the limits of your own parish?—No, with the exception of another parish, in which I served as curate in sole charge for five years.

5623. Do you know what is the proportion of the number of the schools to the wants of the diocese?—I am sorry to say that I have not been able to pay so much attention as I should have liked to the matter, because since I received orders to appear here, there has been very much illness in my family; but I have here a list prepared by the diocesan inspectors, and I find that in the diocese there are 199 parishes and 222 schools.

5624. The diocese includes the counties of Flint, Denbigh, Merionethshire, and part of Montgomeryshire, does it not?—Yes. I do not exactly know the division; the boundaries of the diocese are not quite identical with those of the counties, I believe. I find that there are 23 parishes in which no day school exists.

5625. Is that a return as to Church schools only?—It is as to Church schools only.

5626. Then there is a Church school in every parish in the whole diocese, except 23?—So I infer from this return, which I believe to be correct.

5627. Do you know what proportion of those schools are inspected schools?—I cannot answer that question exactly; but I believe there are about 120 or 130 schools in the diocese which are connected with the Government; I think that that would be about the proportion.

5628. In your neighbourhood, is the majority of schools assisted by the State?—Yes, almost all of them.

5629. They find no practical difficulty in complying with the conditions under which the Government aid is given?—I do not think that they experienced any difficulty at the time when the schools generally were built.

5630. But I am now speaking of the annual grant for supporting the school?—I beg your pardon; all the masters are certificated in those schools.

5631. Your diocese includes a great number of poor as well as of tolerably rich districts, does it not?—Yes.

5632. Have you ever heard a complaint made that the requirement of a certificate prevented parishes from obtaining State aid?—Yes, I have heard of it; I had a letter the other day from a clergyman in the diocese, who considered it rather a hard case that schools which could not afford to keep certificated masters should not get the annual grants if they could produce the results required.

5633. Are the cases numerous in your part of the world, in which the schools are unable to find sufficient funds to obtain a certificated master?—In our immediate neighbourhood they are not; they find no great difficulty in that respect.

5634. Is there anything peculiar in the circumstances of your immediate neighbourhood?—They are most of them pretty large parishes; indeed most of the parishes in the diocese are large.

5635. Do you employ masters or mistresses generally in that part of the country?—Masters as a rule.

5636. Have you ever known an instance in which, on account of the requirements of the Conscience Clause, the project of building a school has been abandoned?—I do not know of any case where a school was not built in consequence of that; but I do not think the cases with which I am acquainted are sufficiently numerous for me to speak positively upon that point. I do not know that I am acquainted with any other case than my own; but I believe that if application were made, and if the Conscience Clause, as it now stands, were enforced as a condition, schools would be built without a grant, before the managers would submit to that condition.

5637. Does the condition appear to you to be an unnecessary one?—I do not know a single case

case where it is not acted upon; at any rate, it would seem superfluous, if the clergy are a law to themselves in the matter, that a law should be imposed upon them.

5638. The liberal statement of which you speak is one which is entirely at the discretion of the clergyman, and an altered spirit on the part of the clergy might lead to a very different practice, as is the case now in some parts of England?—It would be a very extraordinary case, I think; because it appears to me that it is expedient to the clergyman himself that he should act upon it.

5639. You mean that the presence of a large number of Dissenters in your neighbourhood makes it almost necessary to the existence of the school that that liberal treatment should be practised?—I think that the treatment should be liberal, irrespective of any considerations of that kind. I never would, on principle, insist upon any child being taught anything of which its parents conscientiously disapprove, or upon its attending church if its parents preferred taking it to chapel; I should think it positively wrong.

5640. Still, any clergyman who chooses to do so would be legally justified in keeping away from his school a child who did not go to his church, or who did not learn the Catechism?—I think the Education Department would have the remedy in its own hands in a case of that kind.

5641. How so?—By withholding the annual grant, if there was a case made out that that was the practice of any particular school, which professed to be open to the children of Dissenters.

5642. But the question of the Conscience Clause arises in the building grant. Many schools are built which do not afterwards share in the annual grant; the trusts are determined once and for all, when the building grant is made?—For my own part, I would forego the building grant rather than submit to the Conscience Clause as it stands. I should do again what I was forced to do in my present parish, simply because of the evils which I think are not only possible, but probable evils.

5643. What are the evils which you think would not only possibly but probably arise?—Sir Thomas Phillips expressed them, I think, much better than I could express them.

5644. Will you be good enough to state, from your own experience with regard to education, the evils which you think would arise from the adoption of the Conscience Clause?—As yet I have experienced no evil whatever in my own individual case.

5645. But from your knowledge of the population, what would be the evils which you consider might arise?—I should not be surprised at anything occurring; nothing could have more surprised me than the fact of the opposition in my parish, after they had approved of the plan upon which our school was established and is conducted.

5646–7. But does it appear to you as a very extraordinary thing that men who manage the affairs of their own particular denomination should also like to have a hand in the management of the school?—If you could secure one thing, it would perhaps not be so impracticable; that is, harmony amongst the Dissenters themselves.

5648. But have they any difficulty in combining for the purpose of carrying on British schools?—I can mention, as a fact, that as regards the committee which was formed to carry out the opposition to my school (although it is not very pleasant to refer to one's own parishioners as illustrations of unpleasant things) the harmony did not last long.

5649. But is it not a matter of fact that practically Dissenters do combine, and that they have founded a large number of schools in both North and South Wales?—I think that in the case of schools so built, you will find that one class of Dissenters generally contrive to get the management, and the result is that the others fall away.

5650. In North Wales there is a very preponderating denomination of Dissenters, is there not?—I have mentioned my own parish; but it is not a good specimen as regards Church feeling, I am sorry to say.

5651. Are not the Calvinistic Methodists the preponderating denomination in North Wales?—Not in Flintshire, I believe; the Wesleyans are as strong as the Calvinists, if not more so. If I ask a Wesleyan which are the stronger, he would probably say that the Wesleyans are the stronger; and if I ask the other party, his answer probably would be in his own favour again; so that I cannot ascertain the comparative numbers; but they are both strong, and I should say that they were pretty equal; but as regards any permanent co-operation between them, I have no hesitation in expressing a very strong opinion that it is a dream; and I am not surprised that it is so.

5652. Then you would be unable altogether to account for the fact that during the last 150 years some 300 schools in connection with the British and Foreign School Society have been founded in Wales?—They have made great progress, no doubt, but still my experience justifies the opinion which I have expressed.

5653. But, according to your views, it would appear next to impossible that such a result could have been produced by persons so discordant among themselves?—In Flintshire you will find very few British and Foreign schools, I think.

5654. Are you speaking from inquiry into the subject?—I know the county pretty well, but I should not wish my words to be considered as an exact representation of the state of things.

5655. But Flintshire is not a very extensive county, I think, is it?—It is not very extensive.

5656. Do you think that in your neighbourhood the population are sufficiently supplied with the means of education?—I think they are very well supplied with the means of education; I only know one small parish in our neighbourhood which is not connected with the Government, and that is in the centre of parishes which are furnished with schools in connection with Government, so that the distance from it to another school would not be much more than a mile.

5657. Then you are very well satisfied with things as they are?—I should be more satisfied if the Committee of Council would give me a grant to build a master's house, which we want to do. I think matters are going on as satisfactorily as possible in our parish, and I believe the parishioners are very well satisfied with our school.

5658. Have you applied for a grant for a master's house?—I made some allusion to it in a letter to the secretary.

5659. But you have made no application?—No formal application.

5660. I presume that, if made, it would be

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met by the answer that a school in connection with the National Society was one which was not fitted for that particular district, and that they could not give you a grant for a master's residence; is that the answer which you would expect?—Very possibly; but I hope it will be more favourable than that.

5661. Mr. *Shaw Lefevre.*] Do you receive an annual grant for your school?—We do.

5662. I understood you to state, that you thought that the annual grant might be refused in the case of any school where the Dissenters' children were forced to go to church?—I think that it might be justifiably withheld in such a case I hold that the Dissenters' children should be allowed all liberty of conscience.

5663. Take the case of any Dissenter objecting to his child learning the Catechism; do you think that that would also be a case in which the grant might be less?—Yes, unless the objection was allowed.

5664. But you have not yourself found any difficulty, have you?—Not in a single case.

5665. Do your parishioners know that you are ready to concede that point, if necessary?—I fancy that they all must know that.

5666. How must they know it?—There is a rule hung up in our schoolroom to that effect; and, besides, it is a matter of which I have talked in the parish.

5667. It is well known in the parish that you are perfectly ready to give up the point?—Yes.

5668. But supposing that there was a clergyman who was unwilling to give up the point, do you think that then the Committee of Council might properly refuse to give an annual grant?—If I had the honour of sitting where the Right Honourable Vice-President sits, I think that I should certainly insist upon that, if a real case of grievance was made out in such schools as we professedly open to Dissenters.

5669. You would refuse a grant in such a case?—Yes, unless they were prepared to allow the liberty which was sought upon other terms.

5670. But is not that virtually the whole principle of the Conscience Clause?—It is in a sense. I should have no objection to the principle of the Conscience Clause.

5671. Why do you object to the principle of the Conscience Clause being exacted in the case of the building grant, when you do not object to the principle being carried out in the case of the annual grant?—I object to it from my apprehension of a consequence which I think I can foresee possibly might arise, without putting it more strongly.

5672. To what consequence do you refer?—I can imagine that the effect of the Conscience Clause carried to its legitimate extent might be the entire exclusion of religious instruction from the schools.

5673. That is in the Conscience Clause itself as now established?—If everybody availed himself of it; that is my strong objection to the Conscience Clause.

5674. Taking your own case, you would not have objected, as I understand you, to the annual grant being withdrawn, if you forced the Catechism upon any Dissenters' children; you would not have thought that unjust, and yet you object to the exaction of the Conscience Clause when you apply for a building grant?—Yes; for if we build without a building grant we might disconnect ourselves from the Government entirely.

5675. Mr. *Howes.*] It has been suggested that there should be a modified form of Conscience Clause; what is your opinion upon that point?—I had a letter the other day from a clergyman of high standing in our diocese, whose opinion is far more entitled to weight than mine can be upon this subject, and I was very glad to find that it very much concurred with my own views. If the Committee will allow me, I will read the letter: "I really can see no solution of the question you put to me, except such as would limit a Conscience Clause to attendance at church and at the Sunday school, abstaining from all interference with the weekday teaching. I imagine Churchmen would accept such a compromise, and that it would satisfy reasonable Dissenters. Of course we could not hope that the political advocates of the Conscience Clause would be satisfied with any such half measure; I should therefore strongly contend that if the principle be adopted, of allowing parents to exempt their children from the special religious teaching of the school (a principle which I object to as practically impeding the work of the school, discouraging the efforts and liberality of Church people, and tending to the secularisation of education, not to speak of its imposition by the Committee of Council upon a denominational system once adopted and initiated), then it is absolutely necessary that the exemption be not allowed to be general, but to specified formularies. It is obvious that if the parents of a majority or any large portion of your children could exempt those children simply from the religious teaching of the school, the result would, wherever organisation were employed by Dissenters for the purpose, be the utter disorganisation of the school in its most important lessons. If, however, the exemption were to be specific, naming, *e.g.* the Church Catechism, the result would be very much less objectionable. I should be unfair to deny that there is considerable logical force in the arguments for a Conscience Clause in parishes where there is not room for two schools; but its practical working, I am convinced, will be injurious, unless most carefully guarded so as to maintain the thoroughly religious and Church character of the general teaching of the school." That is the letter to which I was alluding.

5676. Mr. *Bruce.*] The danger apprehended then is, that the parents would avail themselves of the power given by the Conscience Clause to withdraw their children from religious teaching?—Yes.

5677. That is, no doubt, a possible event; but does it not appear to you to be the very height of improbability?—It is very difficult to know what is improbable with regard to such a case.

5678. Is not the particular event which I have put to you improbable?—I do not consider it to be so highly improbable.

5679. If they have never hitherto shown any objection to learn the Catechism, why should they, because the Conscience Clause is inserted in the deed, suddenly make an objection?—I should have no fear at all if the parish were left to itself; but when opposition is concocted without, and introduced into the parish, it makes all the difference, I think.

5680. But what was the effect of the opposition upon your school; it did not take a single scholar away from you, or induce one of them to insist

nsist upon the exclusion of the teaching of the Catechism?—No; as soon as our school was built the other school was closed.

5681. That is to say, the attempt failed?—I hold that the attempt was not an honest one.

5682. Whether it was honest or not, it failed, did it not?—Yes.

5683. What reason is there to suppose that the plan of the adoption of the Conscience Clause would not succeed?—Because the impression is that the Committee of Council are trying to pave the way for secular education merely, and secular education with us clergymen is a matter of secondary importance.

5684. By the insertion of a clause which begins by declaring that the only teaching in that school shall be distinctly Church teaching?—Such is the feeling entertained certainly, and it is the effect of the changes introduced by the Government itself.

5685. Have you any complaint to make as to the manner in which you have been dealt with by the officials of the Department?—There is a feeling, certainly, in our diocese, that there is perhaps some hostility entertained by some persons connected with the Council Office.

5686. Hostility towards whom?—Towards the managers of Church schools; I have received a letter from a clergyman whom I had heard speaking upon the subject previously, and I am quite sure that he is not a person to say anything without cause; nor was he likely, I should think, to say anything irritating: "My feeling for some time had been that there was at work in the Committee of Council on Education an influence unfavourable, if not positively hostile, to the Church; and I have therefore been disposed to look jealously at any plans of theirs affecting the Church."

5687. Were you present during the examination of Mr. Gee last Tuesday?—During a part of it.

5688. You must have heard him state repeatedly, that the impression was wide spread in North Wales, that there were influences very strongly adverse to the Dissenters?—I do not doubt for a moment that that was stated; but I do not remember the particular point of the evidence to which reference is made. I am quite prepared to allow that if we do not get what we want, perhaps we are disposed to entertain feelings which we ought not to entertain.

5689. Did you read that letter only to show general impression, or are you prepared to produce any case which will show that you have been unfairly treated?—Now that you mention it, I will allude to a case with regard to our own school, which was inspected last year by Mr. Glanville.

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5690. Mr. Glanville was an occasional inspector, was he not?—Yes; this is the summary of the report which was sent down to the managers: "It is desirable that some arrangement should be made for separating the infants from the rest of the scholars; while they are so closely intermingled, the teaching of the senior classes must be considerably impeded;" and this is the condition attached to that summary: "My Lords will be unable to renew a grant on account of the infants next year, unless Her Majesty's inspector can report that they receive suitable instruction, and do not interfere with the elder children." That I considered at the time a very harsh condition.

5691. Do you find fault with the report of the inspector, or with the action taken upon it by the Office?—With the condition attached to it. I think that the inspector's examination was a peculiarly good one, and scrupulously impartial.

5692. But the inspector reports that the arrangements for teaching the children were unsatisfactory; the Department does not withdraw your grant, but gives you time, and states that unless you make satisfactory arrangements they may do so; does that appear to you to be very harsh?—It appears to me to be harsh, because I can see no consistency between the condition and the summary of the report; there is nothing in the report to justify the condition.

5693. Is that the strongest case of ill-treatment which you have to adduce against the Office?—I dare say that I have another case; we did not get the building grant.

5694. This report had reference to the annual grant, had it not?—Yes.

5695. Did you get the grant?—Yes. With regard to the building of the school, I suggested that a couple of inspectors should be sent down to investigate the matter.

5696. Do you mean to say that whenever an application is made for a grant, and a rival application is sent in, two inspectors should be sent down to inquire into the merits of the case?—I think that some rule should be adopted which would render unnecessary the bitterness which attends oppositions of the kind.

5697. That would be to verify the facts, I suppose?—Yes; I think it would be desirable that they should be sometimes verified.

The Rev. David Charles, called in; and Examined.

5698. Mr. *Bruce.*] Of what denomination are you a minister?—I am a graduate of Oxford, but now belong to the Welsh Presbyterians, or what are generally called the Welsh Calvinistic Methodists.

5699. In what part of Wales do you live?—I now reside at Abercarn, Monmouthshire, as minister of Lord Llanover's church in that place.

5700. Have you taken any special interest in the subject of education?—I have; I was principal of Trevecca College, in Brecknockshire, for 30 years.

5701. Are you well acquainted with that part of Wales?—Yes, I am acquainted with Wales in general. I am a native of North Wales, and I spent many years there, and I have been some 23 years in South Wales.

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5702. During that time have you had much to do with the formation of schools?—I have had some little to do with it, and I am well acquainted with the general condition of Wales as to religion and education.

5703. Speaking of the parts of Wales which you know best, do you consider that the state of education there is satisfactory?—It is making progress, and it is becoming more satisfactory than it was some few years ago.

5704. How far has the denomination with which you are connected contributed to that progress?—Very much. They have been the means

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means principally of establishing the Normal College at Bangor, and have contributed about 10,000 *l.* towards it: and besides that, in other ways they have made special efforts in erecting British schools here and there throughout the Principality.

5705. Do they invariably endeavour to found schools in connection with the British and Foreign School Society?—Generally.

5706. It has been stated that at those schools the religious education which is given is very imperfect, and perhaps you have heard that statement made here; what have you to say upon that point?—I think quite the contrary.

5707. Can you state what is the amount of religious education given at those British schools?—Generally the Bible is taught; there is no Catechism taught. It is the principle of the school that all catechisms are excluded; but the Bible is taught to the children, and our Sabbath schools give so much religious instruction that our children in Wales are well acquainted with Scripture history, and with the general facts of the Bible.

5708. Have you had much difficulty in providing means for schools where they were wanted?—In some cases we have, in some of the agricultural districts.

5709. From what cause has the difficulty arisen?—In some cases from the paucity of the population, and from the farmers being poor, and also perhaps from their not being sufficiently interested in the subject of education to see the necessity of it for their children; so that we have had great cause to stir up their minds in reference to it, in order to get them to contribute. But still we generally have found them ready to do their part; and when they are well informed they have, so far as my information goes, always come forth to assist in the erection of British schools.

5710. I suppose that the greater part of the British schools in Wales are in the more populous districts, are they not?—Yes, the greater part.

5711. Are you now extending your schools into the more rural districts of Wales?—Yes, we are.

5712. Could you give any figures on the subject?—For instance, Cardiganshire is a rural part of Wales, and that has at least now 30 British schools in the country districts. It was, I think, stated here that the British schools were confined to towns, but that is not the case in Wales. That is an example in point, that there are 30 British schools in Cardiganshire, and there are only two or three towns in the county. Pembrokeshire has also from 12 to 20 schools.

5713. Within what time have those been founded?—I should think within the last 30 years.

5714. Are they generally well filled?—Very generally.

5715. What should you say were the feelings of the population with respect to Church schools and British schools?—There is a very strong feeling among the Dissenters in Wales, in reference to the doctrines they believe, and they object to the teaching of the Catechism of the Established Church to their children.

5716. Do you think that a rural population, in any given parish, really cares much about it itself, or is the objection imported?—I think that they care about it themselves; it is felt more than it is expressed.

5717. How is that where it is perfectly well known that they are not obliged to learn the Catechism, they so very seldom object to learning it?—There are many circumstances which may lead to that; perhaps they may be under the influence of some Church people, and they are afraid of offending them; that would lead them to conceal their own feelings, and in such cases, perhaps, they would send their children to a National school, where really they would have an objection to do it, provided they had a British school in the neighbourhood.

5718. But do you suppose that the gentry in Wales care very much whether the children decline to learn the Catechism or not?—There is a good deal of feeling which has been exhibited, with regard to that point, on the part of Churchmen and Dissenters in Wales. I should like very much to see that they were more united and less separated from each other, as to their feelings on both sides.

5719. Has it ever occurred to you that some plan might be adopted, upon which a fair compromise might be founded which would induce the clergy of the Church of England to cooperate with Dissenters in founding schools?—I think that it would in many cases be very desirable if it were possible. I lived in Breconshire for some 20 years, and I was the means of establishing a good British school in Talgarth. The clergyman proposed to unite with us, and we, as a committee, expressed to him our joy at his doing so; he met us in the committee, and we thought that we could have one good strong school, and were ready to make a compromise, but when we came to actual conference, the clergyman laid it down as a condition that he must be the chairman of the committee; and not only that, but that he must have the whole authority over the children, and that the children must attend Church on Sundays, and that the Catechism must be taught.

5720. That was not much of a compromise?—It was very little of a compromise; of course we could not come to any agreement.

5721. What terms were you willing to have conceded in that case?—We were willing for him to have had the chairmanship of the committee, but not to exercise more authority than any other member of the committee; that no Catechism should be taught, and that the children should be allowed to go to their own places of worship on Sundays.

5722. The appointment of the master in that case would have rested with the committee?—Yes; the clergyman also wanted to have the appointment of the master in his own hands, which we could not allow; we were willing even for the master to belong to the Established Church, but we were not willing that the clergyman should have the appointment.

5723. Were you willing to have conceded that so long as the committee selected the master, the master should be a member of the Church of England?—Yes, *we* were in that case; but perhaps that might not be the general feeling in the country.

5724. You do not think that that compromise would be generally acceptable to the Dissenters in Wales?—Not so far as we went then at Talgarth; but I think that in most cases the Dissenters of Wales would be willing for the clergyman of the parish to be the chairman of the committee, but not to exercise more authority than any other member of the committee.

5725. A

5725. A plan has been suggested for the purse of obtaining harmonious action, that the sition which you have just now mentioned, that the *ex officio* chairmanship of the committee, uld be given to the clergyman; that the selecn of the rest of the committee should be with subscribers, and that the religious teaching the school should be regulated by the comttee, with this security for the Church, that h building should have a class-room in which clergyman might teach his own Church chilrn religious knowledge, say, three days a ek; do you think that terms like those would acceptable to the Dissenters, and would induce ir co-operation?—In such a school where there uld be such a compromise as that, I think that t might be received.

5726. You will observe that the main subject dispute, and the principle upon which the two ties differ is the amount of religious instrucn imparted at the schools; the Dissenters, as ody, care less on the subject than the Church, ause they have great faith in the teaching at ir Sunday schools; the Church, on the other nd, attach great importance to continual religious ching in the schools; in the cases in which Dissenters have invited them to join, it has erally been upon the basis of the British ool, which excludes much religious teaching? es.

5727. Did you see your way to any commise which will enable the clergyman to nish to his scholars what he might consider to a sufficient amount of religious teaching, and ch yet would enable the Dissenters readily o-operate with them?—I should think that if hool upon the principle of the British and eign School Society was established, and that e clergyman should be the chairman of the mittee, he might perhaps have a separate m for himself to give his own Church children gious instruction, and that might be applicable he community.

5728. You always instruct your own children, the Dissenters generally instruct their own dren in their own chapels on Sunday, do y not?—Yes.

5729. Would it be to you an objection that, posing the Church joined with the Dissenters ounding a common school, the school was used the Church as a Sunday school?—I think it would.

5730. Upon what grounds?—Inasmuch as the senters would be contributing towards that ol, they would think that they had as much t to it as the clergyman.

5731. But they would not use it, and never ld use it, under any circumstances?—I think practically they would regard it as common perty, and that there would be jealousies.

5732. Would not that be a matter of compro-, which being a matter of very little import- in itself to Dissenters, might very fairly be ceded?—Of course it might in some cases be ceded, but I do not think that it would practlly work; it would give rise to jealousies.

5733. You understand clearly that it is to be l only on Sundays, as a Sunday school?—; as it would be a general school for the rict supported by Dissenters and Churchmen, the Church to use it on Sundays, exclusive of senters, I think might give rise to unpleasant ings, unless it were granted by the committee ne school; I think that the clergyman should have no right to it, but if the committee should pass a resolution to grant it of course that would remove the invidiousness.

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5734. Have you any difficulty in getting sites in agricultural parishes?—In some cases I believe there are difficulties.

5735. Have you ever known a case yourself?—I have never known a case myself, personally.

5736. What is your opinion of the Conscience Clause as a means of settling the question?—I have no objection to the Conscience Clause as to its principle, and I think that it may be available for England, but I hardly think that it suits the circumstances of Wales, for this reason, that the Conscience Clause is an exception to the rule; now by far the majority of the inhabitants of Wales are Dissenters, and the majority are subject to the exception and not the rule, whereas I think that the rule ought to be made for the majority and the exception for the minority.

5737. Then you think that a Church school with a Conscience Clause should only be allowed where there was a majority of Church children?—Yes.

5738. And then you think that the protection comes in usefully and efficaciously?—Yes; I think that in some places in Wales it might be applicable.

5739. Would it also be an objection in your mind that Church schools with a Conscience Clause excluded the Dissenters from any share in the management of the school?—If the Dissenters were but very few, of course it would not be an objection, but if the minority of Dissenters was large in a locality it would be an objection.

5740. In the rural parishes in Wales the cases are very rare, are they not, in which the Church children are in a majority?—Very rare.

5741. Do you know any cases, so far as you can judge, in which the Church are in a majority in Wales?—I know of none in the whole of Wales, either North or South.

5742. That is to say, among the labouring classes?—Yes; there are very few, I should say that in reference to the whole of Wales, the proportion of Churchmen to Dissenters would be that one-fourth were Church people, and three-fourths were Dissenters; but with regard to the working classes I should think that seven-eighths at least would be Dissenters; I state that as a fact from my general knowledge of the whole country.

5743. The cases are very frequent in which when an application has been made on either one side or the other for a school, the opposite side sends in a counter application. It has been suggested as one means of settling the difficulty, that wherever an application comes *bonâ fide* from the Church, there a Church school should be founded, with a Conscience Clause, and with a certain minority of Dissenters on the committee; but that wherever the application came in the first instance *bonâ fide*, with the intention of prosecuting it, from the Dissenters, there the school should be mainly on the British and Foreign basis, but that provision should be made for the presence on the committee of a minority of Churchmen; what would you say to such an arrangement as that?—I think that in such a case the feelings of the Dissenters would be properly represented. Their feelings are very strong with regard to the doctrines which they believe, and they do not wish to be fettered

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in any way with regard to their religious instruction. They would prefer the principles of the British and Foreign schools, and they would be glad to co-operate with Churchmen if they would unite with them upon those principles.

5744. But do you not think that it may almost be assumed that the Church would never consent to co-operate harmoniously with Dissenters upon the principles of the British and Foreign School Society?—I think that it would be much better for the Church to do so.

5745. But, taking them as they are, do you think they ever would consent to do so?—I think that there is very little prospect of it, and it is very unfortunate that it should be so.

5746. Do you think that the plan which I have just now suggested of giving a preference to those who made the first *bonâ fide* application, at the same time giving sufficient religious security to those who did not join in the application, would be a satisfactory one?—I think so, in case the application came from those who represent the majority.

5747. A Church school with a Conscience Clause, and with a certain number of Dissenters on the committee, would provide the amplest security against any violation of the consciences of the children, would it not?—Yes; in the case where the Dissenters are in a small minority.

5748. But I am supposing, quite irrespectively of their being in a majority or the minority, the case of a parish in Wales, without any reference to the manner in which it was constituted, the first *bonâ fide* applicant for a school being the clergyman. What I then suppose is, that the constitution offered should be that the school should be a Church school, with the clergyman as *ex officio* chairman, and with a majority of the committee Church people, but with a minority of Dissenters, and with a Conscience Clause; would not that entirely protect the consciences of the children?—It would; but still the Dissenters would feel it to be rather degrading to themselves to be subject to a Conscience Clause if they were the great majority in the district. Supposing that the clergyman applied first, and that the Churchmen were but very few in that neighbourhood and the Dissenters were very numerous, if the application were received as is proposed, the Dissenters might object to it.

5749. Then do you consider that in every case where there is a majority of Dissenters, and where there could be only one school, where the clergyman appeared with a site in one hand and the money in the other for building a school, he should be refused, unless he was willing to join in founding a British and Foreign school?—I think that the religion of the people ought to be taken into consideration in all circumstances, and that an inquiry ought to be instituted whether the majority are Churchmen or Dissenters.

5750. But do you think that no weight whatever should be given to the sources from whence the funds for founding the school and the site of the school come?—I think that if the Dissenters in a certain district were in a large majority, though they might not have made the first application, still, in case a grant were given to the clergyman, they would soon come out and erect a school of their own rather than submit to a Conscience Clause.

5751. And, therefore, you think that no good would come of such a compromise?—I hardly think so. The Dissenters in Wales have shown how much they value their principles by the very fact that they have built so many chapels, and have gone to so much expense themselves entirely by voluntary contributions. I find that they have built 19 chapels on an average every year for the last 145 years in Wales, and that by their own voluntary contributions.

5752. But the chapels are for distinctive religious teaching, whereas you are all quite agreed amongst yourselves that children can be educated without distinctive religious teaching, so far as the parish school is concerned?—Yes; but I think that the Dissenters certainly would have religious teaching in their day schools.

5553. That is to say, that they would have a chapter of the Bible read?—Yes.

5754. And sometimes an exposition of it?—There would be no exposition; I have never known any exposition given in any British school at all.

5755. That could easily be made the basis of the Conscience Clause; the first Conscience Clause which was propounded by the Privy Council made it necessary that the Bible should be read in all cases?—Yes.

5756. So that in a Church school, with such a Conscience Clause, the children being exempted from learning the formularies, matters would be left very much where they are now, in the British schools?—Yes; I think that it would be a compromise that might be acceptable.

5757. Is there any question which you wish to be asked with respect to any matter which you are desirous of laying before the Committee?—There is one thing which I should like to mention; the Welsh are very much attached to their own language; there is no Welsh taught in the schools, and I think that that is very unfortunate, inasmuch as the children do not know English, and they are taught in a language which is foreign; and of course, for some years nothing is understood of what they learn; if there was some mode of instruction by which Welsh and English could be taught in the schools, I think it would be a great improvement for the Welsh nation.

5758. But is it not of the highest importance to the Welsh children that they should learn English?—Yes; but they would sooner learn English, I believe, in that way.

5759. Do you think that they are at really any disadvantage, and that the Welsh school earns a smaller annual grant than the English school?—I think that there is a disadvantage to a Welsh child for the first year or two that he is in the school.

5760. But has it not been found both in Ireland and in the Highlands of Scotland, that children speaking the two languages are much sharper, and learn much more quickly than the children who only talk one language?—Yes; I wish them to learn English, but still I do not wish them to forget their Welsh in doing so.

5761. Then what means would you provide for effectually teaching English as well as Welsh in the very few years of a labouring child's education?—Here is a child who understands nothing but Welsh; he is taught English, but he has no idea of what the words mean; if there were some books which taught him the meaning of the words in English from the Welsh, I think that it would be a great advantage for the instruction of Welsh children.

5762. Do you pursue that method in any of your own schools which are not assisted by the State?

tate?—Not generally; except in the Sunday hools.

5763. You have had the means of doing exactly you pleased?—In some classes in the Sunday hool it is done; I have done it practically yself; I have first of all expressed a thing in elsh to the children, and then translated it into nglish, and I found that the children learnt nglish by that means much sooner than in any her way.

5764. Have you had any difficulty in provid- g means for supporting a certificated master?— o, I have not found any such difficulty.

5765. Are you yourself inclined to suggest ny relaxation of the rule which requires that here should be a certificated master as a condi- on of the grant?—I have not thought upon that bject. If the Committee will allow me, I ould like to give in this statement with refer- nce to the parish of Gellygaer, which is near y own house.

5766. Mr. *Liddell.*] With reference to learn- g two languages at once, do you not think that is sufficiently difficult to teach a young child elow the age of 10 years one language, and hat you ought not to add to that difficulty by ying to teach him two at the same time?—He peaks his mother-tongue from his childhood; he as not to learn that.

5767. He speaks it the moment he leaves the hool, and talks nothing else when he is at ome; do you not think that the teaching of the Welsh language may safely be left to home in- ruction?—Yes, as regards Welsh; but I am peaking as regards the learning of English by eans of Welsh, and not independently of Welsh.

5768. You recommend teaching English rough Welsh as the better mode of imparting nglish to the children?—Yes.

5769. I understood you to object to confining he instruction merely to English in the school, r fear that the children should forget their Welsh?—No, that was not my idea.

5770. You have given a good deal of evidence n regard to compromises which might possibly e effected. Supposing a case where the great ajority in the parish are Dissenters, and where he clergyman is willing to co-operate in the rmation of a school upon what are called liberal rinciples, would you, as a Dissenter, consent to he insertion of a Conscience Clause in the trust eed, to protect the minority in the first instance? —Yes, I think that we would do so.

5771. Would you consent further to this: that n all cases in which such a school was built, a eparate class room should be attached to the uilding, and that the clergyman of the parish hould come every day and instruct his own hildren in his own doctrines, and give them the eligious instruction which he should think fit? —I do not think there would be any objection to hat.

5772. Do you not think that that might be a node of getting rid of this apparently insuper- ble difficulty?—I think that it would be a com- promise.

5773. It would be no compromise; it would e only acting up to the true spirit of the Con- cience Clause?—Yes, it would; I do not think hat there would be any real objection to it.

5774. And it would remove from the mind of he clergyman that which is to him an insuper- ble objection, namely, that the religious instruc- ion which he wishes to convey could not, under any circumstances, be given in that school?— Quite so; that would be in a separate room from the school-room.

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5775. And it would be a room separated from the body of the school, it would be a small class-room?—I cannot see any objection to that.

5776. Mr. *Howes.*] If there is no objection to that, what objection would there be to the clergyman having the use of the school on Sunday, bearing in mind that the Dissenters never, in fact, use the school on Sunday?—I think that the school-room would be regarded by Dissenters as their own, as well as belonging to the clergyman.

5777. But if they do not use it, what objection would there be to the clergyman using it?— Practically I think that it might lead to unpleas- ant feelings; I am not speaking about the thing theoretically, but practically.

5778. Some observations have been made re- specting the different denominations in Wales; do the different denominations cordially combine for educational purposes?—They do.

5779. When a committee is formed of mem- bers of several denominations, is there, generally speaking, harmony between them?—Sometimes they might disagree, but there is generally har- mony.

5780. Have you known some instances in which there has been a want of harmony?—I do not know of any want of harmony at all; they might sometimes have different views and feel- ings, but there is harmony and co-operation in general.

5781. It is clear that they combine more readily together than they would with members of the Church?—Yes; generally the clergy enforce the Catechism.

5782. Mr. *Shaw Lefevre.*] Do they ever com- bine for the purpose of the Sunday schools?—In some cases they do.

5783. Not commonly?—No; they usually hold their Sunday schools each one in his own respective chapel.

5784. Seeing that in the Church of England it is not usual for the clergyman to hold a school in his church, would not that be rather a reason for giving him the day school?—It would be a reason for it; the Dissenters might say that the clergyman might hold their Sunday school in the church, that would be the objection which they would raise.

5785. Mr. *Bruce.*] You were present, I think, when the Reverend Gilbert Harris gave evidence as to the proportions of Dissenters and Churchmen in his parish?—I was.

5786. I think that he stated generally that the proportions were about half and half?—Yes, he did.

5787. Do you know that parish well?—I know the parish, it is within six miles of my own home.

5788. Have you any facts connected with the religious census of that parish?—Yes; after hearing Mr. Harris's statement I sent to that parish to make an inquiry, and this paper contains the result of that inquiry, which was made last Sunday by two persons whom I sent there. They spent the whole of last Sunday in getting the information; and they have assured me that it was a correct statement.

5789. What did you find generally to be the number of churches and chapels belonging to the Church of England?—There are three churches and two licensed rooms.

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5790. That is five places of worship?—Yes.

5791. How many attend them?—Three hundred and six, and this is a liberal proportion.

5792. How many Dissenting places of worship are there in the same parish?—There are 11 Dissenting places of worship in that parish, and there are four just on the very borders of the parish; and one half of the people who worship in those chapels are from the parish of Gelligaer.

5793. What is the total number of those frequenting the chapels?—We had in the 11 Dissenting places of worship 2,475 people, and then if we take half of the other four Dissenting places of worship bordering on the parish, it will be 490.

5794. Do those figures represent the numbers that those chapels can contain, or the numbers actually present last Sunday?—The average attendance. The number of members is also stated here.

5795. What do you call members?—Those who are admitted to the privileges of the different churches as communicants.

5796. How many do you find among the Dissenting congregations?—We have here 88 belonging to the Established Church, and 864 and 130, making about 1,000 which belong to the Dissenting places of worship.

5797. Then how many Sunday schools are there belonging to the different denominations?—Belonging to the Established Church there are five Sunday schools, and belonging to the Dissenting places of worship there are 13 reckoning the other four Dissenting places of worship which are on the borders of the parish.

5798. Have you the number of those who attend the Sunday school?—No, the attendance at the Sunday school is not given.

5799. How often is worship performed in those chapels, on Sundays and week days?—There are two services every Sunday, and two generally every week day.

5800. Do you think that those figures show that the proportions of Dissenters and Churchmen at Gelligaer are very much what you would represent them to be in Wales generally?—I do. The members of the Established Church are about one-tenth of the population in that parish.

5801. Will you hand in that table to which you have referred?—Yes. (*The same was delivered in,* vide *Appendix*).

5802. Is there anything else which you would wish to state to the Committee?—No.

Friday, 11*th May* 1866.

MEMBERS PRESENT:

Mr. Adderley.	Mr. Liddell.
Mr. Bruce.	Sir John Pakington.
Mr. Howes.	Sir William Sterling-Maxwell.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BART., IN THE CHAIR.

EVAN DAVIES, Esq., A.M., LL.D., called in; and Examined.

E. Davies, Esq., A.M., LL.D.
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5803. Mr. *Bruce.*] You were for some years, believe, Principal of a Training College?—I s; at Brecon first of all for three years, and n the college was removed to Swansea; and was for three years there. It was a Training llege upon the principles of the British and reign School Society, but it had no connection th the Society, and the committee consisted 12 members from each of the four dissenting nominations, viz., the Calvinistic Methodists, e Baptists, the Independents, and the Wesley- s, and 12 members of the Church of England.

5804. *Chairman.*] So that the Church of Eng- d members of the committee were one-fifth the whole?—They were.

5805. Mr. *Bruce.*] Did the constitution of the mmittee lead to any difficulties?—Never.

5806. That college has ceased to exist, has it t?—It ceased to exist in 1851.

5807. On account of financial difficulties?— es. It was started on strictly voluntary prin- les, and was supported at first by the Con- egational Board of Education, and by the esleyan Board, each of which bodies made a ant of 50*l.* a year towards it; and the rest as made up of subscriptions amongst the Welsh ssenters and members of the Church of Eng- nd. The late Mr. Morris of Carmarthen, the e Mr. Vivian, and the late Mr. William Cham- rs, of Llanelly, subscribed very liberally to- rds its support.

5808. Were there not unpleasant differences in nnection with the accounts of that institution? There was something unsatisfactory in the ac- unts.

5809. Did you pass many pupils through ring that time?—From the lists which I have amined since this day week, I find that we ssed about 140 pupils during those six years.

5810. Are most of them now engaged as school- sters?—Not a great many. A considerable mber have died, and by this time a good many ve turned to other occupations; but on looking rough the report of the Committee of Council, find that about 45 of the schools which are now in nnection with the Council in South Wales ere either originated by us, or were supplied th masters from us; and, as far as I can make t, we originally started from about 120 to 130 hools in South Wales.

5111. In connection with your own institution? In connection with our own institution. Many those were small schools in the country, re-

placing other schools which were considerably inferior to them; they have been replaced since by other schools which are superior to them.

5812. I presume that all this has made you pretty intimately acquainted with school work throughout South Wales?—During those six years I was the correspondent of the Society, and advised in the promoting, building, and supporting of schools, and the supplying of masters. I also examined schools which were kept by old pupils, and that has brought me into contact and correspondence with those old pupils throughout the country, so that I think I am pretty well acquainted with the state of education in South Wales especially. Mr. David Williams, the present correspondent of the British and Foreign School Society, was one of my pupils, and being still much interested in education, I know pretty well from him and others, what is passing now.

5813. You are now, I think, at the head of a private school?—I am; but I have pupils now who are preparing for schoolmasters; I have generally two, three, four, and sometimes half-a-dozen such pupils.

5814. Then do they obtain certificates?—Sometimes they start private schools and do not sit for certificates at all; at other times they go to Bangor, and sit for certificates there.

5815. Has education in Wales extended and improved considerably since your first acquaintance with it?—Wonderfully. About the year 1840, there were not more than 10 or 12 British schools in South Wales; I do not think there were so many, but there were, certainly, not more than 10 or 12. The national schools were more numerous, but they were extremely inefficient. There were a few private adventure schools here and there, but most of them were kept for only about six months in the winter, and were given up in the spring, and they were very inefficient, except for the simplest rudiments of education; but there has been a very great change since that time.

5816. Do you know what is, at the present time, the number of British schools in South Wales?—I am not quite sure; I think there are from 170 to 180 under inspection; but I may state that there is a considerable number of very good schools, probably 30 or 40, which are not in connection with the Committee of Council, and are not inspected at all; and there are many other private schools

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of varying degrees of excellence as to which some difficulty is found in bringing them within the conditions of the Committee of Council.

5817. Are the 30 or 40 schools which you have mentioned, schools which voluntarily keep themselves out of the State grant, or which are waiting for an opportunity to fulfil the conditions on which they may obtain it?—I think, probably, they are waiting; their rooms are, perhaps, not good enough, and they cannot supply themselves with certificated masters, and there may be difficulties of that kind. I may state that the feeling in favour of union with the Government is rapidly gaining ground in South Wales, and I think that inspected schools will multiply rapidly.

5818. Is it upon financial grounds only, or upon financial and other grounds that they do not connect themselves with the Committee of Council?—Upon financial and other grounds. The reason why the Committee of Council was looked upon with a great deal of suspicion at first in Wales was, that many of the grants made by it were made for National schools in country districts, where the people thought it unjust that large grants should be made; and it was supposed that there was great partiality shown towards the Church, that the Church had greater facilities for bringing pressure to bear upon the Committee of Council than Dissenters had, and that, altogether, Dissenters were not likely to get fair treatment from the Committee of Council, and this led to dissatisfaction.

5819. At first grants were made pretty nearly wherever they were asked for, were they not?—I suppose they were, but I cannot answer as to that.

5820. During that time of which you have spoken, were you cognisant of any cases in which, in your opinion, the grant was improperly refused to promoters of British schools?—I was not.

5821. Then the main objection was, that grants were made to promoters of national schools, such national schools being, in the opinion of Dissenters, not fitted for the population in Wales?—To national schools in rural districts. I have in my mind now two or three cases in the middle of thinly-populated rural districts, where there are few, if any, Church people, and where large grants were made for the national schools.

5822. The Dissenters have founded a college in North Wales for the training of masters, have they not?—They have. Mr. Phillips, of Bangor, I may almost say by his own personal efforts, obtained the funds for the college. It is more or less connected with the British and Foreign School Society, and that college has done a great deal for education in North Wales, and a good deal in South Wales. Mr. Phillips and the Society at Bangor have done a great deal for the promotion of free education in North Wales.

5823. Mr. Phillips and other witnesses stated before this Committee that, in their opinion, the reason why the great number of British Schools which were not in connection with the State were deprived of that benefit was, not that they could not obtain the necessary funds, but that they could not obtain a proper supply of certificated masters; what would be your opinion upon that point?—There is a good deal of truth in that. It is extremely difficult to get certificated masters. I believe that if 20 per annum were thrown upon the market, in addition to those regularly supplied now, they would be absorbed without any difficulty whatever.

5824. Wales has peculiar difficulties in obtaining a supply of certificated masters, has it not?—It has. Many of the pupil teachers from the rural districts are unacquainted with English many of the working men, feeling that they have a sort of vocation for teaching, have to learn English and to acquire the elements of education late in life; and it is extremely difficult for them to come up to the Government requirements, not, perhaps, in the subjects required, but they are not able to turn out paper creditably, so as to satisfy the examiner from their ignorance of English, and the difficulty which they find in expressing themselves idiomatically in the English language.

5825. Are there many persons, within your knowledge, who are fitted to become schoolmasters who are unable to express themselves with ease in the English language?—To express themselves with ease, is an expression which admits of a little ambiguity. I am referring to the fact that a Welsh workman who has been say 12 months or two years at a school, may be very well acquainted with the principles of English grammar, may be able to parse or analyse a sentence very correctly, and may have a thoroughly good knowledge of mensuration and algebra, and the subject matters of the requirement for a certificate, and still turn out such clumsy paper that he would either show at very great disadvantage, or perhaps fail in passing at all. I am acquainted with two young men who went up to Bangor last Christmas. They were both extremely good men to my own knowledge, and one of them got into the fourth class and the other failed altogether. This discourages a great many others, so that the number of those who go up and fail is not at all a correct representation of those who are prevented from going.

5826. But do you think that those two young men, however creditable their efforts at education may have been, were qualified to become schoolmasters?—I am certain of it, both from my knowledge of them and from my knowledge of the schools which they conduct at the present moment.

5827. Is not an adequate knowledge of the English language necessary in a schoolmaster in Wales?—It is; but there are a great many Englishmen who will teach French very much better than a native French master, although, if they had to write a letter in French, or to turn out an examination paper in French, their French would be very awkward indeed.

5828. You have stated that, a considerable time ago, there existed a strong impression that there was much partiality shown by the Privy Council in its grants towards the Church; does that impression still continue?—To some extent it does. There are two or three cases which have been brought before the public. I may specially refer to the Trecastle case; and although the Llanelly case was decided in favour of the promoters of free education, there was a general impression abroad that there was a decided leaning towards the Church. In the Trecastle case especially, there is a feeling to this day that very great injustice was done towards the Dissenters.

5829. Let us take those cases in order of priority; the first case is the Llanelly case. What grounds for the belief that partiality was exhibited by the Committee of Council are furnished by the Llanelly case?—The representation

s made by the promoters of the Church school e very incorrect in two or three points; for ance, in naming the population for whom they e providing, they took a large district, in- ding the whole of the parish, and put the ulation down at 16,000. Then in estimating schools actually in existence, they took a ll district, merely the town proper of Llanelly, re the population would be about 9,000. n two or three British schools in the out- g districts were omitted. The accommoda- in the British school was underrated by it 200, and the Copper-works school at that was being enlarged; and this extra accom- ation for about 250 was not mentioned. I speak positively about them, because I sup- d masters for these schools, as well as for the tish school and for the Copper-works school Llanelly.

830. Were not all those facts examined into two inspectors, Mr. Bowstead and Mr. Jones? hey were; and the decision ultimately was educe, not absolutely, but on certain condi- s, the grant to the applicants for the National ools. But that has largely influenced Dis- ters, by exciting a feeling of dissatisfaction want of confidence in the promoters of urch schools, from the utter absence of truth- ess in their statements.

831. We are not speaking of confidence in Church, but of confidence in the depart- nt?—There were strong remonstrances sent Dissenters on the spot, and it was generally posed that the response to the Dissenting eal was not quite so prompt, and that the ding down of Mr. Longueville Jones and Mr. wstead, was only done at last, and not imme- ely and readily.

832. But you can readily understand, I uld think, the extreme inconvenience to ch it would put the office, if every time there a dispute as to the number of Churchmen or senters, one or two inspectors were taken n their ordinary work in order to verify the flicting statements?—I do not at all defend public in their estimate of this Llanelly case, I am merely stating as a fact, that a good l of soreness arose in the public mind from t case, and especially from the Trecastle case.

833. What were the facts in the Trecastle e?—The facts in the Trecastle case were that application was made by the clergyman of parish for a grant towards a national school, resenting that three-fourths of the inhabitants re members of the Church of England; that re had been a National school in existence there a great many years, and that now a new school m was to be built, and the education put on a ter footing; the fact being that the old school was a National school at all, but a parish school; t is to say, a school controlled and directed the vestry, and the education in it was entirely e. The old man who was the master had been re for 30 years, and his conduct of the school nerally has given great satisfaction to the blic. It was wrong in the first place to state t it was a National school. Then, the number Dissenters was very much understated, and number of attendants at the Church of gland was very much exaggerated. I had ed to have obtained the exact figures, but have not been able to do so. A statistical rn was made of the whole parish, which wed that, at any rate, the vicar of the parish was not so near the truth as the promoters of the British school were. The promoters of the British school, finding that a National school was about to be established, in self-defence applied for a grant of money towards a British school. Their memorial was sent down to the promoters of the National school with a request that they would send up their observations or replies, and those observations were sent back. A considerable number of gentlemen in the district backed the memorial on behalf of the National school with very strong letters, and it was generally supposed that a nobleman who had some influence at head quarters, and who was also connected with the place, supported the same appeal, as is, in fact, shown by the correspondence. All this time the British school promoters were in ignorance of what was being done; and when they had heard that certain very astonishing statements had been made, they applied to the Committee of Council for a copy of the correspondence, in order that they might have the same opportunity of explaining the statements of the promoters of the National school, as the promoters of the National school had of explaining the facts urged in their memorial. That request was refused, and I think that the great soreness in the minds of the people has arisen from the fact that they were not placed on equal terms with the promoters of the National school in that case. I may say that the facts subsequently have shown that the statement of the promoters of the National school were quite wrong. They stated that a British school could not be supported, and that the project was only promoted by one or two "narrow-minded and bigoted Dissenters" (I quote the very words used there), and that a British school under "such ignorant men" must inevitably fail. I am in a position to say that the average attendance during the week before last at the National school was 60, and at the British school 87. The money obtained last year towards the National school was 30 *l.* I do not exactly know what the shillings and pence were, but the British school obtained 43 *l.* 16 *s.*, showing not only that there was a larger number in attendance, but that it was also doing better work. A grant was made to the National school of about 200 *l.*, and a grant was refused to the British school.

5834. You call it a National school; is it a National school?—It is strictly a National school.

5835. I thought that there was a Conscience Clause in the deed; and if so it could not be a a National school?—I beg your pardon, I was wrong. It is not in connection with the National Society.

5836. Then it is a Church school, with a Conscience Clause?—Yes.

5837. Does the trust deed admit of any Dissenters being on the committee?—It does not.

5838. Your moral from all this story is, that grants are sometimes made either on insufficient inquiry, or from partiality, and that that has led to considerable distrust on the part of the Dissenters?—The moral is just what I stated at first; that it is supposed that the Committee of Council is open to a little pressure on behalf of the Church, but that the Dissenters have no chance of using that pressure, and that therefore there will be always some partiality in favour of the Church. I merely state that as being a general feeling in the country.

5839. The number of schools assisted by the

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State does not depend exactly upon the proportions of the different denominations in the district, but upon the voluntary efforts made by the members of those denominations; is not that so?—Yes.

5840. Therefore, even if it were shown that grants had been made to more Church schools than to Dissenting schools, it would not necessarily show that there would be more justice done to the Church people than to the Dissenters?—On the face of it, it would not, but there is an injustice in the fact that a National school is placed in a country district where it is well known that within three miles round there may not be six persons belonging to the Church of England, and when no aid can be granted to a second school.

5841. Have you ever compared, or taken means to ascertain, what the proportion of Church and Dissenting schools, assisted by the State, has been since 1846?—I have not.

5842. The increase you have stated to be very large?—It has been very large.

5843. And you are not aware of any case, except the one which you have mentioned at Trecastle, in which an application for a British school has been improperly refused?—I am not. I believe and am quite ready to admit that a great deal of this ill feeling has arisen, in the first place, from anger at misrepresentations and statements which have been made in the memorials of the promoters of National schools, and also from the fact that the public are too apt to take one or two cases, like this Trecastle case for instance, as a sample of what goes on over the whole country.

5844. You have spoken of National schools which, in your opinion, are unsuited to Wales, having been largely assisted in Wales: are you aware of any National schools which have been of late years founded in the rural districts?—Not a great number. I think that the last which excited any attention was the Rhandirmwyn case.

5845. Where was that?—Seven or eight miles from Llandovery, in the parish of Llanfairarybryn. I should be glad to mention the case with the names, but would rather the name should not be made public, as I do not wish to bring any charge against individuals. It is a case which has excited a good deal of attention in the country.

5846. How long ago was that?—I think the grant to the National school was in 1860. A British school was erected there 21 or 22 years ago; it has been under inspection for two or three years. A National school was built there, and a grant of somewhere about 200 *l.* in 1860 was obtained for it.

5847. *Chairman.*] At what date was that?—About the year 1860 or 1861. The landowners and the vicar of the parish erected a National school, and they obtained a grant of 200 *l.* I am not in a position to say whether there was a Conscience Clause in that deed; it is called a National school in the report, and it is conducted *primâ facie* as a National school.

5848. Mr. *Bruce.*] Was the British school large enough to supply the means of education for all the population?—That is not the gravamen of the charge. The whole of the land in the district, or nearly the whole of it, belongs to one landowner, and the late representative of the name was a gentleman whose word was accepted and taken as being as good as a lease, and large investments were made upon his property, and houses built, and improvements made on farms without any legal security. This British school had been built on the same principle, but as soon as the National school was open, the agent sent a notice to the British schoolmaster to close the British school. The school was closed, and the school-room was taken possession of by the landlord. It so happened that the members of the Calvinistic Methodist Chapel who had erected the school were unable to move hand or foot in the matter. Their chapel was built upon the same gentleman's ground upon the same footing as the school, and the master of the British school himself had built a comfortable house for himself in the same way. Nearly all the members of the chapel either had built houses or rented farms upon the same estate. The consequence was that the British school was closed, and whatever property they had in it was confiscated, and the National school, aided by a grant of 200 *l.* from the Committee of Council, was thrust upon them.

5849. In that case, did the Dissenters make any representations to the Committee of Council?—I do not think that they dare do it, because they feel that the same spirit which deprived them of their school-room, would bring about other results, which would be equally inconvenient.

5850. *Chairman.*] You stated, did you not that the property had changed hands?—Yes from father to son.

5851. Mr. *Bruce.*] What is your conclusion from that case?—My conclusion is, that looking at the public feeling through the country generally, we cannot be surprised that a great deal of soreness and suspicion arises in the minds of the people in all those cases against the Government grant generally.

5852. But surely the misconduct, in that case was entirely that of individuals connected with the parish, was it not?—Quite so; but the grant of 200 *l.* from Government makes them sharers in the odium.

5853. They unjustly deprived the promoters of the British school, according to your statement, of their school, and they made representations to the Privy Council which were not contradicted, and on the faith of which the grant was made for a National school?—The moral which I would draw is, that no grant should be made for a National school in Wales without a personal and official inquiry. I think that the circumstances are such as to place a great temptation in the way of clergymen to exaggerate and misrepresent the real state of the facts, and therefore that the grant should be either suspended altogether, or that no grant should ever be made without a more minute inquiry than seems to be made under those circumstances. I may mention another case in the same parish, where a school church was erected by grant at Cwmdwr. It is in the same list and in the same county with the last case to which I have referred. That school is closed now as a school, and it was not wise ever to have put a National school there. There are no materials for supporting a National school; there are no Church children there. There are many similar cases within my personal knowledge.

5854. You are doubtless well acquainted with the movement which is made frequently by Dissenting bodies for the establishment of schools in different parts of Wales, but you must also be aware that the movement very frequently comes from

om Church people, the owners of property, or ergymen?—Yes.

5855. In those cases, how would you reconcile e position of the Church with the position of e Dissenters so as to give to each a fair share the management of the education of the rish?—I cannot, at starting, understand what jection clergymen and members of the Church England can have to what are usually the rms of the constitution of a British school; I ean that I cannot appreciate it. The constitu-on of what is usually called a British school pears to me to be perfectly free and unsec-rian; I know many British schools which are nducted entirely by members of the Church of ngland, but in Welsh cases I would merge the rms "British" and "National," and have a strict school governed entirely by the sub-ibers.

5856. But does it appear to you unreasonable at if the land is given by Churchmen, and if e energy necessary for the promoting of a hool is found by the clergyman, and if the rger portion of the subscriptions are found by urch people, it should be stipulated that the ergyman should have a recognised position on e committee?—I can hardly answer the ques-on categorically; I shall be obliged to give my ply by making a statement; I think that in ery district in Wales, schools could be started a different basis; Dissenters would be willing find their full share, or the whole, of the ney, if necessary, and to carry it forward on basis free from all objection on the score of tarianism; but I do not think that any amount subscriptions from a local source would justify giving of public money for an exclusive hool in Wales.

5857. I was not asking as to an exclusive hool; I was asking whether you had any sug-stion to make which would secure the harmo-ous co-operation of Churchmen and Dissenters, on a footing which the Church could accept? The difficulty for Dissenters is to understand hat basis the Church would accept. I should nk that a committee, chosen without any gard to sect or class from among the subscri-rs, and by the subscribers, would be quite an gible basis, so far as the Dissenters are con-rned, but I do not think that the Church would cept it.

5858. There would be nothing, where parties high, to prevent the exclusion of the clergy-n from the committee of that school?—I do think that there would be any objection to mit the clergyman as an *ex-officio* member of committee, provided that all ministers of gion were treated in the same way. For tance, if it were part of the Trust Deed that ministers having spiritual charge in a parish, uld be *ex officio* members of the committee, ner with or without subscription, I think that senters would accept it, but without speak-at all offensively, I feel bound to say that so as religious privileges are concerned, nearly that has been done for Wales, has been done, only without the Church, but in spite of the urch. The few active clergymen who did so ch for the spiritual improvement of Wales n 1750 to the commencement of the present tury were persecuted by their own brethren. s difficult, therefore, for gentlemen connected h England, to understand the position of the

Church in Wales in the rural and manufacturing districts; it is almost a cypher.

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5859. But surely you must be aware that of late years the Church has done a great deal to redeem its character?—It has; but not enough to place it in a position of supremacy and preference; if the Church wished to be treated upon a perfect equality with other denominations, I think there would be every disposition to secure that, even in neighbourhoods where its help would not be an equivalent, I think there would be no objection to secure its representation on the Committee.

5860. Are you aware that the annual grant is made indifferently to every school, which complies with certain conditions?—I am.

5861. At this moment there is a larger annual grant made in Wales to Church schools, than to schools not connected with the Church; surely that fact ought to lead you to qualify the statement which you have made, that nearly every thing which is done for the good of the people in Wales is done outside the Church?—I spoke of religious privileges; I speak of the time previous to the last 20 years, and I may also state that the feeling of suspicion (whether it be right or wrong has nothing to do with it) with which the Committee of Council has been regarded all along in Wales, has done a great deal to prevent the Welsh Dissenters from falling-in heartily with the conditions of the Government. That feeling is being very considerably and gradually altered, and I think that the increase of British schools from this time will be very much larger than it has hitherto been.

5862. But whether or not any scheme for uniting Churchmen and Dissenters in the management of a school can be devised which would be acceptable to both parties, I need hardly ask you, after the evidence which you have given, whether you consider a Church school, even with a Conscience Clause, a proper school for the rural parishes in Wales, in which, as is generally the case, the majority of the labouring classes are Dissenters?—I do not, and it would not be so regarded by, I venture to say, one in a hundred in Wales. It is quite unnecessary to say that the character of the school depends a great deal more upon the administration than upon the trust deed. Poor labourers in rural districts are not competent to enforce their legal rights, whatever they may be, and although their children may have a right to withdraw themselves from the catechetical or especial dogmatic instruction of the Church of England, that right would be very difficult to exercise. For instance, the master may put the catechetical instruction from 10 to 11, and the next week it may be altered from 11 to 12, so that it would be practically impossible for a parent to enforce his right.

5863. Then, again, as to the management of the school, I presume that you would have the same objection?—I should have the same objection. I think that no school would be satisfactory to the Welsh Dissenters, in the management and control of which they were not recognised as having a full share and right.

5864. One main objection to British schools which has been urged by Churchmen before this Committee has been the want of anything like a complete religious instruction in those schools; from your knowledge of British schools, should you consider that to be a valid objection?—I think

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think that that want is more nominal than real. For instance, any one who knows children, and who has been in the habit of having unrestrained communication even with his own children, will feel that special doctrinal points perplex young children, and that the only thing is to impress the heart; and that is done quite apart from any of the points of the dogmatic theology of any system. We cannot teach doctrinal points to children. We may make them commit words to memory, but there is no teaching in it.

5865. Admitting the entire truth of what you have now stated, at the same time would not the limitation in many British schools to the mere teaching of the Bible without any exposition be disadvantageous to the religious education of the children?—I do not think that, practically, there is that limitation. At least in the schools with which I am acquainted, the master has always been at liberty to explain it, and to make such running comments upon it, and to draw such practical lessons from it as he thought best; and though it is very difficult to define the exact legal position of the master, there is no practical difficulty. I have never known any difficulty of the kind, and I think that I may say that in every school where there is an earnest master there is religious teaching apart from the mere reading.

5866. It was stated by Mr. Gee, who was examined on a former meeting of the Committee, that in most of the British schools with which he was acquainted, the Bible was read without exposition; does that concur with your own experience on the subject?—No exposition is allowed to be introduced into the school as a text-book. I think Mr. Gee must have been in error if he made that statement, or, at least, his experience of schools must be different from mine.

5867. It has been stated to the Committee that the Dissenters usually look upon the Sunday school as the place in which the child receives his religious education, and that they are disposed, therefore, to consider the day school as a purely secular institution; is that your view of their feeling?—I should hardly take that in its broadest sense; but still the religious education of the country in Wales is so thoroughly well provided for that I do not think the necessity for any great prominence being given to religious instruction in the day schools would be so much felt there as it would be in England. But, at the same time, I do not think that Wales would willingly accept what is called secular education.

5868. They would not desire, for instance, that the Bible should be excluded from the schools?—They would not. I think that the school which would best meet the views of the Welsh Dissenters would be a school in which the religious instruction is absolutely left in their hands, and in which the present certificate even would not be required, although that is not felt to be a great grievance.

5869. Has the British school system extended much into the rural districts in Wales?—It has very considerably, and it is rapidly extending now. Those rural district schools in Wales are very different from rural schools in England, and the state of feeling there, in respect to education, is very different from that which is described by some gentlemen, whose evidence I have read, as given before this Committee last year. There is never any difficulty in supporting a British school in the rural districts in Wales. The farmers and the small freeholders, of some 30 *l.* or 40 *l.* or 50 *l.* a year, are the principal contributors to the school; sometimes they pay subscriptions and sometimes they pay larger fees for their children; and in many cases they build the schools and guarantee the master's salary, and incur the whole of the responsibility. Then the workmen and mechanics pay the usual fee of perhaps 2 *s.* or 2 *s.* 6 *d.* a quarter. I think that 2 *s.* 6 *d.* would be the utmost amount per quarter paid in those rural districts; those schools are attended by the sons and daughters of the farmers in the neighbourhaod, quite as much as by the children of the poorer classes.

5870. In fact, the organisation which they apply to religious purposes is found to be useful when applied to the maintenance of the school?—It is much more useful than the parochial organisation is, because it often happens that the Church is placed quite apart from the bulk of the population in the parish; but Dissenting chapels, being supplied only to meet a recognised want, are placed in more convenient localities, and therefore the schools generally are located somewhere in the neighbourhood of the chapels.

5871. The churches, in many cases, were built centuries ago; whereas nearly all the Dissenting chapels have been built within the last 100 years?—Almost all of them have been built within the last 100 years. In 1816, I believe, there were only 900 chapels in Wales and there are, at present, 3,200.

5872. Then I gather from you, that you think that, provided certificated masters or mistresses could be found, there would be generally no difficulty in meeting the condition of the Committee of Council in Wales?—I believe not. One reason why there are not so many schools in existence as one would expect, and as are required, is this: that in starting a school in a new district there is a certain amount of mission work involved in it, and if it were found that the supply of masters were at all adequate to the demand, two or three of the leading people of the various denominations would go into this district and call the friends together and talk to them about the importance of education and impress upon them the necessity of doing something for themselves, and they would induce them to do the same for education as has already been done with respect to religion; but at present it is impossible to do anything of the kind, because if a school be built, there is no master to put into it.

5873. Do you attach much importance to the possession of a certificate by a master?—I attach a great deal of importance to the possession of a certificate by a trained master; I do not think that any trained master ought to be employed in a school at all who has not a certificate, because the attainment of a certificate by a trained master is so easy that it shows very great laziness or great incompetency on his part to be without it.

5874. Are there many trained masters employed without certificates?—There are not many, but there are some.

5875. You do not apparently attach much importance to the possession of the certificate without the training?—Not a great deal; I think that the great value of the certificate at present is that it shows that a young man has been for two or three years preparing himself for the work and that he has had some experience in teaching;

5876. And it also shows that he has had his hool inspected and well reported upon, does it ot?—Yes.

5877. Have you any statistics to give as to the mparative number of Churchmen and Dis- nters in Wales?—I have not, but I have been ying to classify the population of Wales accord- g to my own personal knowledge of it, and I lieve that I shall be found to be pretty nearly rrect. I think that we might divide the dis- icts into three classes; there are some of the nall and ancient towns in the English parts of embrokeshire and in the English part of Glamor- nshire where Church and Dissent are about on par, and I am not sure that in one or two of em there is not a majority of Churchmen. I fer to such towns as Tenby, Pembroke, Haver- rdwest, and Lampeter, in Cardiganshire, and owbridge and perhaps Bridgend, in Glamor- nshire; I think that, taking them altogether, ere would be probably a preponderance of Dis- nters, but it would not be very large. Then ere are other towns again in which there is a ry large preponderance of Dissenters, such as rmarthen, Brecon, Swansea, Neath, Aber- twith and Cardigan; the Dissenters in these e at least 5 to 1. Then in the manufacturing stricts, although it is very difficult to state actly what are the proportions, the Dissenters ould perhaps be 15 or 18, or even 20 to 1; in erdare there are five or six churches, and ere are 46 or 47 chapels. At Merthyr there e 7 churches, and 47 chapels. At Ebbwvale, til recently, there was no church; there is one w, and there are 16 chapels. At Pontypridd, believe, there is no church, and there are or 10 chapels. There was a census taken of ntypridd about 12 months ago, and it was und that out of 16 people one was a Church- n; as to Rhymney and Gelligaer, the districts ich were spoken of by a witness here this day ek, I shall be greatly obliged if the Com- ttee will allow me to append to my evidence tistics which will be procured next Sunday, l which will supply a numerical statement tained from absolute counting in every church d chapel in the two districts; I believe I am rect in saying that the Dissenters are seven or ht to one in those districts, but, of course, a ess statement on the one side is no better than e on the other; but by next Tuesday or Wed- sday I shall have a statement in my possession taining the exact length and breadth of every ce of worship in the two parishes, and the mber of persons present on Sunday at the vices in the morning, afternoon, and evening, l that statement will be attested by parties ose respectability is beyond all question.

5878. Mr. *Adderley*.] How is that statement be prepared?—It will be prepared by parties the spot, who will go to every place of worship t Sunday.

5879. Has the Church been made cognisant that intention?—The instructions were that ther parties should be cognisant of what was posed to be done, but I believe that the urch are quite as likely to be cognisant of it the Dissenters, and it will be quite impossible pack, because if the people are collected into e place of worship, they must be withdrawn m another. In the rural districts it is really possible to give a numerical estimate of any actness, but I believe that there are at least 0 churches in Wales where the attendance is 0.29.

not five per cent. of the population of the parish; I could give the names of five or six districts where there are 10 or 12 parishes adjoining each other, and where the average attendance at the churches is from 10 to 20, and where there are a great number of chapels which are attended by crowded congregations.

5880. Mr. *Bruce*.] Taking together all those differently constituted populations, what should you say was the proportion of Churchmen to Dissenters among the labouring classes of Wales?—I should say that 10 to 1 would be a very low average among the labouring classes.

5881. Would the same proportion hold good among the middle classes?—I think it would among the lower portion of the middle classes. The upper portion of the middle classes, such as the large shopkeepers and agents, and the class immediately above them, belong, to a considerable extent, to the Church of England.

5882. They are pretty equally divided, I presume?—They are pretty equally divided; in some districts, they belong entirely to the Church of England.

5883. Do the Dissenters, among the middle classes, usually take a strong interest in education?—They take a strong interest in education.

5884. Have they shown themselves in many cases to be active promoters of education?—They have.

5885. And such being the case, they naturally feel hurt at being excluded from all share in the management of the schools?—They do. Until recently, they have been almost solely occupied in extending religious accommodation, but that work is now substantially done, and I have no doubt that school accommodation will be provided quite as quickly, and quite as readily, as the religious accommodation has been already provided, as the religious denominations are more united than they have been for the last 100 years.

5886. In any Church schools in Wales with which you have been acquainted, is the teaching of the Catechism compulsory?—I know a great many National schools in which it is absolutely compulsory, as also attendance at church.

5887. Have you found those generally to be cases where there were no British schools?—As a general rule, there were no British schools in those cases in which the attendance at church and the learning of the Catechism were compulsory. There was a case in connection with one of the large work schools some years ago, which excited great attention, where the children were even punished for not going to church on the Sunday. The statement was publicly made in the London daily newspapers. I am acquainted with the case, and have every reason to believe that the statement was true.

5888. Then would you say that, generally speaking, it was only where there was the competition of a British school in the neighbourhood, that liberal treatment was pursued towards the children?—I believe that that is the rule; I should not like to say that there is no exception to it, but so far as I am acquainted with British schools, that is the rule, and I only know one exception.

5889. But do you know, of your own knowledge, many cases in which the learning of the Catechism is made compulsory on the children of Dissenters?—I do.

5890. And where the attendance at church or chapel is compulsory?—I do; I know only one

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exception, and that is the Loughor National school. There is no British school in the neighbourhood, and the clergyman is a somewhat liberal man.

5891. Do you know what the practice in that school is?—I believe that there is pressure there, but there is no compulsion. In fact, I was told last week that a Baptist minister, whose son went to the school, was obliged occasionally to visit the clergyman (the late vicar to whom this refers has left) and to bespeak a little forbearance for his child; and by a little pressure he was able to get on pretty well.

5892. For what purpose had he to make an application on behalf of his son?—Instead, I suppose, of the child's being exempted as such by the master, it was left with the child himself to exempt himself from the teaching; that is one of the difficulties of management of which I spoke just now.

5893. Do you mean that the application made once for all would not be sufficient?—That was the representation which was made to me, that the application made once for all was not sufficient.

5894. And was this child of the Baptist minister forced to learn the whole of the Catechism?—He was. I only give the statement as it was made to me, that the first request once for all was not sufficient, and that every now and again the father was obliged to go to the clergyman and renew the application.

5895. *Chairman.*] Do you mean that the first application once for all was not sufficient where there was a Conscience Clause?—There is no Conscience Clause in that case; that is a National school, without a British school in opposition to it.

5896. Mr. *Bruce.*] Can you name any places in which the learning of the Catechism and attendance at Church are enforced?—I can name two places where attendance at Church is absolutely compulsory, and I infer that the learning of the Catechism is also compulsory; one is Llantrissant, and the other is Ferryside.

5897. Where is Llantrissant?—Llantrissant is in Glamorganshire.

5898. In both of those places is there a great preponderance of Dissenters?—Yes; at Llantrissant there is a very large preponderance of Dissenters, and at Ferryside there is a preponderance of Dissenters also.

5899. Can you state of your own knowledge whether the effect of those regulations is to prevent the children of other Dissenters going to that school?—To some extent it prevents the children of other Dissenters from going to the school. Of course, where there is no other school, parents will do a great deal for the education of their children, and will say that it does not make any difference, and that all this can be forgotten as soon as the children leave the school. They seem to think that it is a mere matter of form, and that as the clergyman is contented with mere formal adhesion to the church, this little bit of formalism on their part also will be harmless.

5900. Have you ever heard Dissenters say, with reference to that objection, that they would undertake to unteach at the Sunday schools all that the children had learned on points of doctrine at the day schools?—I never heard that, but I dare say they felt that their children were pretty safe.

5901. Do you think that the teaching of the Catechism at the Church schools has had any proselytizing effect on the children?—No; but I think that it has done a great deal of harm to the Church. I think that compulsion, altogether, has put the Church in a false position in Wales, and has done it more harm than good.

5902. Were it not for that exercise of compulsion, do you think that there would be any feeling against the Church, as a religious body in Wales?—Not the slightest. I think that the position of the clergyman would always give him a *prestige*; and where he took his stand not upon his legal position, but upon what he was worth as a man and a Christian minister, I think that he would always hold more than his own; but where claims of supremacy are set up there is a feeling of antagonism excited, as between Churchmen and Dissenters, and the clergyman always gets the worst of it.

5903. Are you aware that the clergy in Wales generally have a very strong feeling of opposition to British schools?—I am; it is painfully hostile. I do not know why or how it is, but an instance has just occurred within my own knowledge. The father and mother of a young person, whom I know, were both attendants at the parish church for 30 years, and were known to be communicants there; the daughter was apprenticed to a British school which was entirely managed by Church ladies; there was not a single Dissenter on the ladies' committee last Christmas; she sat for examination, and obtained admission to the Training College, and the usual certificate of religious character from the minister, which is required on admission to the Training College, was refused her by the clergyman. Of course we cannot say that it was because she was apprenticed at the British school, but we know that there was no other objection, and we know that he knew her to be one of his own flock, and members of his family and his curates had often been visiting there for parochial purposes. And he is not at all a bad specimen of a clergyman; he is as good a parish clergyman as I know of in the whole principality.

5904. You say that the only explanation which you can possibly give is the fact that the girl had been educated at a British school?—Yes, there was something said to the effect that he did not know anything about it, that she was in the British school. But there could not have been any other possible objection, because the character and circumstances of the poor girl are well known to hundreds of people in the town; she was obliged to go to a Dissenting minister who, of course, satisfied himself without any difficulty that she was a proper object, and gave her the certificate, without which she could not have obtained admission to the Training College.

5905. That leads you not to be very sanguine as to cordial union between the Church and Dissenters in promoting education?—I am afraid it is out of the question, as far as the clergy are concerned, unless a great change comes over them altogether.

5906. There is a very great advantage in interesting the educated inhabitants of a district in the education of the children and the management of the school, is there not?—It is a very great advantage in every way, because it secures the best local supervision and advice; and, also, where they have to take a little trouble, the mere management of the school is itself a means of education.

5907. Ou

5907. Our educational system rests upon the luntary principle, does it not?—It does.

5908. And, therefore, a scheme of management nich would bring that voluntary principle most rongly into prevalence would, of itself, be a eat advantage?—That system would be the ans of education.

5909. It has been suggested that one way of tting rid of this difficulty would be by putting end altogether to the building grant; what uld be your view upon that subject?—If it uld be done in no other way this would ve a great deal of soreness, but I think much convenience and mischief would arise from the nedy. The tendency at present is to make schools as cheap and small, and, therefore, as convenient as possible, because the drain upon resources of a neighbourhood in building a ool at starting is often very considerable; d I cannot help feeling that if the Committee Council were to give up all control over the ilding, our schools, instead of improving in eir type and character, would become inferior. it is, I know that many of my former pupils ve lost their health, and several have lost their es, from having to teach a great number of ildren in small rooms, those children having me for two or three miles in wet weather that the atmosphere was almost reeking th moisture and unhealthiness. Therefore think that it is very undesirable for the Comttee of Council to lose all control over the ection of schools.

5910. Again, effective teaching depends a great al upon the form of the school, does it not?—does; but I think that that could be copied m one place to the other. The amount of ney given as a grant by the Committee of uncil would make, in most neighbourhoods, all e difference between a school which was cheap d nasty, such as would otherwise be put up, d a school which was thoroughly wholesome, nvenient, and useful.

5911. Have you ever heard of the interference the architect of the department being objected as being unnecessarily critical?—I heard of e case some years ago, but I really am not in position to state exactly what it was; though was given to me at the time with full parulars. On the borders of Radnorshire and erefordshire, before the railway had penetrated to that district, a gentleman was going to build school—and I need not tell you that probably emel timber would be dearer there than oak, cause there would be 40 or 50 miles of d carriage, on any imported timber, and 39 40 miles of land carriage to be paid on oak fore it would reach its market—I was informed at the specifications required at that time that emel timber should be used in the roof. The ntleman offered to put oak, but it was refused. that is a fact, Mr. Lingen will be able to give e authority, because it was in connection with a ntleman whom he knows, I believe.

5912. *Chairman.*] One of the statements which u have made was, that in the event of either itish or National schools being abandoned, and strict schools should be established, your idea as that all denominations of religion, whether longing to the Dissenters or to the Church, ould be placed upon an equality?—Yes.

5913. I understand from that answer that what u mean is, that the case which you mentioned is morning should be a precedent, in fact, for all such districts, and that irrespectively of the different numbers of those different denominations, each denomination in the district should have an equal number of representatives on the School Committee; that is your idea, is it not?—That was not exactly my idea, but I think that anything which would recognize the equality of the denominations, whether by leaving the appointment of the Committee absolutely in the hands of the subscribers, or by allowing all ministers of religion to be members of the committee *ex officio*, or by allowing them all to take their chance equally—either of those three alternatives would be acceptable to the Dissenters—the plan to which the Right Honourable Chairman alludes, would I have no doubt be gladly acceded to, as being founded on a precedent which has already worked well.

5914. In that case, I apprehend, which you call a case of perfect equality, the practical result would be, that the Church would be, in reality, in every case in a considerable minority, and that the clergyman would have no recognised position on the committee; is not that so?—As compared with the other four denominations united the Church would be in a minority, and so would each of the other denominations be in respect to the other four.

5915. Mr. *Adderley.*] Would you think an *ex officio* Romish priest acceptable to the Dissenters?—I think that they would rather be without him; but still, as a question of political equality, they would not object to him.

5916. *Chairman.*] What would you say to the suggestion, that in such a case as that, the clergyman should so far have a recognised position as to be the *ex officio* chairman of the committee?—I do not think that the inconvenience of it would be very great in a general way; and if it were the only concession which the Dissenters would have to make, they would probably make it.

5917. In the case suggested to you by the Right Honourable the Vice President, namely, where the landowner finds the site and the Church people find the money, do you think that it would be fair to the Church that no concession should be made by the Dissenters beyond placing the clergyman in the chair of the committee?—If the Committee will allow me, I should like to make an explanation rather than answer such a question as that categorically. I hardly know an instance where that would be the case at a free school; I mean free, so far as the denominations and the Church are concerned. I think that Dissenters would contribute their full share of the money, and that they would also be able to find a site, so that the denominations would be still on a perfect equality; but as respects a National school or a Church school, of course the greater amount of money and land would naturally come from people whose sympathies were in favour of the Church.

5918. But notwithstanding that, you think that Dissenters generally would not accede to any further concession than placing the clergyman *ex officio* in the chair?—I think not, and I am not sure that all of them would do that; but still I think that, for the sake of union and co-operation, the Dissenters would go a long way. But in respect to the money and the ground being found by the Church, I would also say that the number of children is the most important element in the support of a school. It is not so difficult to start a school as to maintain it, and it would be entirely

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hopeless to keep a school in those districts without the co-operation of Dissenters.

5919. Do you know any case in Wales in which there is a British school in the parish or district and no Church school?—Yes; I know scores of instances.

5920. What is the practice of the Church people in those cases in regard to their own children?—In those districts of which I speak, there are really no Church people.

5921. Mr. *Bruce.*] Do you mean of the labouring classes?—I do not mean to say that, perhaps, five or six people may not be attending the Church, but the Church, as a denomination, does not exist.

5922. *Chairman.*] You mean that there is really no Church population?—There is not.

5923. And, consequently, there is no difficulty, on a religious ground, as regards the Church people?—No doubt; there are 300 churches in Wales where the congregations do not amount to 20 people.

5924. You state that you know of several cases in which there is no British school, and in which the Catechism and attendance at Church are made compulsory on Dissenters' children?—I do.

5925. In those cases I understand you to state that the majority of Dissenters, nevertheless, do send their children to school?—I can hardly say that a majority do so, but a great many do so.

5926. A great many do so, but many do not?—I have no doubt that many do not.

5927. And it is within your knowledge that those who do so, do it, feeling it as a painful alternative, and do it with regret, considering it a grievance?—They do so under protest.

5928. Is there within your knowledge, or have you ever heard of such a case, as Dissenters sending their children to a Church school, where the Catechism and the formularies of the Church are compulsory, telling them that although they are compelled to learn those things, they are not to believe what they hear, or something of that effect?—I should hardly put it in that form, but I have no doubt that there would be depreciatory statements as to the teaching of the school, and ridicule of the special dogmatic teaching, but I do not speak of my own knowledge as to that.

5929. Have you ever heard of any such cases as I have described?—Not of any individual case.

5930. But you believe that they would be cautioned with regard to the nature of the teaching which they would receive?—I should hardly say that they would even be cautioned in express terms, but no doubt the conversation of the father with the children, the family generally, with respect to religious instruction, would be tantamount to the statement which the Right Honourable Chairman has just made.

5931. Mr. *Adderley.*] Does not your proposition amount to doing away with the denominational system in Wales, and making a mixed system; are any of your views consistent with the denominational system?—With a strictly denominational system, I suppose that my proposal would be inconsistent; it would be merging of denominations.

5932. You propose a mixed system, such as has been in operation in Ireland, in which all should unite?—Yes.

5933. You would have one set of inspectors of course?—For those rural districts; but for town schools, I think that Dissenters would not be at all disposed to interfere. Where there was a population large enough for a National school I think that the Dissenters would be perfectly willing for a National school to be established without a Conscience Clause.

5934. Then your proportion does not apply to towns?—Not at all.

5935. Can you conceive any system of religious teaching, even in the rural schools, which you are contemplating, which would be acceptable to all those various denominations?—Yes.

5936. And do you think that a schoolmaster being a very earnest Baptist, would be trusted to teach religion to the children of Methodists to their satisfaction?—I think so; there has never been any case of dissatisfaction to my knowledge.

5937. Is it your own view with regard to the question, that we should put out of consideration everything in the nature of a national Church?—I think so.

5938. Or anything like a national profession of religion?—I would not say that.

5939. How would you maintain a national profession of religion by putting all denominations on an equality?—I should say that we must put aside a preference to the national Church.

5940. Is it consistent with your views that there should be an organ, by which the nation, as a nation, should profess any form of religion?—It is not consistent with my views.

5941. Mr. *Liddell.*] You stated, did you not, that the system which would be most acceptable to Dissenters in Wales, would be one in which the religious instruction was left entirely in their hands?—I think so. I mean that they should not be compelled even to give the slender certificate which is required now; not that they would prefer a secular education, for they would not prefer it.

5942. Appealing to your great fairness (for I consider that the way in which you have expressed your views is thoroughly fair), do you think that that is a system to which any conscientious clergyman could agree?—Many clergymen would, but I have no doubt that a sound churchman, or a high churchman, would object to it, and that appears to me to be the reason why co-operation is hopeless.

Friday, 18*th May* 1866.

MEMBERS PRESENT:

Mr. Adderley.
Mr. Bruce.
Mr. Buxton.
Mr. Hawes.
Mr. Liddell.
Sir William Stirling Maxwell.
Mr. Morrison.
Sir Stafford Northcote.
Sir John Pakington.

THE RIGHT HONOURABLE SIR JOHN SOMERSET PAKINGTON, BARONET, IN THE CHAIR.

The Reverend WILLIAM WILLIAMS, called in; and Examined.

The Rev. *W. Williams.* 18 May 1866.

5943. Mr. *Bruce.* You are the rector of Llanychan, in the county of Denbigh, are you not?—I am.

5944. We are informed that you wish to contradict some statements which you have heard have been made affecting your character before this Committee?—All that I understand upon the subject is, that Mr. Gee asserted that I had obtained a grant from Government by making false representations. Now, I am not aware that I have done so in any way. If the Committee will allow me, I will state to them the circumstances under which the school which I am now building was first of all started. I felt a great difficulty in managing the parish without a school, but I saw no possibility of establishing one when I entered upon the benefice in the year 1844; there were circumstances connected with a landed proprietor which prevented his giving any land, nor could he render me any assistance; consequently the matter was kept in abeyance until about two years ago when the property changed hands, and the present proprietor, who owns more than half of the parish, very liberally came forward, giving me three roods and four perches of land as a site for school buildings, and the master's house; and, moreover, in the first instance, he said, "I will give you this piece of ground, with 100 *l.* towards a building fund, and then you can get what you can." I immediately addressed to the landowners in the district a letter a copy of which, if you will allow me, I will read. It is dated January 25th 1865: "In the three adjoining parishes of Llanynys, Llanychan, and Llangynhafal, there are about 70 children, for whose education there is very inadequate provision, and it has long been felt to be most desirable to supply the deficiency. An opportunity of doing so seems now to be presented by a munificent offer from John Taber, Esq., Plas Coch, to give a close of land containing three roods four perches, contiguous to Llanychan church, for the erection of a school for the three parishes, with a house for the master, and play-ground for the children. The site is very centrally and conveniently situated, and I respectfully appeal to you as a landowner for your kind assistance in carrying out the above object. The favour of an early reply will much oblige." In answer to that appeal, the Bishop of St. Asaph sent me 30 *l.*, John Taber, Esq., Plas Coch, in addition to the land, contributed 100 *l.*, and other gentlemen gave various sums, amounting in the whole to about 300 *l.* The subscriptions were coming in rather slowly, and Mr. Taber at last said, "If you wait for subscriptions we shall never see a school either in your lifetime or in mine in Llanychan." And upon this I applied to the Committee of Council, and my application was not entertained.

5945. For what did you apply?—For a grant.

5946. Towards what?—Towards building a school.

5947. What sort of school?—In connection with the National Society, in the first instance, and it was not entertained.

5948. It was refused on the ground that the trusts of such a school would not be suited to the composition of the parish?—Exactly so. Then I laid the first stone of my school at the end of July, and I acquainted the Committee of Council that I had done so, and the day following there came a letter from the secretary of the Committee of Council to the effect that it would be very desirable for us to come to some compromise.

5949. To come to some compromise with whom?—With the promoters of the other school. The letter of the Committee of Council was as follows: "2 August 1865. Reverend Sir, In reply to your letter of the 25th ultimo, I am directed to furnish you with the enclosed copy of a letter which their Lordships have addressed to the promoters of the British school. They have also sent a copy of it to Colonel Biddulph, who lately called at this office upon the subject of your application. Your memorial bears only one signature besides your own, and my Lords think it likely that, if the proprietors of the parish were made fully aware of the facts of the case, they would be disposed to meet the promoters of the British school half-way by some acceptable compromise for a school, in the management of which your own place, as parish clergyman, might be secured to you, and in support of which all could unite. Lord Dynevor, who is a member of the Welsh Education Committee of the National Society has just granted a site for a school at Cwmamman (in Carmarthenshire) of the kind to which my Lords refer, instead of a National school. My Lords apprehend that your trust-

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deed is not yet executed, and that no such progress has been yet made in the buildings as to exclude a modification in the plans, if, on their being submitted to the Committee of Council for approval, my Lords should require it. In favour of some reasonable compromise, my Lords would not insist on the objection (Article 21st) that the buildings had been begun before the plans were approved, provided the plans could afterwards be brought within the terms of approval."

5950. That letter recommends a compromise with the promoters of the British school, does it not?—It does in one sense; but here is a letter which the Committee of Council addressed to the promoters of the British school, in which they state that the promoters of the British school do not show a very conciliatory spirit.

5951. What is the date of that letter?—I think on the 15th of August. This is addressed to me.

5952. Perhaps it would be better to state what you did in consequence of the previous letter before you come to this letter?—I did nothing.

5953. Did you answer it?—I answered the letter.

5954. In what sense?—I answered the letter to say that it was not in my power to come to any terms with the Committee of Council until I had seen the donor of the site, and that he would be over in the first or second week in September, when I would consult him upon the subject. He came in the first or second week of September, and I immediately communicated then to the Committee of Council his consent to have a school built at Llanychan after the plan adopted in Lord Dynevor's school.

5955. Then upon what occasion was this letter of the 15th of August addressed to you?—If you will allow me, I will read it: "Reverend Sir, If the school which you are building conforms in its structure and materials to their Lordships' rules, and if its constitution be made by deed such as Lord Dynevor has established for his school at Cwmamman, my Lords will not make a grant to establish a second school for the same district. If yourself and the landowners acting with you are willing to accept these terms, it is of great importance that you should explain them thoroughly to the parishioners in a printed address, as well as by other means, showing wherein they are fair to all, and how they may serve to avoid the certain mischief of rival and mutually ruinous schools. The immediate promoters of the British school do not write at present in a conciliatory spirit, but this makes it only themore urgent that the principal persons of the parish should show by their liberal proposals how little occasion anyone has for mistrust."

5956. Is that the whole of the letter?—That is the whole of the letter.

5957. In consequence of this letter, did you take any steps to explain to the parishioners what were the terms which you were willing to concede?—I did.

5958. What steps did you take?—There was a paper, first of all, signed by myself and the two proprietors of land in the parish of Llanychan, stating that the children who attended the school at Llanychan would not be required to attend church on Sunday, nor to learn the Church Catechism, in case any objection was raised in writing by the parents. The original was sent to the Committee of Council, and one of the landowners took a copy, and showed it to h tenants himself.

5959. What landowner was that?—Mr. Gabri Roberts, of Cefn Coch.

5960. What reason had you to believe that th promoters of the British schools were made a quainted with the terms upon which you we willing to co-operate with them?—I spoke t several of the promoters myself. I did not spea to Thomas Jones, of Tyn-y-Coed, the promoter

5961. He was the correspondent, was he not —I think Mr. Gee is the correspondent Thomas Jones employs Mr. Gee to answer the letters, and to correspond with the Committee Council.

5962. But Mr. Thomas Jones is the responsib correspondent with the Committee of Council, he not?—Exactly so.

5963. Then have you reason to believe, an do you now believe, that the promoters of th school, and the parishioners generally, were ma acquainted with the terms which you were willin to concede?—Certainly; I can answer for it th out of the whole of my parishioners there we only two who were opposed to it.

5964. Did any of them express their opinio as to the propriety of uniting in establishing or school?—They did. I should state that the are three of the promoters of the British schoo one only of whom is one of my parishioners, wh who are most decidedly opposed to it; I believ that they are Thomas Jones, John Symond and John Simon; but I have no reason to su pose, and I will not undertake to say, that th others are opposed to it.

5965. Could you undertake to say that any them assented to your proposal?—Those are th only three whose names I am acquainted with I do not know who the others are.

5966. Did you not state, in a letter to th Committee of Council, that the constitution the Llanychan school, as accepted by yourse met with the general approval of all parties i the parish?—I do say so still.

5967. It has been stated that there was alread a National school in the neighbouring parish Llangynhafal, for which you proposed to build is that so?—The Nonconformists intended build ing a school in that parish, and not myself.

5968. As I understand, you proposed to buil a school large enough, not only for the childre of the parish of Llanychan, but for the children i the parish of Llangynhafal, and in the parish Llanynys?—Exactly so.

5969. Was there already a National school i the parish of Llangynhafal?—No.

5970. Was there a National school in th parish of Llanynys?—No.

5971. Mr. Gee stated that there was a Nationa school in each of those parishes?—There is dame school in the parish of Llangynhafal, an there is a small school in the parish of Llanynys but they are of no manner of use, and the childre of that neighbourhood walk a distance of thre miles to Ruthin, to attend a National or Britis and Foreign school.

5972. Are those in any sense parochial schools —Certainly not.

5973. Are they connected with the Church —They are both in connection with the Churh because the appointment is in the gift of th respective clergymen of the parishes.

5974. The appointment of whom?—Of th dame in one school, and of the master in th othe

er. There is a dame school in the parish of ngynhafal, and the appointment of mistress n the gift of the clergyman of the parish.

975. Is there any endowment to either of se schools?—I do not know whether there is a small endowment at Llanynys.

976. As you speak of its being in the gift of clergyman, I presume there must be a trust d?—That is more than I can tell you. I do know much about it.

977. How was it that you came to the deter- ation of building a school, not only for the dren in your parish, but also for the children the two neighbouring parishes?—I must lain that the parish of Llanychan is a very row strip, lying between the two very impor- t parishes of Llangynhafal and Llanynys. e breadth of it varies, I suppose, from about yards up to three quarters of a mile; not think that it reaches a mile. It would e been folly for me to have thought of build- a school expressly for Llanychan, but I ught it best to include the parishes of Llan- hafal and Llanynys, where there are no ols, and whence the children have to walk istance of some three miles daily to Ruthin, order that they may have some sort of edu- on.

978. Did the incumbents of Llanynys and ngynhafal co-operate with you in establishing school at Llanychan?—No, they had nothing tever to do with it. I undertook the whole self.

979. Did you do so with their knowledge consent?—With their knowledge, and in the t deed their names are included as managers tly with myself.

980. Then it was with their consent as well vith their knowledge?—With their consent.

981. And what you propose to do was to ld a school large enough for the children of three parishes?—Exactly.

982. The statement which you made to the nmittee of Council, was this, "In compliance h their Lordships' recommendation, a commu- tion has been made to the parishoners, of ch the enclosed is a copy. Mr. Thomas es had one put into his hands by his landlord, briel Roberts, Esq., a contributor of 50 *l.* ards the building fund. I may safely venture ay that each individual in the parish has been le acquainted with the terms upon which a promise has been come to, and to me it is a rce of sincere gratification to find that this cable arrangement meets with the general roval of all parties." Upon that statement I ed Mr. Gee this question: "You say that statement was entirely false?" and Mr. e answered, "I do say that it is false, basing statement upon what I have quoted from the retary's letter," and I understand you to say you believe that statement to be true?—; there are only two persons in the whole sh who are opposed to my school.

983. But I ask you whether you still main- that the statement which you made in that er is substantially and wholly true?—It is te true.

984. Did you take the opinion, or were the nions taken of any of the dissenting parish- ers of Llangynhafal or Llanynys, as to this promise?—I did speak to some of those in ngynhafal.

.29.

985. Did you speak to any of those in Llanynys?—I did not speak to any in Llanynys; in fact, the principal parishioners of Llanynys are members of the Church; all the large farmers are with the exception of or one two; and I think that they could only have had one or two persons from the parish of Llanynys, as the promoter of a British school within the district. The Rev. *W. Williams.* 18 May 1866.

986. Has your trust deed been approved yet?—Yes; and enrolled in Chancery.

987. Have you formed your committee?—I have.

988. Have you any Dissenters on the committee?—No, they declined; I requested them in the month of November, to favour me with the names of three persons; I did not care who they were, whose names I could insert in the trust deed, and they promised to give me an answer in the course of a day or two. I waited five weeks, and at the expiration of that time, they had had a meeting at which I think about 23 persons attended, and a deputation waited upon me to say that they declined to give me the three names. I wrote immediately to the attorney, and I believe he communicated with the Committee of Council on the subject.

989. Is your school now at work?—It will be open in about three weeks; I have engaged a master for it.

990. *Chairman.*] If I understood you rightly, the compromise to which you referred, was, in fact, only an offer on your part, that the schools should be conducted on the principle of the Conscience Clause?—The money was not wanted by me; but, with a view of conciliating the Nonconformists in the neighbourhood, I was most happy to adopt the Conscience Clause. The money was no object to me.

991. I did not ask about the money, but that was the compromise which you offered, was it not; that the schools should be conducted on the principle of the Conscience Clause, and that a certain number of Dissenters should be on the committee?—That offer of compromise came from the Committee of Council; I had no communication whatever with the promoters of the British school in the first instance, but the Committee of Council suggested it themselves to the promoters of the British school.

992. And you were willing to be a party to that compromise?—I was.

993. Mr. *Bruce.*] But, surely, in the very letter which you have yourself read, they suggested it to you as being the form of trust deed which Lord Dynevor had adopted in his own case?—Yes.

994. Mr. *Liddell.*] Mr. Gee stated to the Committee, when he was under examination, that the site of your proposed school was not an eligible site. You have described it to be a very central site as regards the two other parishes which lie on each side of your long narrow parish; is that so?—There cannot possibly be a better site in these three parishes; it is perfectly central. On the one side it is distant from the parish of Llangynhafal, some 500 or 600 yards; it is distant from the parish of Llanynys, some 200 or 300 yards; there is a road leading to the parish of Llangynhafal, and to the parish of Llanynys, and to the cottages in my own parish.

995. We shall be able to form a better idea of that, if you will tell us what is the shortest distance which any child attending your school

The Rev. *W. Williams.*

18 May 1866.

would have to walk?—I should imagine about a quarter of a mile, and the longest distance two miles.

5996. Is that the furthest point?—Yes, I fancy about two miles; there is not a school now between the parishes of Llandyrnog and Ruthin, which are about six miles apart, whereas mine is about midway between them.

5997. Mr. *Bruce.*] How far are those small schools which you have mentioned from the school which you are now building?—They are both about a mile from it.

5998. How many children attend them?—At this time of the year very few children attend the dame school in the parish of Llangynhafal, but in the autumn there are a great many, and for this reason, that there is a treat given by a gentleman in the neighbourhood to the children who go to that school.

5999. How many attend that school at Llanynys?—About 20.

6000. But one of the questions which you were asked by the Committee of Council, in the form which was sent to you, was how many schools there were within two miles of the district of your proposed school; why did you not enter the names of those schools in your answer?—I did not think that it was necessary, because t schools were neglected by all the children in t neighbourhood. They are schools chiefly f persons who want to get their children out of t way more than anything else.

6001. And you, therefore, thought them t insignificant to mention?—I did.

6002. Mr. *Liddell.*] Are they, strictly speakir adventure schools, or what is the character them?—They are Church schools; I was the habit of sending the children from my ov parish to one of those schools, until I found th it was useless to send them, and in fact t parents were not willing to let them go. The is not the slightest pretence for saying that thc schools are at all adapted to give education children of nine or ten years of age.

6003. Mr. *Bruce.*] Is there anything mo which you would wish to mention?—I am rea to answer any questions which may be put to m I merely came here that I might have the oppc tunity of clearing myself from the imputatio cast upon my character.

6004. *Chairman.*] But now you are satisfi with having done that, and there are no furth statements which you wish to make to the Cor mittee?—No.

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APPENDIX.

Appendix, No. 1.

PAPER handed in by the Rev. *H. W. Bellairs,* in reference to his Answer to Question 658.

OUTLINE of PROPOSED PLAN (Corrected). App. No. 1.

ACCEPT existing constitutions in existing schools.

Require exemption from religious instruction for all children whose parents express in writing their conscientious objection to it.

Continue to make Grants from a Parliamentary Fund in aid of local means.

The support of these schools, where there is no deficit, will be :—

Annual Subscriptions.
Children's Payments.
Public Grants.

If income fails, empower the Queen, by Order in Council, upon a representation by the Committee on Education, to enforce, after proper notice in some way or other, upon some limited area or other, a rate from which the deficit shall be made up.

In cases where rate-in-aid is claimed, deduct 75 per cent. from the public grant.

In places where the Committee of Council represents that there are no fit schools, empower the Queen in Council, as before, to signify to the parish or other area, that unless proper buildings are provided within 18 months, and proper schools established upon one or other of the existing constitutions at present recognised by the Committee of Council, proper schools will be erected and established from the rates upon Church of England Constitution with "Conscience Clause."

In order to reduce the expense of inspecting the small rural schools under this plan, and of examining the children from them, empower Her Majesty's Inspectors to hold annually collective examinations, at some convenient centre, of the scholars of adjacent small rural schools under certificated teachers, and to visit and report upon the schools at the discretion of the Committee of Council biennially, or even less frequently if deemed sufficient.

P. S.—When I stated to the Committee, on a rough calculation, the approximate numbers of "assisted" and "unassisted" places in my district, I intended my remarks to apply to the assistance given to schools connected with the Church of England.

9 March 1866. *H. W. Bellairs.*

Appendix No. 2.

PAPER put in by the Rev. Canon *Melville*.

App. No. 2.

To sum up the evidence touching the three points on which I was examined:

1.—The Conscience Clause.

2.—Extension of State Aid to Schools not under Certificated Teachers.

3.—A Rate-supported system of Education.

1.—A Conscience Clause not being wrong in principle, would, in experiment, or on trial, be found beneficial to the Church, and though not now capable of universal application, as originally it might have been, and, to my mind, had better have been, yet if admitted as a condition into all future trust-deeds, it would create or arouse no claims for exemption, where none would otherwise arise or be urged, whilst it would reduce the satisfying those claims where they would of themselves exist or arise to an easy conciliatory process. Of this there is even now much proof. Whilst the Clergy who are opposed to its introduction are many of them very determined in that opposition, and would forego State-aid, probably, in preference to concession, the controversy is reduced to the point of their unwillingness to promise to do that which in practice they, almost without exception, are quite willing to carry out.

2.—The State-system was conceived to meet the radical want of good teachers, which no principles of supply and demand had met. Unless that defect has been remedied, and the economic laws will insure now that which a little time ago they failed to insure, the necessity for that artificial remedy has not ceased. The inevitable effect of trying to weigh two different sets of results, on which money payments are to depend, would be insensibly but surely to bring the higher standard down to the lower. Examinations always, however *abstract* a standard may be set up *à priori*, become in the experiment more or less *relative*, that is, qualified by the circumstances of the actual case of examination. The Government Inspectors believe they are now carrying out the same standard throughout England, and doubtless sincerely aim at such result; yet the Northern standard would be found 25 to 35 per cent. higher than the Midland, if an Inspector were rapidly to pass from one to the other, whilst the gradient may be so slight as to be imperceptible at each step, if he examined each School as he proceeded.

[This illustration which I meant, but I see I omitted, to render to the Committee, is drawn from the observation of an able Government Inspector of the Northern district, who examined last year, for a friend with whom he was staying, one of our very best Worcestershire Schools.]

3.—A rate-supported system of education, whilst perhaps alone able to supply a scheme truly national, must in event be secular, compulsory, gratuitous.

Secular; because the denominational rests, necessarily, on the voluntary principle, and a rate and voluntary contributions could never co-exist. The rate would kill the voluntary aid, and with that the denominational system, *i.e.* the only recognition of the religious element possible in this country, would fall likewise.

Compulsory; because that which is supplied by a rate could never be allowed to be refused or neglected. The mere will or caprice or indifference of parents could never be allowed to paralyse that result for which funds were legally and necessarily raised.

Gratuitous; because you could not ask voluntary payment for that which the recipients were forced to take, and might not be willing to take of themselves. Besides, as stated above, that for which people have directly to pay on legal enactments they will not pay for otherwise.

The Poor Law and Workhouse system, whilst in most particulars they support the above conclusions, make nothing against these conclusions, where they may seem to be in conflict. An educational system, and a system whereby life is sustained for those who would otherwise starve, are two essentially different things. Paupers, whether adults or children, are, by the nature of the case, taken out of all voluntary process and self-regulation.

J. Melville.

TABLE put in by Mr. *Lingen*, 20 April 1866.

RETURN for *Wales* and *Monmouthshire*, 1865.

NAME of COUNTY.	Population.	Number of Schools receiving Annual Grants.				Average Number of Scholars in				Amount of Annual Grants in 1865 paid to				Amount of Building Grants in 1865 paid to			
		National or Church of England.	British or Protestant Dissenting.	Roman Catholic or other.	Total.	National or Church of England.	British or Protestant Dissenting.	Roman Catholic or other.	Total.	National or Church of England.	British or Protestant Dissenting.	Roman Catholic or other.	Total.	National or Church of England.	British or Protestant Dissenting.	Roman Catholic or other.	Total.
										£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Anglesea	54,609	22	13	–	35	1,931	1,525	–	3,456	822 9 3	651 15 –	– –	1,474 4 3	– –	286 5 –	– –	286 5 –
Brecon	61,627	17	7	–	24	1,137	1,039	–	2,176	514 – 3	465 16 10	– –	979 17 1	—	—	—	—
Caermarthen	72,245	29	25	–	54	2,363	3,003	–	5,366	1,111 4 8	1,577 7 11	– –	2,688 12 7	—	—	—	—
Caernarvon	111,796	31	19	–	50	4,106	2,809	–	6,915	1,873 7 3	1,130 18 11	– –	3,004 6 2	—	—	—	—
Cardigan	95,694	15	17	–	32	1,208	1,381	–	2,589	459 18 7	445 2 2	– –	905 – 9	—	—	—	—
Denbigh	100,778	33	11	–	44	3,334	1,506	–	4,840	1,227 13 8	635 8 4	– –	1,863 2 –	– –	226 17 6	– –	226 17 6
Flint	69,737	35	4	3	42	3,420	252	281	3,953	1,392 4 –	85 8 –	135 13 10	1,613 5 10	75 7 6	262 13 9	– –	338 1 3
Glamorgan	317,752	55	48	3	106	8,061	8,454	1,060	17,575	3,444 7 4	4,037 – 9	499 7 6	7,980 15 7	195 12 6	65 – –	26 11 2	287 3 8
Merioneth	38,963	14	12	–	26	978	1,055	–	2,033	418 2 3	438 9 9	– –	856 12 –	—	—	—	—
Monmouth	174,633	25	17	4	46	3,089	2,504	649	6,242	1,180 11 11	1,110 – 11	315 16 5	2,606 9 3	126 5 –	– –	– –	126 5 –
Montgomery	66,919	21	7	–	28	1,542	550	–	2,092	620 3 5	212 16 8	– –	833 – 1	163 16 3	192 10 –	– –	356 6 3
Pembroke	96,278	25	8	–	33	1,847	849	–	2,696	874 7 6	446 7 8	– –	1,320 15 2	—	—	—	—
Radnor	25,382	5	–	–	5	279	–	–	279	94 6 1	– –	– –	94 6 1	515 – –	– –	– –	515 – –
Total	1,286,413	327	188	10	525	33,295	24,927	1,990	60,212	14,032 16 2	11,236 12 11	950 17 9	26,220 6 10	1,076 1 3	1,033 6 3	26 11 2	2,135 18 8

Church Schools, 62·28 per cent. of whole number.

Church Scholars, 55·29 per cent. of whole number.

Church Annual Grants, 53·89 per cent. of whole Annual Grant.

Appendix, No. 4.

TABLE handed in by Sir *Thomas Phillips*, 8 May 1866.

App. No. 4.

TABULATED STATEMENT of the RESULTS of the MONMOUTHSHIRE PRIZE SCHEME, so far as regards the Prizes for Religious Subjects.

	From Church Schools.	From Works' Schools.	From British Schools.
Proportion per cent. of the candidates sent up from each class of schools, who obtained prizes during eight years, from 1858 to 1865 inclusive	43	31	18
Proportion per cent., as above, for the last five years, from 1861 to 1865 inclusive	40	26	12
Average number of marks obtained by each child examined during the five years from 1861 to 1865	10·2	7·2	5·7
Average number, as above, for the years 1861 and 1862	10·5	8·2	6·5
Average number, as above, for the years 1863, 1864, and 1865	9·5	6·2	4·9
Average value in marks, of each prize obtained during the five years from 1861 to 1865 inclusive	15	11	11

Appendix No. 5.

TABLE handed in by the Rev. *D. Charles*, 8 May 1866.

STATEMENT showing the Average ATTENDANCES, Number of MEMBERS, and SUNDAY and WEEKLY SERVICES and SCHOOLS in connection with the several Places of Worship in the Parish of *Gellygaer*, in the County of *Glamorgan*, Collected by Messrs. *Hogg* and *Roberts*, 6 May 1866.

Churches and Chapels.	Date of Erection.	Average Attendance.	Number of Members.	Sunday Services.	Weekly Services.	Sabbath School.	Day Schools.
CHURCH of ENGLAND:							
Gellygaer Parish Church, W.	- -	80	20	2	occasional	1	1 Day School here; 13 objections to the Church Catechism.
Pengam District Church, E.	- -	40	6	2	–	1	National School.
Pontlottyn District Church, N. and E.	1864	100	50	3	1	1	National School.
Fochriw Licensed Room, W.	1864	36	12	2	–	1	National School.
Derry Licensed Room, W. and E.	1866	50	–	1	occasional	1	National School.
		306	88	10	3	5	5
DISSENTING PLACES of WORSHIP:							
Zoar Baptists, W.	1837 1849	500	180	2	2	1	1 School in common for these Chapels.
Bethlehem, C. Methodists, W.	1837	120	82	2	2	1	—
Nazareth, Independent, W.	1865	150	54	2	2	1	—
Primitive Methodists, E.	1850	300	90	2	3	1	—
Wesleyans, W.	1860	35	18	2	–	1	—
Fochriw, Independent, W.	1864	250	60	2	2	3 branches.	—
Brithdir, Baptists, W.	1859	250	40	2	2	1	—
Derry, Baptists, W.	1866	130	30	2	2	1	—
Cwmfelyn, Baptists, W.	1834	40	10	2	2	1	—
Gellygaer, Baptists, W.	1859	300	120	2	2	1	—
Hengoed, Baptists, W.	1710	400	200	2	3	1	—
		2,475	884	22	22	13	1
DISSENTING PLACES of WORSHIP Bordering on Parish:							
New Tredegar, C. Methodists, W.	1860	80	48	2	2	1	1 School supported by colliery proprietors, for all denominations.
„ Baptists, W.	1860	300	80	2	2	1	
„ Independents, W.	1860	450	101	2	2	1	
„ Wesleyans, E.	1863 1866	150	32	2	2	1	
		980	261	8	8	4	

One-half of the people worshipping in the last-named chapels live in the parish of Gellygaer.

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Bredicot District School. Information relative to the district school at Bredicot for four adjacent parishes, *Melville* 2473–2483.

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1. *Evidence in favour generally of British and Foreign Schools, rather than of Church Schools, for the peculiar Circumstances of Wales.*
2. *Exceptions taken to the foregoing View.*
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5. *Rapid Increase in the Number of British Schools.*
6. *Proportion of Schools under Public Inspection.*
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1. *Evidence in favour generally of British and Foreign Schools, rather than of Church Schools, for the peculiar Circumstances of Wales:*

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2. *Exceptions taken to the foregoing View:*

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3. *Contemplated Encouragement equally to British Schools and Church Schools:*

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4. *Religious Instruction in British Schools:*

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Fair and equal system of religious instruction in the British and foreign schools, denominational differences not being taken cognisance of, *Gee* 5137–5145——Equal terms provided by British schools in cases where there is an equal number of Church people and of Dissenters, but not a different number for more than one school, *ib.* 5157–5159——Absence of doctrinal teaching in British schools to which any denomination of Dissenters could object; readiness moreover of the managers to eliminate any distinctive religious teaching objectionable to the clergy, *ib.* 5229–5247.

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Attention paid to religious instruction in the British schools, *Charles* 5706, 5707—— Statement as to the adequacy of the plan of religious instruction in the British schools, *Davies* 3864-3867.

5. *Rapid Increase in the Number of British Schools:*

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7. *Causes of many Schools not receiving Public Aid:*

Reference to the difficulty in supplying the schools in North Wales with certificated teachers, as being the chief cause of the limited number of schools receiving State aid, *Rev. J. Phillips* 2515-2517. 2524-2538—— Several causes which prevent many British schools in South Wales and Monmouthshire from participating in the several grants, *Bowstead* 3275-3283—— Several causes why many British schools in South Wales are not receiving aid from the State; the proportion of unassisted schools is however rapidly being reduced, *Roberts* 4466-4473—— Financial and other grounds upon which some 30 or 40 British schools, in South Wales, have not yet connected themselves with the Committee of Council, *Davies* 5816-5818

8. *Difficulty as to the Supply of Certificated Teachers:*

Great difficulty in obtaining an adequate supply of certificated masters for the schools in Wales, *Rev. J. Phillips* 2515, 2517; *Davies* 5823-5827. 2524-2538—— Further statement as to there being less difficulty in obtaining funds for the schools than in providing certificated masters, *Rev. J. Phillips* 2669-2673——2682-2690. 2707-2712——Rapid increase in the supply of masters for the British schools, tho' not equal to the demand, *Roberts* 4567, 4568.

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Difficulty in some of the agricultural districts of Wales in obtaining funds for British schools; large increase however of such schools in the rural districts, *Charles* 5708-5714——Facility of obtaining subscriptions towards establishing British schools, the want

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Calvinistic Methodists (Wales). Large contributions by the Welsh Calvinistic Methodists in aid of the Normal College at Bangor, and of the formation of British and other schools, *Charles* 5704, 5705.——See *also British Schools. Wales.*

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Capel Bangor National School (Cardigan). Statement relative to the grant to a National school at Capel Bangor, whilst subsequently the children were chiefly sent to a small British school, *Bowstead* 3066-3068.

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Carlisle Diocese. Total of about 120 schools connected with the Diocesan Education Society at Carlisle, and organised by means of certificated masters sent round to the schools for the purpose of bringing them under the Privy Council, *Hodgson* 1267-1274——Mode of action in regard to the organising masters, *ib.* 1269-1272. 1355, 1356——About 40 of the schools have been induced by the Society to join the Privy Council, *ib.* 1273-1275——Large number of unaided schools in the diocese of Carlisle, *ib.* 1275, 1276——Mode of payment of the organising masters in the diocese, *ib.* 1402.

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Catechism (Schools in Wales). Willingness generally of Dissenters in Wales to let their children be taugh the catechism in the Church schools, *Griffiths* 3710-3722. 3791-3796. 3814-3823. 3883——Statement in regard to the attendance of Baptist children at schools in Wales, where the catechism is wholly taught, *Squire* 3896-3903.

Non-objection by Dissenters in South Wales to the teaching of the catechism in the schools, *Binns* 4218. 4221——Explanation as to the usual practice being to teach only certain portions of the catechism, *ib.* 4219-4226——Quiet and satisfactory working of the present system of teaching portions only of the catechism in the absence of a Conscience Clause; dissent from the view that this is any mutilation of the teaching of the Church of England, *ib.* 4293-4297. 4342-4348.

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Combination of Parishes. Great advantage if there were a combination of small parishes in Westmorland, so as to form district schools; obstacles to such combination, *Simpson* 225-243——Belief as to the impracticability of combining two or more parishes, in order to provide one good school, *Norris* 2049-2057——Obstacles generally to the combination of two or more parishes so as to provide one common school, *Collyns* 1655-1663. 1666-1670.——*See* also *Small Schools.*

Commission of 1858. Views of the Education Commissioners of 1858 in disapproval of restricting the religious teaching in Church schools, and of the adoption of a compulsory enactment; inference opposed to the adoption of a Conscience Clause for the schools in Wales, *Sir T. Phillips* 5513-5518.

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Opinion as to the capabilities of the Central Department for the control of a system embracing the whole country, *Bellairs* 714-718——Importance of Government inspection and aid, as well as of certificated teachers, in regard to the efficiency of the schools, *Collyns* 1697-1702.

Feeling in North Wales that as between the formation of British schools and national schools the Committee of Council is partial to the latter; cases cited in support of this statement, Rev. *J. Phillips* 2564-2572. 2580-2607 —— Opinion as to the impartial action of the Central Department in regard to applications from Churchmen and Non-conformists respectively, *Price* 3356, 3357.

Defence of the action of the department with reference to the National Society, and the requirement of a Conscience Clause in the trust deeds of schools in union with the society, *Lingen* 3453-3460. 3493-3499——Explanation showing that the Committee of Council held itself free from the earliest times to make grants to schools, other than those in connection with the National Society, or the British and Foreign Bible Society, *ib.* 3468-3474. 3493——Opinion as to there being little if any ground of complaint against the action of the Committee of Council in the matter of annual grants to schools in Wales, *Binns* 4152——Very few cases of complaint against the Committee of Council for refusing building grants to Church schools, through the majority of the people being Dissenters, *ib.* 4174-4179.

Feeling of Dissenters in the principality that it is useless for them to apply for grants in opposition to applications for Church schools, it being considered that there is a partiality in favour of the latter, *Gee* 4730-4733——Existence of a feeling in Wales that the Committee of Council have been influenced by a partiality for Church schools in their administration of building grants; several instances cited as showing the ground for such feeling, *Davies* 5818-5821. 5828 *et seq.*

Feeling in the diocese of St. Asaph that there is some hostility in the Council Office towards the managers of Church schools; how far witness can show any ground for this feeling, *Watts* 5685-5695.

See also *Building Grants. Conscience Clause. Correspondence. Forms Local Administration. National Society.*

Competition between Schools. Approval to a certain extent of the principle of competition between Church schools and neutral schools in the same locality, *Bowstead* 3223-3229

Compulsory System. Suggestion that the localities be compelled to provide schools, and to raise money by rate or voluntarily, *Cumin* 1046-1050. 1068. 1074, 1075. 1096. 1097.——*See* also *Rate.*

Conscience Clause:

1. *Evidence in Approval of the Principle and Operation of the Conscience Clause.*
2. *Evidence in Opposition to the Clause.*
3. *Effect of the Clause in retarding the Establishment of Schools.*
4. *Suggestions for an amended Form of Conscience Clause.*
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1. *Evidence in Approval of the Principle and Operation of the Conscience Clause.*

Witness fully approves of the principle of the Conscience Clause as a condition of building grants to Church schools, *Bellairs* 741——Information relative to the operation of the Clause in witness's district, *ib.* 746-759——Witness is not aware of any disadvantage or complaint on religious grounds where the clause is in operation, *ib.* 2167-2173. 2188-2190——Approval of a Conscience Clause as necessary for the removal of the religious difficulty where Dissenters attend the schools, *ib.* 2184-2187.

Universal feeling in Scotland in favour of a Conscience Clause as a condition of

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1. *Evidence in Approval of the Principle of the Conscience Clause, &c.*—continued.

Government aid; such clause, however, not to be put into the school deeds, *Cumin* 1032–1040. 1042, 1043——Expediency in every case of a Conscience Clause as a condition of public aid, *ib.* 1067–1070. 1098, 1099——Reasons for proposing that the Clause be inserted in the conditions of Parliamentary grants to Scotch schools, *ib.* 1142–1144——Practice in the Scotch schools to afford the protection of a Conscience Clause, it being important, however, to secure this protection by Act of Parliament, *ib.* 1191–1202. 1229–1238——Argument in justification of witness not objecting to the withdrawal of children from his religious instruction, *Fowle* 1789.

Decided approval of the Conscience Clause as a condition of Government aid, *Melville* 2270–2273——Approval of a Conscience Clause even where all the inhabitants are Church people, *ib.* 2313–2318—— Belief as to the Conscience Clause being practically acceptable generally, if prescribed by Parliament, *ib.* 2328–2335. 2342, 2343——Unreasonableness of the objection that the Conscience Clause forces any certain mode of religious instruction upon the clergy, *ib.* 2489–2491——Approval of the protection given to Dissenters by the Conscience Clause, *Cook* 2926–2929. 2642–2951.

Impression that the opposition to the clause is not so great as is sometimes supposed, *Lingen* 3507, 3508——Effect of the application of the clause in sending Dissenters' children to the Church schools, where there are not British or other schools, *ib.* 3523–3525. 3531–3534——Non-fulfilment, since the application of the clause, of any of the prophecies of evil made during the discussions on the clause, *ib.* 3546–3549——Several instances of grievance through the non-application of the clause, *ib.* 3550. 3598.

Summary of the views of the Rev. Canon Melville in favour of the Conscience Clause, *App.* 310.

2. *Evidence in Opposition to the Clause:*

Wide-spread objection in the Canterbury diocese to the Conscience Clause, on account chiefly of the legal footing given to Dissenters in the trust-deeds, *Smith* 825, 826. 851. 917–919. 955–963. 987–991——Objection to extending the Conscience Clause to every case in which a building grant is made by the State, *ib.* 830–834——Grounds for objecting strongly to the Conscience Clause in the trust-deed of Church schools, *Collyns* 1594–1601. 1620–1636. 1692–1696. 1728–1737——Natural apprehension created lest the Conscience Clause should be made a condition of annual grants as well as of building grants, *ib.* 1594–1601.

Reasons for the clergy in Wales objecting to the Conscience Clause, that is, to its compulsory application, *Squires* 3941–3953——Good ground for the objection of the clergy to the compulsory adoption of the Conscience Clause in the trust-deeds, *Stammers* 4932, 4933——Several grounds for the objection to the insertion of the clause in the Church deeds, *Harries* 5358–5368.

Details as to the grounds of complaint of the National Society, in regard to the adoption of the Conscience Clause, *Sir T. Phillips* 5462 *et seq.*——Belief that in Wales many schools would be built without a grant, rather than the Conscience Clause be adopted, *Watts* 5636——Ground for objecting to the compulsory enforcement of the clause, though it is in principle generally adopted by the clergy, *ib.* 5637 *et seq.*

3. *Effect of the Clause in retarding the Establishment of Schools:*

Instances of applications for grants having been prevented through the Conscience Clause, *Sturges* 1504–1509——Check given to the extension of State aid through the attempted enforcement of the Conscience Clause in the case of new schools in small parishes, *Collyns* 1592–1594.

Probability of the Conscience Clause having had the effect in many cases of preventing applications to Government, *Melville* 2256–2259——Very prejudicial effect of the unsettled state of the Conscience Clause question, upon the spread of education in the rural districts, *ib.* 3475, 3476. 3508——Great national misfortune through the check given to education by the discussions in the matter of the Conscience Clause, *ib.* 3575–3578.

Effect of the intended enforcement of the Conscience Clause in retarding the establishment of schools, *Harries* 5414——Obstruction to the progress of education if the Conscience Clause be insisted upon, it being distasteful to a large portion of the clergy, *Sir T. Phillips* 5540. 5544–5547.

4. *Suggestions for an amended Form of Conscience Clause:*

Witness, though strongly in favour of a Conscience Clause, objects to the existing clause, and would amend it by striking out the word "doctrine"; grounds for this proposition, *Norris* 1853–1871. 1910–1919——Misapprehension and panic due to the insertion in the clause of the words "doctrine and formularies," *ib.* 2000–2002——Information relative to a school established by witness in Wales some twenty years ago, for which he proposed a Conscience Clause different from the clause since adopted by the Committee of Council; practice as to religious instruction in this school, *Sir T. Phillips* 5484–5492——Proposition by a clergyman in St. Asaph diocese for an amended form of Conscience Clause, *Watts* 5675.

5. *Question*

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5. *Question of defining by Minute the Incidence of the Clause:*

Suggestion whether the country would not prefer to have defined by minute both the incidence of the Conscience Clause and the proportions of Dissent which would justify its incidence, *Norris* 1993–1999——Probable advantage of defining by minute the cases in which a Conscience Clause is to be imposed, *Lingen* 3528–3530.

6. *Importance of definite Settlement by Act of Parliament:*

Great advantage if there were a definite settlement by Parliament of the question of a conscience clause; anticipated removal thereby of the present opposition on the subject, *Lingen* 3535–3544. 3579–3584. 3594–3597.

7. *Question of extending the Clause to Annual Grants:*

Proposal that the annual grant be conditional upon the introduction of a toleration clause for the protection of children of different religious denominations, *Bellairs* 656–658. 662. 679–681——Serious obstacle presented by the Conscience Clause to the extension of the Government system, there being a wide-spread apprehension lest it may be extended to annual grants, *Norris* 1847–1852——Approval of the Conscience Clause being, under certain circumstances, a condition of an annual grant, *Cook* 2985–2987——Similar principle in the application of the Conscience Clause to annual grants as to building grants, *Lingen* 3571–3573. 3602——Similar difficulty as at present, if the building grant were withdrawn, and the Conscience Clause applied to the annual grant, *Griffith* 3740–3744.

8. *Suggested Extension of the Clause to British Schools:*

Proposition that, in addition to Church schools having a Conscience Clause for the protection of Dissenters, British and Foreign Schools should have a similar clause with reference to Churchmen, *Pryce* 4028–4033. 4074–4087. 4090. 4115–4118. 4128–4134.

9. *Explanations on the part of the Committee of Council in regard to the Origin, Object, and Legal Effect of the Clause:*

Statement that there are two forms of Conscience Clause, and that it is optional to the promoters of any school to adopt which they please, *Lingen* 3435, 3436——Provisions on the subject of religious teaching, and the exemption of Dissenters, in the clause proposed by the Committee of Council to the National Society, *ib.* 3436, 3437——More frequent adoption of the clause suggested to the National Society than of the alternative clause in use for some years, *ib.* 3438.

Examination upon the question as to the effect of the clause proposed to the National Society in regard to the precise right of Dissenting parents and the precise right of the clergy in the matter of religious instruction, *Lingen* 3439 *et seq.*——Belief that if the clause were accepted by the National Society for schools in union with the society, Dissenting parents could not legally object to a portion of the religious teaching, and at the same time demand of the clergy that their children should receive other portion of such teaching, *ib.* 3440–3452. 3480–3484.

Objects by which the Committee of Council have been guided in their correspondence with the National Society in reference to the adoption of the form of Conscience Clause under consideration; origin of this clause adverted to hereon, *Lingen* 3453–3460. 3493–3499——Statement as to a Conscience Clause having been applied as long ago as 1839 to Church schools not connected with the National Society, *ib.* 3461–3467.

Object of the Committee of Council in framing the Conscience Clause to exempt clergymen from any positive obligation in regard to Biblical instruction, and at the same time to give Dissenters a negative right, *Lingen* 3481–3485——Way in which the Conscience Clause may be said to be a logical result of the old minutes of the Department, *ib.* 3493–3495——Misapprehension of the clergy in regard to the Conscience Clause further adverted to; negative rather than positive effect of the clause, *ib.* 3598–3601.

See also *Building Grants. Clergy. Dissenters. National Society. Parents. Religious Instruction. Secular System. Shuttleworth, Sir James. Wales.*

Cook, the Rev. Federick Charles. (Analysis of his Evidence.)—Was for twenty-one years an inspector of schools; had for some time special charge of the inspection of the female training colleges, 2383–2887——Great increase during witness's experience in London and in the rural districts in the number of schools aided by the State, 2888–2890——Means generally of the rural parishes for employing certificated mistresses, if the contributions were at all in proportion to the property of the parish, 2891, 2892. 2899–2901——Efficiency of mistresses as teachers, especially in the smaller parishes, 2893–2898——Improved class of mistresses now being supplied to the schools in the north of England, 2898.

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Willingness of a large portion of the clergy to concede the principle involved in the Conscience Clause, though objecting to be forced into such concession, 2952, 2953——Prejudice in many districts against certificated teachers, as being above their position, 2958–2962——Expediency of small rural schools being gradually improved until they employ certificated teachers and come under Government inspection, rather than of the present conditions being relaxed in the case of such schools, 2963–2973——Advantage of requiring efficient uncertificated teachers to undergo an examination before grants are given, 2971, 2972. 2977–2981.

Importance of training in a master, the certificate being all the more valuable when the master has been in a training college, 2973–2976——Material improvement in the position and influence of teachers who undergo successfully the certificate examination, 2977–2981——Approval of the Conscience Clause being, under certain circumstances, a condition of an annual grant, 2985–2987——Advantage of two or more small parishes sometimes combining in order to have one efficient school, 2988–3005——Insufficient supply of good female teachers but not of good masters at the present time, 3006–3011.

Correspondence (*Education Department*). Prejudice of managers against trained masters as involving them in much troublesome correspondence, *Norris* 1900——Impediment to many rural schools being brought under the Privy Council on account of the character of the official correspondence, *ib.* 1924–1933——Advantage if the correspondence in connection with Government aid could be lessened and simplified, *J. Binns* 4289, 4290. 4325–4331.

Course of Instruction. Defect of the present system of teaching in the inspected schools on account of the undue prominence given to the mere mechanical parts of teaching, *Hodgson* 306-308——Comment upon the present omission in the schools, under the heads of Geography, Grammar, and History, *Smith* 835–838. 871–874. 969–977.

Coutts, Miss Burdett. Miss Burdett Coutts's minute is now in operation in witness's district, *Bellairs* 770——Satisfactory working of a trial being given to Miss Burdett Coutts's plan in witness's neighbourhood in Cumberland, *Hodgson* 1293, 1294——Statement as to the expediency of a certain modification of the Ambulatory Minute, *Collyns* 1571. 1576–1578. 1603, 1604——Satisfactory operation of the ambulatory scheme in witness's district, *ib.* 1664, 1665.

Cumberland. Poor character of many of the rural parishes in Cumberland, so that they cannot comply with the Government conditions; action of the local Diocesan Society in these cases, *Hodgson* 1277–1280——Non-employment of mistresses in the Cumberland schools, whilst the masters are frequently of an inferior class, *ib.* 1281–1288——Statement as to the people in Cumberland being worse educated now than in former years, *ib.* 1284, 1285——Gradual increase in the number of schools induced to join the Privy Council, *ib.* 1289–1292——Practice in Cumberland upon the subject of the Conscience Clause; approval of its enforcement in justice to Dissenters, *ib.* 1313–1324——Limited interference of the clergy with the management of the schools, *ib.* 1316–1320. 1367, 1368——Information relative to the state of education, and of the schools in the county with reference to the amount of interest taken in education, and the means of the people, *ib.* 1332–1341. 1357–1366. 1376–1382.

Cumin, Patrick. (Analysis of his Evidence.)—Is Secretary to the Commission on Education in Scotland; acted as an Assistant Commissioner under the Commission presided over by the Duke of Newcastle in 1859, 1001–1005——Conclusion arrived at by witness, and by the other Assistant Commissioners in 1859, that the certificated master was decidedly superior to the uncertificated master, 1006–1008——Importance of inspecting schools without previous notice of the inspection, 1009–1012——Impossibility of ascertaining the real nature of a school in a single day's inspection, 1013–1316.

Advantage of certificated masters, in the absence of more frequent inspection, as security for the discipline and tone of the school 1017, 1018——Higher value placed upon education in Scotland than in England 1019——Long period for which there has been an examination of schoolmasters in Scotland; particulars hereon, 1019–1024——Feeling in Scotland in favour of certificated masters and of a Conscience Clause as the conditions of national aid, 1025–1027——Views of Dr. Candlish as to great improvement

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Advantage, as regards the effect upon the school managers in England, of the requirement as to certificated teachers, 1031——Universal feeling in Scotland in favour of a Conscience Clause as a condition of Government aid, such clause, however, not to be put into the school deeds, 1032–1040. 1042, 1043——Practice of examination of schoolmasters in Canada, 1041——Universal practice in the United States of requiring certificated masters, 1042——Views expressed upon the question of a Conscience Clause by the Rev. Mr. Rigg, as representing the Roman Catholics, *ib.*

Opinion that the only mode of extending education throughout England is by a system of rating, 1044, 1045——Proposal in regard to combining a denominational system with a rate, the majority in each locality determining the denomination, 1045–1049. 1067–1069. 1074——Suggestion that the localties be compelled to provide schools, and to raise money by rate, or voluntary, 1046–1050. 1068. 1074, 1075. 1096, 1097——Explanation that it should be open to the local authorities or managers to dispense with a rate, and that they should equally be entitled to a grant if they raised voluntarily a certain amount, 1051–1055.

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Inferior character of the certificates and of the teachers, in Canada and America, as compared with this country, 1088, 1089. 1107–1109——Reference to the training of teachers as an essential part of every national system of education 1090–1095——Necessary lowering of the standard of education, but for the certificate, 1092——Suggestions as to the course to be pursued in levying the rate in places where satisfactory schools are already provided for some of the religious sects, 1100–1104——Proposed right of the managers to dismiss the master where the schools are supported voluntarily, 1105, 1106.

Statement relative to the system of management of country schools in Scotland by the heritors, 1110–1120——Practice in Scotland in regard to the dismissal of the schoolmasters, 1115–1118——Importance, in connection with a rating system, of aid being still given by the Central Department, and of the teachers being certificated, 1121–1123——Belief as to there being no practical difficulty in managing the schools in America, 1124—1126——Comparative aid from voluntary sources in Scotland and in England; large amount contributed in Scotland by the heritors, 1126–1134.

Explanation as to the tenure of office of schoolmasters in Scotland 1135–1139——Reference to the heritors' payment as being, in fact, a rate, 1140——Way in which the education of pauper children is managed in Scotland, 1141——Reasons for proposing that the Conscience Clause be inserted in the conditions of Parliamentary grants to Scotch schools, 1142–1144——Further statement as to the views of the Rev. Mr. Rigg in regard to a Conscience Clause and religious instruction, 1145–1148.

Statement in explanation of the opinions and practice of Dean Ramsay as to the religious instruction of Presbyterian children in Episcopalian schools, 1149–1157——Further evidence as to the inadequacy of a single inspection, especially where there is notice given, in order to arrive at the real state of the schools, 1158–1166——Advantage of the inspections where made without previous notice: difficulty on the score of expense, 1167–1171. 1175–1177——Practicability, by a sufficient number of inspections, of ascertaining the results produced, and also the capacity of the teacher, 1170–1172.

Superiority of the schools under certificated masters further adverted to as arising entirely from the superior qualifications of the masters, 1178–1181——Further advocacy of a rating system, coupled with a Conscience Clause and with the requirement of a certificate, as the only means of extending education throughout England, 1182, *et seq.*——Absence of religious difficulty, either in England or Scotland, on the part of the parents, their desire being to obtain the best education for their children, irrespectively of the denomination of the school, 1187–1200. 1204, 1205——Large use made of Presbyterian schools by Roman Catholics: views of the Roman Catholic clergy on this point, 1190. 1194–1199. 1238–1242.

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Cwmdwr (Wales). Instance, in the case of Cwmdwr School, of a grant having been improperly made to a national school, *Davies,* 5853.

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Darby, William Henry. (Analysis of his Evidence.)—Is a coal and iron-master at Brymbo near Wrexham; has assisted in the establishment of some British schools, 4773–4775——Considers that the British and foreign school system provides a plan of education in which Churchmen can join on equal terms with Dissenters, and without prejudice to their religious views, 4776–4780. 4821–4853——The national schools, on the other hand, seem suitable only for Church people, 4777.

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Opinion that public aid should not be given to schools in Wales unless they were on the principle of the British schools, 4829. 4834–4838——Inadequacy of Church schools, with the Conscience Clause, for the circumstances of Wales: advantage, however, of this Clause as some protection to Dissenters, 4830–4833. 4861——System of religious teaching in British schools adverted to as showing that Churchmen need not object to such teaching, whilst there are few, if any, Roman Catholics or Unitarians in North Wales to whom such schools would be objectionable, 4839–4854. 4862–4872. 4887–4889.

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Davies, Evan, A.M., LL.D. (Analysis of his Evidence.)—Was for some years principal of a training college at Brecon and Swansea, and in this and other capacities has had considerable experience of education in South Wales, 5803–5814——Immense increase of British schools in South Wales since the year 1840; 5815, 5816——Financial and other grounds upon which some 30 or 40 British schools in South Wales have not yet connected themselves with the Committee of Council, 5816–5818——Rapid increase in the feeling of Dissenters in Wales in favour of union with Government, 5817.

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Beneficial operation of the Training College established at Bangor in connection with the British and Foreign School Society, 5822——Great difficulty in obtaining an adequate supply of certificated masters for the schools in Wales, 5823–5827——Particulars relative to the Llanelly case, and the grounds for the dissatisfaction of the Dissenters as to the action of the Committee of Council, 5828–5832——Particulars also relative to the Trecastle case, and the cause of the dissatisfaction on the part of the Dissenters of the locality, 5832–5837.

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5853——Further instance in the case of Cwmdwr school of a grant having been improperly made a National school, *ib.*

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Approval of a Conscience Clause even where all the inhabitants are Church people, 2313–2318——Reluctance of farmers to send their children to the national schools, 2319–2322——Increased rate of payment required by witness from farmers' children at his school, 2323–2325——Rise generally in the school fees without the attendance being diminished, 2326, 2327——Belief as to the Conscience Clause being practically acceptable generally if prescribed by Parliament, 2328–2335. 2342, 2343.

Advantage if the unaided schools were stimulated to come more quickly under the Government system, 2344–2349——Disapproval of grants to schools reported upon favourably by diocesan inspectors and by special Government inspectors unless the masters are in every case certificated, 2350 *et seq.*——Apprehended peril to the existing system and to the maintenance of a proper standard of schools with uncertificated masters, though proved to be efficient, were in any cases entitled to share in the grant, 2355 *et seq.*

Impracticability of inspectors resisting the pressure upon them towards a lowering of the standard, if not protected by the condition of a certificate, 2373–2411. 2496–2498——Difficulties in the way of a common standard and of harmonious action, as between diocesan inspectors and Government inspectors, 2412–2433——Further argument opposed to a national rate as a means of supplying the educational wants of the country, 2434–2451——Inadequacy of the voluntary aid given to the schools in witness's district, 2452–2455——Varying rates of payment by the children in the town and rural schools respectively, 2457–2465——Financial difficulty on the part of many assisted schools, 2466–2468.

Information relative to the district school at Bredicot for four adjacent parishes, 2473–2483——Objection of the clergy to the compulsory adoption of the Conscience Clause rather than to a voluntary action upon the principle involved in it, 2484–2488——Unreasonableness of the objection that the Conscience Clause forces any certain mode of religious instruction upon the clergy, 2489–2491——Difficulty of any satisfactory test of a master in the absence of a certificate, 2493–2495——Expediency of making unaided parishes wait until they fulfil the conditions of the grant rather than of lowering the standard in order at once to assist them, 2499–2500——Means of really efficient uncertificated masters to obtain certificates, 2501——Difficulty of co-operation between diocesan and Government inspection further adverted to in connection with the grant of public money, 2502–2506.

Melville,

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Melville, Rev. Canon. Paper submitted to the Committee by the Rev. Canon Melville containing a summary of his views upon the several questions of the Conscience Clause, the extension of State aid to schools not under certificated masters, and the adoption of a rate-supported system of education, *App.* 310.

Merionethshire. Statement of the population of the county, the number of schools receiving annual grants, the average number of scholars, the amount of annual grants, and of building grants in 1865, distinguishing in each case between Church schools and British schools, &c., *App.* 311.

Merthyr Tydfil. Great increase in the provision of schools at Merthyr Tydfil, the supply being, however, still very deficient, *Griffith* 3657-3660——Satisfactory working of Church schools at Merthyr; large attendance of Dissenters who learn the Catechism, *ib.* 3714-3723. 3791-3798. 3809-3827——Impression that about four-fifths of the children in witness's school at Merthyr are Dissenters; practice as to the religious instruction of these, *ib.* 3809-3827.

Metropolitan Schools. Very low class of a great number of the metropolitan schools inspected by witness for the Duke of Newcastle's Commission in 1858-59: that is, of the schools not under the Privy Council. *Hodgson* 277-293.

Middle Classes. Use made of the schools in Mr. Beaumont's mining district by the middle classes, *Sopwith* 588-591——Diminished attendance of the middle classes at the National schools in Canterbury diocese, *Smith* 964-969.

Mining Schools (*Northumberland*). Total of twenty-seven schools in the mining district of Mr. Beaumont, in the North of England, to each of which he has made contributions, *Sopwith* 374. 383——Several schools on Mr. Beaumont's property which will be placed under inspection during the present year, *ib.* 376-378. 389, 390——Large amount contributed by Mr. Beaumont to the schools in past years, it being now intended that they shall earn a portion of the Government grant, *ib.* 380-390——Explanation as to the fees in many of the schools having been raised from three-halfpence to threepence a week, *ib.* 380, 381. 385, 386——Provision of a certificated teacher for the Brideshill school; explanation as to the school having an endowment, *ib.* 389-393——Efficiency of several of the schools on Mr. Beaumont's property, so that they might have obtained a grant had the master been certificated, *ib.* 394-398.

Information relative to six schools in this district, founded under the will of Bishop Barrington, of Durham; practice as to religious instruction in these schools, *Sopwith* 399-416. 423-429——Explanation as to the course pursued in regard to religious instruction generally in Mr. Beaumont's district; large number of Dissenters in the district, *ib.* 406-429——Varying attendance at the schools, *ib.* 430, 431. 538——Fair supply of schools with reference to the wants of the district, *ib.* 433-439. 442. 473, 474——Difficulty in the event of Mr. Beaumont carrying out his intention of reducing his contributions, if the deficiency is not supplied by the national grant, *ib.* 440, 441.

Further particulars in connection with the support given to the schools in Mr. Beaumont's mining district by himself and by the parents of the children respectively, *Sopwith* 482-510——Attendance respectively at Mr. Beaumont's schools, and at certain Church schools in the same district, *ib.* 542-547——Personal attention formerly given to the schools by witness, so that they were better able to do without trained teachers, *ib.* 551, 552——Several Sunday schools throughout Mr. Beaumont's district, *ib.* 575-577——Large majority of the children whose parents are miners, *ib.* 578. 579——Practice as to the age up to which miners' children remain at the schools, *ib.* 580-582——Wages respectively of the miners' and agricultural labourers in Northumberland; desire of both classes for education, *ib.* 583-587.

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Monmouthshire. Amount of building grants and of annual grants to schools of different denominations since 1839, *Sir T. Phillips* 5509, 5510——Progress respectively of Church schools and of Nonconformist schools, 5530-5535.

Statement of the population of the county, the number of schools receiving annual grants, the average number of scholars, the amount of annual grants, and of building grants, in 1865, distinguishing in each case between Church schools and British schools, &c., *App.* 311.

Monmouthshire Prize Scheme. Absence of difficulty as to the subjects of examination of Dissenters for the Monmouthshire prize scheme, *Stammers* 4953, 4954. 5001-5003.

Tabulated statement of the results of the Monmouthshire Prize Scheme, so far as regards the prizes for religious subjects, *App.* 312.

Montgomeryshire. Statement of the population of the county, the number of schools receiving annual grants, the average number of scholars, the amount of annual grants, and of building grants in 1865, distinguishing in each case between Church schools and British schools, &c., *App.* 311.

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Moral Effects of Schools. Conclusion as to the beneficial effects of good schools upon the habits of the population, *Norris* 2003-2008.

Morland (*Westmoreland*). Very good school at Morland and at other places in the county, where the masters being uncertificated, grants cannot be had, *Simpson* 34-39.

Morriston (*Glamorgan*). Disputes arising out of a school at Morriston near Swansea, originally established as a British school, and subsequently handed over to the clergyman, *Bowstead* 3071, 3072.

N.

NATIONAL SOCIETY:

Discretion as to the religious teaching in schools in union with the society, *Collyns* 1694-1696; *Stammers* 4951, 4952. 5006-5010——Strict views as to religious teaching carried out by many clergymen by reason of their union with the National Society, *Bellairs* 2165. 2176, 2177.

Detailed statement in explanation and defence of the action of the Committee of Council in its correspondence with the National Society upon the question of the Conscience Clause, *Lingen* 3439 *et seq.*——Readiness of the Department to entertain any proposal for a settlement of the differences with the National Society in the sense of religious teaching, *ib.* 3500, 3501——Terms of the National Society in regard to the formularies of the Church being the sole teaching in the society's schools; reference hereon to a modification of the former terms of union with the society, *ib.* 3526, 3527. 3555-3566——Belief as to the opposition of the National Society being founded in great misapprehension and unreasonable, though doubtless, sincere, *ib.* 3542, 3543——Consideration of the question as to the society being bound by the terms of their charter, and being under any embarrassment on this score in regard to a Conscience Clause, *ib.* 3585-3592.

Witness explains in detail the conditions of union with the society as regards instruction in the Scriptures, Catechism, &c.; absence of any rule or condition for the exclusion of unbaptised children, *Sir T. Phillips* 5462-5468——Long correspondence between the society and the Committee of Council before the management clauses of the society were finally settled, *ib.* 5468——Adoption of the management clauses by a minute of the Committee of Council in 1847, *ib.* 5468, 5469——Provision in the management clauses that the clergyman is to have the superintendence of the moral and religious instruction of all the scholars, *ib.* 5468.

Ground of complaint of the National Society in regard to the enforcement of the Conscience Clause as withdrawing from the clergyman the superintendence of the religious instruction of certain of the children, the society moreover not having been consulted in the matter, *Sir T. Phillips* 5470-5472——Explanation relative to the discretion permitted to the clergy in schools connected with the National Society, more especially as regards the teaching of the Catechism to Dissenters, *ib.* 5472. 5568-5581——Great progress made in the education of the people in England as well as in Wales, through the instrumentality of the Church, and the co-operation of religious bodies with the State, *ib.* 5537, 5538.

Careful discussion of the National Society before they came to the conclusion that to assent to the Conscience Clause would be inconsistent with their charter and terms of union, *Sir T. Phillips* 5547-5549——Embarrassment and injury to the society if they were to apply for an alteration of their charter, with a view to the adoption of the Conscience Clause, *ib.* 5550——Explanation as to the special religious basis upon which schools in union with the National Society have been founded, *ib.* 5581-5584.

See also *Committee of Council on Education. Conscience Clause. Religious Instruction. Wales.*

Newhouse Schools (*Durham*). Arrangements in progress whereby Newhouse schools will soon be under Government inspection, *Sopwith*, 376-378. 388.

Night Schools. Particulars relative to the night schools in witness's district; slight value attached to them, *Collyns* 1611-1619. 1673. 1718-1721.

Nonconformists. See *British Schools* (*Wales*). *Building Grants. Conscience Clause. Dissenters. Religious Instruction. Wales.*

Norris, The Rev. J. P. (*Canon of Bristol.*) (Analysis of his Evidence)—Has been an inspector of schools for fifteen years; has served in various parts of England, 1795-1798——Great increase in the number of aided schools in the mid-England district between the years 1849 and 1863; 1799. 1805——Absence of aided schools chiefly in the agricultural districts of Shropshire, the schools there being generally deficient in quality, 1799-1803——Adequate supply generally of aided schools in Staffordshire and Cheshire, 1799-1801. 2020——Want of local energy and interest in the schools to which

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in the great majority of cases in Shropshire, &c., grants have not been received, 1804–1806——Obstacle in some instances through the building requirements of the central authority; suggested relaxation in this respect, 1807–1813.

Great importance attached to the requirement of a certificate as facilitating the spread of improved education, 1814–1823——Decided inferiority, comparatively, of schools under uncertificated teachers, save in exceptional cases, 1817–1824——Effect of dispensing with the certificate to lower the standard of education, especially in rural districts, 1824–1829——Difficulty in regard to inspectors reporting against the receipt of aid, in the absence of certificates, 1829–1831. 1884–1886——Facility with which experienced inspectors may generally arrive at the real state of any school, irrespectively of the master being certificated, 1830–1835.

Advantage in some country schools of a good schoolmistress rather than of a master, and an inferior mistress, 1836——Adequacy of the annual grant to supply the difference in cost between a certificated and uncertificated master, 1837, 1838——Local prejudice against the system of training and certificates, 1838, 1839——Character of the security for efficiency when uncertificated teachers comply with the conditions for a certificate, 1840-1846.

Serious obstacle presented by the Conscience Clause to the extension of the Government system, there being a wide-spread apprehension lest it may be extended to annual grants, 1847–1852——Witness is strongly in favour of a Conscience Clause, but objects to the existing clause, and would amend it by striking out the word "doctrine;" grounds for this proposition, 1853-1871. 1910–1919——Apprehended withdrawal of numerous schools from inspection if the clergy are unduly embarrassed under the conditions of the Conscience Clause, 1864–1871. 1913–1919.

Large proportion of the success of the present educational system which is due solely to the clergy, 1872, 1873——Corresponding assistance received by the clergy from the State in return for their endeavours in aid of the schools, 1874, 1875——Grounds for concluding that dispensing with the condition of a certificate would result in the destruction of the training system, 1876–1883. 1973–1975.

Much less difficulty of the inspector in making reports affecting the grant, where the master is certificated than if certificates were not required, 1884–1887——Valuable security through the certificate that the schools are places of moral training as well as of mere education, 1886–1889——Partial approval of a suggestion that special inspectors should report upon such schools under uncertificated masters as are put forward by the diocesan inspectors as fit to participate in the grant, 1890–1898——Satisfaction expressed with the progress being made in the spread of the Government system, 1899. 1920–1924. 2016.

Prejudice of managers against trained masters as involving them in much troublesome correspondence, 1900——Suggestion with a view to small rural schools receiving Government aid, conditionally, through the medium of the diocesan training schools, 1900–1903. 1924——Great exaggeration on the subject of the self sufficiency of trained masters; belief that they are on the whole far less connected than the old class of masters, 1904–1909. 1946, 1947——Objection even to a small proportion of Government aid where the teachers are uncertificated, 1920–1922.

Impediment to many rural schools being brought under the Privy Council on account of the character of the official correspondence, 1924-1933——Statement showing that through increased school pence in addition to the Government Grant a certificated teacher is not more expensive to the locality than an uncertificated one, 1934–1941. 1984-1988——Prejudice on the part of the subscribers in rural parishes rather than the clergy and managers, in regard to the employment of certificated teachers, 1940–1945——Exceptional instances of certificated teachers over-rating the ability of the children, 1948——Tendency of the old masters rather than of those under the Privy Council to encourage unsuitable instruction in the case of girls, 1949, 1950.

Important uses of the certificate further adverted to; difficulty of obtaining through diocesan inspection any satisfactory security as to the efficiency of teachers, irrespectively of certificates, 1951–1963——Valuable acquisitions of the certificated masters which are the results of the training colleges, 1964-1968——Great value attached to the training colleges, though they can hardly be considered the principal part of the Government system, 1969–1972.

Probability of increased skill in husbandry leading to a demand for better schools in rural districts, 1976–1981——Apprehension lest the appointment of special inspectors for schools under uncertificated teachers would lead to a general relaxation of the present requirements, 1989, 1990——Further explanation of the suggestion in regard to certain schools being aided through the diocesan training schools, 1991, 1992——Question considered whether the country would not prefer to have defined by minute, both the incidence of the Conscience Clause, and the proportions of dissent which would justify its incidence, 1993-1999——Opinion that the clergy are not becoming more reconciled

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to the clause, 2000——Misapprehension and panic due to the insertion in the clause of the words "doctrine" and "formularies," 2000-2002.

Conclusion as to the beneficial effects of good schools upon the habits of the population, 2003-2008——Tendency of increased inspection to increase the number of schools under the Privy Council, 2009-2012——Question whether it is not expedient to raise the amount of building grants, 2013-2015——Large proportion of unassisted schools in Shropshire further adverted to, 2017-2025——Further statement that the want of local energy, and not the requirement of a certificate, or the want of means is the chief bar to the rural schools coming under the Government system, 2025-2031.

Detailed statement in explanation and support of witness's proposition for aiding rural schools through the instrumentality of the training colleges, 2031-2047——Advantage of local organisation in aid of the central department in the case of small country schools, 2048——Belief as to the impracticability of combining two or more parishes in order to provide one good school, 2049-2057——Increase in the rate of children's pence for some ten years subsequently to 1850 effort now being made, under the Revised Code, to obtain a further increase, 2058, 2059.

Decided objection to an education rate, not only on religious grounds but because of the objectionable bodies to whom the management of the schools would be transferred, 2060-2065——Inevitable effect of a rate to secularise the schools, 2061.

Northumberland. See *Mining Schools.*

O.

Owen Hugh. (Analysis of his Evidence.)—Chief Clerk of the Poor Law Board; has for several years taken an active part in the promotion of education in Wales, 2805-2807——Initiative taken by witness in 1843 in the introduction of British schools into Wales; success with which the movement has been attended, 2807-2809——Statement showing that Nonconformists constitute a considerable majority of the population of Wales, more especially in the middle and lower clases, 2810-2819.

Reference to a memorial to the Committee of Council, in 1851, upon the question of the British schools at Llangefni and Menai Bridge participating in the Government grant, 2811, 2812——Final settlement of the Llangefni case by making a grant both to the British and National schools, 2820——Instances in North Wales of British schools having established claims to grants, notwithstanding rival claims on behalf of National or Church schools, 2821-2823——Particulars of the case of Trecastle, where a grant was refused for British schools and was made for a National school; exceptionable character of this grant, 2824-2837——Reference to the Gellifor case, and to the conflict between the clergyman and the Dissenters, 2838. 2858, 2859.

Prejudicial effect of the religious conflict in Wales between the supporters of British schools and of Church schools, 2839, 2840——Suggestions with a view to the harmonious co-operation of Churchmen and Dissenters in providing and maintaining schools, 2841-2882——Explanation upon the proposition that the clergyman of the parish in which the school is situate should be *ex-officio* Chairman of the School Committee, 2841-2855. 2867-2882——Restrictions proposed in regard to religious instruction in the schools, if attended by Dissenters and Church people, 2841.

Doubt as to much difficulty arising out of the appointment of the schoolmaster if the clergyman were chairman of the school committee, 2852-2855——Expediency of a combined school in any locality rather than of two small schools with separate grants, 2856, 2857——Conclusion as to Church schools, with a Conscience Clause, not being adapted to Wales, 2860-2862. 2866——Prospect of the scheme proposed by witness being acceptable generally to the clergy throughout Wales, 2878-2882.

[Second Examination.]—Proposition with a view to the population generally of any parish being duly informed, by public notice, of the intention of any religious party in the parish to apply for a building grant, 4587-4595——Inadequacy of the local inquiry by the Committee of Council in connection with applications for aid; several instances of this in Wales, 4589-4591. 4596-4598——Advantage if the Committee of Council were to send an inspector to make an inquiry in any place where the statements of the party applying for a grant were challenged, 4591-4593.

Oxford Diocese. Increasing number of schools in the diocese of Oxford which receive aid from the State, *Sturges* 1439-1441. 1447-1450——Varying proportion of Dissenters in the rural schools under witness's inspection; practice as to religious instruction in the Church schools, *ib.* 1489-1497, 1527-1531.

Witness, who is diocesan inspector in the diocese of Oxford, inspects nineteen schools, *Collyns* 1563-1566——Total of nine schools out of these nineteen which are receiving State aid as being under certificated teachers, whilst five others are grouped under

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under an ambulatory master, *Collyns* 1567-1569——Prospect of several others of these schools having certificated teachers, 1570-1572——Advantage if there were a slight change in the ambulatory minute so that a sixth school might be brought into the present group, *ib.* 1571. 1576-1578——Satisfactory state of the schools in witness's district, the clergy taking an energetic part in the matter of education, *ib.* 1572-1575. 1608.

P.

Parents. Objection to the parents of the children being invested with any degree of authority in the management of the school, *Bellairs* 662, 663——Absence of religious difficulty, either in England or Scotland, on the part of the parents, their desire being to obtain the best education for their children, irrespectively of the denomination of the school, *Cumin* 1187-1200. 1204, 1205——It should most undoubtedly rest with the parent to decide what the religious teaching of his child should be, *Norris* 1910——Admission as to the parents being the proper persons to have direction of the religious education of the children; practical absence, however, of any grievance to parents in Wales, save in a very few exceptional cases, *Sir T. Phillips* 5541-5544.

See also *Conscience Clause. Dissenters.*

Pauper Children (*Scotland*). Way in which the education of pauper children is managed in Scotland, *Cumin* 1141.

Payment by Results:

1. *Evidence in Favour of a System of Payment by Results, irrespectively of the Employment of Certificated Teachers.*

2. *Evidence opposed to the foregoing Proposition.*

1. *Evidence in Favour of a System of Payment by Results, irrespectively of the Employment of Certificated Teachers:*

Belief as to the facility of organising a satisfactory system of inspection in connection with a plan of payment by results, *Simpson* 41-46——Necessity of paying considerable attention to the tone of a school, if the grant were made according to the results, *ib.* 41-43——Conclusion as to the facility of judging, by inspection, of the tone and discipline of any school, if the system of payment by results were adopted, *ib.* 94-105. 155-158.

Expediency of Government aid having direct reference to the results, rather than to the mode in which such results are arrived at, *Dr. Hodgson* 269, 270—— Details in support of the conclusion that the results should be paid for, and that the certificate should not be an indispensable condition, *ib.* 269. 274-276. 294-303. 323-353—— Reference to the requirement of certificated teachers as being inconsistent with the principle of payment by results, *ib.* 291.

Evidence in favour of a system of grants according to results, irrespectively of the requirement of a certificated master, *Stammers* 4961-4969. 4974-4999——Dissent from the views that the standard would be lowered under a system of payment for results, *ib.* 4967-4969. 4975-4991.

2. *Evidence opposed to the foregoing Proposition:*

Grounds for the conclusion that there would be an injurious lowering of the standard of education, if payments were made according to results, irrespectively of the employment of certificated teachers, *Bellairs* 607. 610-617. 706-709. 726-731. 2069, 2070. 2099-2116. 2119-2130; *Cumin* 1092; *Rev. J. S. Hodgson* 1297-1304. 1346-1350; *Sturges* 1470-1472. 1555-1558; *Collyns* 1579-1585; *Norris* 1824-1831. 1884-1890; *Melville* 2228, 2229. 2309-2312. 2355, *et seq.*; *Cook* 2917-2925.

Belief that Mr. Walter's scheme would be fatal to the standard of education; that is, by paying upon results, and by dispensing with certificated teachers, *Bellairs* 688. 702-709——Details relative to two schools in the same parish in Oxfordshire, as illustrating not only the great advantage of the certificate, but the evils of a system of payment, by results ascertained upon inspection, *ib.* 2066-2077. 2088-2094. 2119-2122.

Grounds for objecting to a system of payment by results, involving the relaxation of the requirement of certificated teachers, *Melville* 2235-2237. 2350, *et seq.*——Disapproval of grants to schools reported upon favourably by diocesan inspectors and by special Government inspectors, unless the masters are in every case certificated, *ib.* 2350, *et seq.*

See also *Inspection. Standard of Examination, &c. Teachers.*

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Pembrokeshire. Statement of the population of the county, the number of schools receiving annual grants, the average number of scholars, the amount of annual grants, and of building grants in 1865, distinguishing in each case between Church schools and British schools, &c., *App.* 311.

Penmachno. Instance at Penmachno of the Dissenters having aided in the establishment of a Church school with a Conscience Clause, *Pryce* 4136.

Penmorfa (*Cardigan*). Desertion of the Church school at Penmorfa, though aided by a building grant, whilst a British school there has continued to flourish: there was not, in fact, a sufficient number of Church people to keep up the former school, *White* 4361–4368.

Phillips, The Rev. John. (Analysis of his Evidence.)—Has been, since 1858, Principal of the Training College at Bangor, in connection with the British and Foreign School Society, 2507-2059——Since 1843 has been at the head of the educational movement in North Wales, 2510–2513——Total of 120 British schools in North Wales, of which only eighty-two are under inspection, 2514——Difficulty in supplying the schools with certificated teachers, this being the chief cause of the limited number of schools receiving State aid, 2515–2517. 2524–2538——Various denominations to which the masters and mistresses of the British schools belong, 2518-2521——In South Wales there are about 150 British schools, above 100 of which are under inspection, 2522, 2523.

Gradual extension of schools throughout Wales, there not being generally any great difficulty in raising local funds, 2523, 2524. 2536–2539——Advantage if, in all schools having fifty children and upwards, it were obligatory to employ a pupil teacher, the expense being borne wholly or in part by the State, 2528–2534——Opinion strongly in favour of the employment of trained and certificated masters, as a condition of State assistance, 2540–2548——Superior condition of those schools, in North Wales, where the masters are certificated, 2545, 2546——Large majority of Nonconformists in the population of North Wales, 2549–2551——There are probably more national schools under inspection than British schools, 2552, 2553.

Considerable difficulty in obtaining sites for British schools in North Wales, the landowners being chiefly Churchmen, and favourable to the national schools, 2554–2564——Feeling in North Wales, that, as between the formation of British schools and national schools, the Committee of Council is partial to the latter; cases cited in support of this statement, 2564–2572. 2580–2607——Insuperable difficulty as regards a combination of Churchmen in North Wales with Nonconformists in the matter of education, 2573–2579——Views of the Nonconformist community, that where one school in any rural district suffices for the whole population, it should be upon the comprehensive principles of the British and Foreign School Society, 2608–2612. 2653–2660——Instances of Churchmen on the British School Committees, without any dissensions arising, 2610. 2629–2632. 2661, 2662.

Suggestion that, wherever it could be shown in Wales that a British school and a National school would each receive as many as fifty children, there should be a grant to each, 2613–2622. 2691, 2692. 2785–2790——Explanation as to the comprehensive principles adopted in the British schools in regard to religious instruction, 2623–2628. 2650–2657. 2696–2706——Further statement as to there being less difficulty in obtaining funds for the schools than in providing certificated masters, 2633–2649. 2669–2673. 2682–2690. 2707–2712——Objection to National schools, with a Conscience Clause, as compared with British schools, 2655–2657. 2693–2695——Comparative inferiority of the masters having the fourth certificate, 2663–2666——Want of a source of supply of trained masters further adverted to, 2674–2678.

Doubt as to there being any instance in North Wales of a school having been abandoned, 2679, 2680——Gradual progress being made in the formation of new schools, 2682–2690. 2707. 2726——Further statement as to the deficient supply of schools being largely owing to the difficulty of obtaining sites, 2712–2729——Existence of National schools in almost every parish, the Nonconformists in many cases sending their children to these schools in the absence of British schools, 2730–2742. 2783, 2784.

Want of proper school rooms, as well as of certificated masters, in the case of many schools in North Wales, 2743–2749——Objection to State grants to schools where the masters are uncertificated, even though efficient, 2750–2759——Instance of a clergyman having joined a British school committee, the British school being the only one in the parish, 2760–2771——Witness is not aware of the system of religious instruction in those National schools to which Dissenting children are sent, 2772–2780.

Advantage if the clergy in Wales could be induced to join with the Nonconformists in having British schools, 2781——Approval of Nonconformist children attending National schools, under the protection of a Conscience Clause, in any place where a British school could not be supported, 2783–2792——Large majority of Dissenters in most of the parishes in North Wales, the landowners, however, being chiefly churchmen: question hereon whether the latter can fairly be expected to aid in the formation of British schools, 2793–2803.

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1. *Suggestions with a view to the adoption of an Education Rate:*

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Secular System. Inaccuracy of the conclusion that the adoption of a Conscience Clause leads to a secular system, *Cumin* 1200——Approval of an enactment by Parliament that when a school receives public aid all children who conform to the rules should be entitled to attend the secular instruction, *Lengin* 3594–3597.

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Secular instruction only of those children who, under the Conscience Clause, may be withdrawn from the religious teaching; few instances, however, of such withdrawal in Wales, *Sir T. Phillips* 5482–5492. 5506–5508——Further objection to the Conscience Clause as involving the possible withdrawal of children from all religious instruction, *ib.* 5538–5540. 5551–5556——With regard to the Conscience Clause leading to the secular education only of Dissenter's children in the Church schools, it is probable that the parents would see to the religious education elsewhere, *ib.* 5557–5564.

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Shap (*Westmoreland*). Particulars relative to the school at Shap, of which parish witness was for some years vicar; inability of this school, though a very good one, to obtain a grant through the master being uncertificated, *Simpson* 11–33——System and amount of quarterly payment to the boys' school, the middle and lower classes alike using the school, *ib.* 13–23——Very good girls' school at Shap, under an uncertificated mistress, *ib.* 38——Respects in which the uncertificated teacher of the Shap school was an inferior master, *ib.* 84–86——Income of the Shap school from endowment and other sources adverted to with reference to the operation of the endowment thereunto, *ib.* 134–154.

Shropshire. Few aided schools in the agricultural districts of Shropshire, the schools there being generally deficient in quality, *Norris* 1799–1806. 2017–2025.

Shuttleworth, Sir James. Suggestion lately by Sir James Shuttleworth, for the adoption of a different form of Conscience Clause, *Lengen* 3477–3479.

Simpson, The Rev. James. (Analysis of his Evidence.)—Is incumbent of Kirby-Stephen, in Westmoreland; has resided in the county for more than twenty years, and was for a short time diocesan inspector, 1–10——Particulars relative to the school at Shap, of which parish witness was for some years vicar: inability of this school, though a very good one, to obtain a grant through the master being uncertificated, 11–33——Very good school at Morland and at other places in the county, where the masters are uncertificated, so that grants can not be bad, 34–39.

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Small Schools. Prejudice, especially to the smaller and poorer schools, through the requirement as to trained masters, *Simpson* 219–223——Increased difficulty of complying with the Government conditions where the population is very small, *Collyns* 1642–1645. 1734——Expediency of a combined school in any locality rather than of two small schools with separate grants, *Owen* 2856, 2857.

Advantage of two or more small parishes combining in order to have one efficient school, *Cook* 2988–3005——Great difficulty in establishing schools in small parishes where the population is under 200, *ib.* 2988, 2989——Objection to more than one school where the population is only 500 or less, *Bowstead* 3253–3255——Advantage of one school of 120 children rather than two schools of 60 each, *ib.* 3256–3259.

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Smith, the Rev. Benjamin Frederick. (Analysis of his evidence). Has been diocesan inspector for the diocese of Canterbury for nearly sixteen years; is paid for his services, 771–774——The diocese has about 420 schools to be inspected, and witness visits about 200 a year, 775, 776. 778, 779——About three schools out of five receive State assistance, 777——There is an annual addition of about four per cent. to the number of assisted schools; rate of increase also in the number of scholars in assisted schools, 780–784——It is probable that about ten per cent. of the schools will, for different reasons, always continue unassisted, 785–788.

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Belief as to the willingness of the clergy to waive all control over the children of Dissenters on Sundays, 989, 990——Compromise suggested in regard to the religious instruction to be given to Dissenters' children in the Church schools, 991–996——Very few schools which have not the means financially of obtaining certificated masters; instance of one of these schools, 997–1000.

Sopwith, Thomas, M.A., F.R.S. (Analysis of his evidence). Has for twenty-one years been superintending agent of Mr. Beaumont's mines in the north of England; has taken a warm interest in education, and has visited several schools, 365–372——Total of twenty-seven schools in the mining district of Mr. Beaumont, to each of which he has made contributions, 374. 383——Completion of arrangements for placing Allenheads School, Northumberland, under the Privy Council, 376, 377. 388——Arrangements in progress whereby Newhouse School, Durham, will soon be under Government inspection, 376–378. 388——Four or five other schools on Mr. Beaumont's property will also be placed under inspection during the present year, 376. 378, 379. 389, 390.

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Squire, The Rev. Edward Barnard. (Analysis of his Evidence.)—Has been vicar of Swansea for twenty years; has ten Church schools under his direction, 3849-3854——All these schools, with one exception, are in receipt of annual grants, and obtained building grants, 3855-3859——Adoption of a Conscience Clause in the trust deeds of one of the schools, 3860-3862——Practice as to the teaching of the greater portion of the Catechism in witness's schools, and as to the attendance of the Dissenters at Sunday school and church; absence practically of any objection to the Catechism, 3863-3880.

Several rural parishes included in witness's rural deanery; large attendance of Dissenters at the Church schools in these, even where there are British schools, 3881-3903——Question in regard to the attendance of Baptists' children at schools where the Catechism is wholly taught, 3896-3903——Objections to the suggestion that British schools should be erected and aided by the State, to the exclusion of Church schools, in those parishes in which there are comparatively few churchmen, 3904-3929——Objection also to Dissenters participating in the management of Church schools, or to the Conscience Clause being inserted in the trust deeds, 3913-3929.

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Staffordshire and Cheshire. Adequate supply generally of aided schools in Staffordshire and Cheshire, *Norris* 1799-1801. 2020.

Stammers, The Rev. Alexander. (Analysis of his Evidence.)—Has had considerable experience in the organization and examination of schools in the dioceses of Llandaff and

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Stammers, The Rev. Alexander. (Analysis of his Evidence)—*continued.*

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Objection of the clergy in Wales to the establishment of National Schools on the basis of the British and Foreign Society, 4944-4947——Willingness on the other hand of Dissenters to send their children to the church schools, 4945——Belief that the clergy never use the schools for proselytising purposes, 4948——Discretion exercised as to the religious teaching of Dissenters in schools under the National Society, 4951, 4952. 5006–5010——Absence of difficulty as to the subjects of examination of Dissenters for the Monmouthshire prize scheme, 4953, 4954.

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Standard of Examination and Education. Immense increase of pressure upon the inspectors for the adoption of a lower standard, if the condition of a certificate were withdrawn, *Bellairs* 607——Belief that if the certificate were dispensed with there would be a very extensive and injurious lowering of the standard of education, and that Government grants would be given to very inefficient schools, *ib.* 610–614. 2099–2116. 2119–2130——Lower standard of the diocesan inspectors than of the Government inspectors, *ib.* 616——Danger of the Government standard being lowered to the diocesan standard, but for the protection of the certificate, *ib.* 617——Understanding as to the object of Mr. Walter's plan being to lower the present standard, *ib.* 706–709——Means of the Central Department for preserving an uniform standard, even with a largely increased number of inspectors, *ib.* 712, 713.

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Difficulty in regard to inspectors reporting against the receipt of aid in the absence of certificates, *Norris* 1829–1831. 1884–1886——Apprehension lest the appointment of special inspectors for schools under uncertificated teachers would lead to a general relaxation of the present requirements, *ib.* 1989, 1990——Views of the clergyman of a certain

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Sturges, The Rev. Edward. (Analysis of his Evidence.)—Is a diocesan inspector of schools in the county of Oxford; has charge of eighteen schools, 1435–1438——Increasing number of these schools which received aid from the State, 1439–1441. 1447–1450——Superior character of the discipline and instruction in those schools which have certificated masters, 1442–1446——Reasons, independently of the poverty of any place, which militate against the employment of certificated masters, 1450, 1451——Way in which the expense of a certificated is less as regards the locality than the expense of uncertificated masters, 1451–1456.

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Prejudicial interference with the discipline of the schools by exempting Dissenters from the religious teaching, 1497–1508. 1533, 1534——Strong feeling of the clergy in witness's district against the Conscience Clause, 1503–1511——Suggestion that in the poorer rural parishes the conditions as to building grants might be relaxed, 1516–1523——Willingness generally of the clergy to dispense with teaching the Catechism when conscientious objection is made by the parents, 1529–1535——Practice in witness's district as to Dissenters' children attending their own place of worship on Sunday, without the clergy requiring them to go the parish church with the other school children, 1536–1542.

Exceptional instances of uncertificated teachers being equal to certificated teachers, 1543,1544——Beneficial effect of diocesan inspection in the case of uncertificated masters, 1546, 1547——Continued inferiority of uncertificated teachers even if their schools were all under Government inspection, 1548–1554——Way in which if the certificate were not required the standard of education would be lowered, and the amount of State aid probably diminished, 1555–1558——Increased distinction and jealousy between Church children and Dissenters by separating the latter from the religious teaching of the former, 1559–1562.

Sunday Schools (*Wales*). Practice as to the British day schools in South Wales being occasionally used as Sunday schools, *Bowstead* 3124–3128——Very large attendance of Dissenters' children at the Sunday schools in Wales, *ib.* 3200–3203——Regular attendance of Dissenters' children at the Sunday schools, where the special doctrinal teaching is chiefly imparted, *Price* 3428–3433——Strong objection of Dissenters to their children attending church; less objection to their going to the Sunday schools, *Griffith* 3712–3723. 3824–3833——Practice of the Dissenters not to object to instruction in certain portions of the Catechism in Church schools, nor to the religious teaching generally, where such schools are conducted in a liberal manner, *Roberts* 4482–4488. 4505–4516. 4551, 4552.

Practice as to the attendance of Dissenters' children at Church and Sunday schools, there being with very few exceptions no compulsion in the matter, *Stammers* 4938–4940. 4948–4950——Protection to Dissenters' children by attending their own Sunday schools, against any undue influence in the Church day schools, *ib.* 4970–4972——There is not any conditions in the case of the National Society's schools as to attendance at the Sunday schools, *Sir T. Phillips* 5468——Objection to the clergyman using as a Sunday school any school founded in common for Church people and Dissenters, *Charles* 5728–5733. 5776, 5777. 5782–5784.

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Swansea. Witness, as vicar of Swansea, has ten Church schools under his direction; all these schools, with one exception, are in receipt of annual grants, and have obtained building grants, *Squire* 3849–3859——Practice as to the teaching of the greater portion of the Catechism in witness's schools, and as to the attendance of Dissenters in Sunday school and Church; absence particularly to any objection to the Catechism, *ib.* 3863–3880——Adoption of the Conscience Clause in the trust deeds of one of the schools, *ib.* 3860–3862——Out of 12,402 children passing through witness's schools from 1848 to 1863 there was only one objection to the Conscience Clause, *ib.* 3865. 3976——Witness allows the children to do as they like about going to church, *ib.* 3866. 3977.

Amount of attendance respectively at the British and Foreign schools in Swansea parish, and at the schools under witness; estimate that about half of the children at the latter are Dissenters, *Squire* 3957–3979——Practice of witness to act upon the principle of the Conscience Clause further adverted to, *ib.* 3973–3978.

Very liberal conduct by Mr. Squire of the Church schools at Swansea, *Roberts* 4484, 4485. 4507–4514.

T.

Talgarth (*Brecon*), Information relative to the British school at Talgarth, and the failure of an attempt to secure the co-operation of the clergyman of the parish, *Charles* 5718–5724.

TEACHERS:

1. *Evidence in approval of the System of Trained and Certificated Teachers, and in favour of maintaining the requirement of a Certificate, as a condition of National Aid.*
2. *Relative Qualifications of Certificated and Uncertificated Teachers.*
3. *Supply of Trained and Certificated Teachers with reference to the Demand.*
4. *Objection and Prejudice in some localities in regard to Trained Teachers.*
5. *Expense attending the Employment of Certificated Teachers.*
6. *Exceptions taken to the compulsory requirement of a Certificate.*

1. *Evidence in approval of the System of Trained and Certificated Teachers, and in favour of maintaining the requirement of a Certificate, as a condition of National Aid:*

Approval of the requirement of certificated teachers, as a condition of public aid, on account of the effect upon the standard of education in the schools, *Bellairs* 603, 604. 607–617. 706–709. 726–731. 2099–2130; *Rev. J. S. Hodgson* 1297–1304. 1346–1350; *Sturges* 1470–1472. 1555–1558; *Norris* 1824–1831. 1884–1890; *Melville* 2228, 2229. 2309–2312. 2355 *et seq.*; *Cook* 2917. 2925.

Great importance attached to a system of certificated teachers, so that reasonable facilities to obtain certificates are very desirable, *Sopwith* 445–448. 539–541. 548–550——The presence of a certificated teacher is a security on many important points not touched by the examination as prescribed by the Committee of Council, *Bellairs* 603, 604——Instances of witness having approved of deficient masters for certificates, though being doubtful whether he had not pitched the standard too high, *ib.* 618–622——Illustration of the importance of aptitude for teaching when combined with intellectual power, *ib.* 623. 624. 693, 694——Several examinations of the teacher and of his school before a certificate is awarded, *ib.* 630, 631——Important guarantee of the efficiency of teachers on account of the examinations to which subjected, and the intellectual acquirements necessary in order to avoid failure, *ib.* 632–635. 695.

Great importance attached to the system of certificates, *Smith* 795–798. 877–887. 894, 895; *Cook* 2908–2914——Inexpediency of dispensing with the certificate in order to hasten the receipt of Government aid by schools now unassisted, *Smith* 796——Great importance of training in addition to the certificate, *Smith* 816–819; *Collyns* 1591; *Phillips* 2541–2544; *Cook* 2973–2976; *Bowstead* 3267—— Distinct guarantee of efficiency given by the certificate, *Cumin* 1017, 1018. 1223——Reference to the training of teachers as an essential part of every national system of education, *ib.* 1090–1095.

Decided objection to dispensing with the requirement of a certificate, or to making payments according to results, *Collyns* 1579–1585——Great importance attached to the requirement of a certificate as facilitating the spread of improved education, *Norris* 1814–1823——Objection even to a small proportion of Government aid where the teachers are uncertificated, *ib.* 1920–1922——Exceptional instances of certificated teachers overrating the ability of the children, *ib.* 1945.

Opinion as to the very beneficial effect of the system of certificates, *Melville* 2215–2217. 2227–2229——Difficulty of any satisfactory test of a teacher in the absence of a certificate, *ib.* 2493–2495——Opinion strongly in favour of the employment of trained or certificated

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1. *Evidence in approval of the System of Trained and Certificated Teachers, &c.*—cont^d.

certificated masters, as a condition of State assistance, *Rev. J. Phillips* 2540–2548——Objection to State grants to schools where the masters are uncertificated, even the efficient, *ib.* 2750–2759——Witness has heard no complaint in Wales against the requirement of a certificate, *Binns* 4153.

2. *Relative Qualifications of Certificated and Uncertificated Teachers:*

Instances of more proficient children in schools under the charge of uncertificated teachers than of certificated teachers, *Simpson* 69–74. 131–133——Security under the present system of certificates as to the general fitness of the masters; that is, through the inspection to which their schools are subjected before the certificate is granted, *ib.* 126–130——Probability of some schools under untrained masters having a better tone than some of those under-trained masters, *ib.* 209–212——Approval of the training of masters, though the certificate is no security that a master has many of the higher qualifications which he ought to possess, *ib.* 274–276. 335–350——Important advantage in having trained teachers, though in some of Mr. Beaumont's mining schools untrained teachers are very efficient, *Sopwith* 511–515.

Statement as to the much greater intelligence and success in after life of children educated in schools under certificated teachers than of children educated in unassisted schools; instances of this, *Bellairs* 626–629——Assumption that certain schools which have ceased to employ certificated teachers have lost in efficiency, *ib.* 640, 641——Unsatisfactory result of a trial given by the department to the employment of a lower class of registered teachers, *ib.* 731.

Conclusion arrived at by witness, and by the other assistant Commissioners in 1859, that the certificated master was decidedly superior to the uncertificated master, *Cumin* 1006–1008—— Superiority of the schools under certificated masters further adverted to as arising entirely from the superior qualifications of the masters, *ib.* 1178–1181——Conclusion as to the superiority of certificated masters, and the improvement in schools when placed under them, *Hodgson* 1294–1296—— Respects in which the trained masters are sometimes wanting in qualifications, *ib.* 1309–1312.

Superior character of the discipline and instruction in those schools which have certificated masters, *Sturges* 1442–1446——Isolated position of uncertificated masters as compared with certificated masters, between whom there is much valuable intercommunication, *ib.* 1466–1469. 1548–1554——Exceptional instances of uncertificated teachers being equal to certificated teachers, *ib.* 1543, 1544——Continual inferiority of uncertificated teachers, even if their schools were all under Government inspection, *ib.* 1548–1554.

Inferior character relatively of the schools under uncertificated teachers, *Norris* 1817–1824; *Phillips* 2545, 2546; *Bowstead* 3266; *Roberts* 4474–4476——Comparative inferiority of the masters having the fourth certificate, *Rev. J. Phillips* 2663–2666——Superiority, as a rule, of the certificated and trained masters, *Stammers* 4995–4999——Limited importance attached to the possession of a certificate without training, *Davies* 5873–5876.

3. *Supply of Trained and Certificated Teachers with reference to the Demand:*

Prospect of the majority of schools obtaining trained masters as the present masters leave or die, *Simpson* 162–166——Anticipated adequacy of the future supply of trained masters without any rise in the price, *Bellairs* 696–699; *Hodgson* 1392, 1393——Probable use exclusively of certificated masters within the next thirty years or so, *Hodgson* 1351–1353——Want of a source of supply of trained masters, *Rev. J. Phillips* 2540–2548. 2674–2678.

Insufficient supply of certificated teachers for all the rural schools if desirous of having them, *Cook* 2901——Probability of a check to the demand for trained teachers if grants were given for mere results, *ib.* 2940. 2954–2962——Reasons for the inadequate supply of certificated masters in Wales notwithstanding the importance attached to them in the British schools, *Bowstead* 3260–3265. 3280–3282——Continued demand for trained masters even though the certificate were dispensed with, *Binns* 4308–4310.

4. *Objection and Prejudice in some Localities in regard to Trained Teachers:*

Jealousy in some localities in regard to the position assumed by trained teachers, *Simpson* 254——Reasons, independently of the poverty of any place, which militate against the employment of certificated masters, *Sturges* 1450, 1451——Inefficient teachers maintained in several schools through the unwillingness of the managers to displace them, *Collyns* 1646–1654——Great exaggeration on the subject of the self-sufficiency of the trained masters; belief that they are on the whole far less conceited than the old class-masters, *Norris* 1904–1909. 1946, 1947——Prejudice in many districts against trained and certificated teachers as being above their position, *Cook* 2958–2962.

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5. Expense attending the Employment of Certificated Teachers:

With regard to the standard of education being gradually raised by the requirement as to trained masters, many small and poor schools are however suffering during the process on account of the expense of obtaining such teachers, *Simpson* 105–107. 118, 119 ——Very few schools which have not the means financially of obtaining certificated masters; instance of one of these schools, *Smith* 997–1000 ——Way in which the expense of certificated masters is less as regards the locality than the expense of uncertificated masters, *Sturges* 1451–1456——Adequacy of the annual grant to supply the difference in cost between a certificated and uncertificated master, *Norris* 1837, 1838 ——Absence of extra expense to the localities by employing certificated teachers on account of the grants earned by them, *Binns* 4306, 4307. 4319–4321.

6. Exceptions taken to the Compulsory Requirement of a Certificate:

Great advantage throughout Westmoreland if the requirement of a certificate were not in all cases indispensable, *Simpson* 11–39. 67, 68 ——Quotation from a report made by witness to the Royal Commissioners, as showing the grounds of his objection to the requirement of a certificated master as an indispensable condition of Government aid, *Dr. Hodgson,* 269——Decided approval of the provision by the State of the means of training, it being open, however, to managers to employ untrained teachers if they chance to be superior or efficient, *ib.* 274–276. 335–350 —— Instances, within witness's knowledge, of excellent results produced by uncertificated teachers, *ib.* 294–303——Further disapproval of the universal requirement of a certificate, without exception, in the case of uncertificated masters producing good results, *ib.* 323–332.

Suggested relaxation of the condition of the Committee of Council in regard to the employment of certificated teachers, that is, as regards rural districts in Wales, *Gee* 4721–4726——Evidence opposed to the compulsory requirement of a certificate as a condition of State aid, *Stammers* 4961–4969. 4974–4999——Instances of complaint in Wales that the requirement of a certificate should be a condition of schools obtaining grants, *Watts* 5631–5634.

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Training Colleges. Admission as to the great advantage of trained teachers, so that it is desirable to give increased encouragement to young men going to the training colleges, *Simpson,* 120–125 —— Grounds for concluding that dispensing with the condition of a certificate would result in the destruction of the training system, *Norris* 1876–1883. 1973–1975——Valuable acquisitions of the certificated masters, which are the results of the training colleges, *ib.* 1964–1968——Great value attached to the training colleges, though they can hardly be considered the principal part of the Government system, *ib.* 1969–1972.

Belief that if the condition of a certificate were relaxed the training colleges would suffer very much, *Cook,* 2937–2941. 2954–2957——Importance of training in a master, the certificate being all the more valuable where the master has been in a training college, *ib.* 2973–2976——Satisfactory condition generally of the training colleges in Wales, *Binns* 4311–4314.

Trecastle. Particulars of the case of Trecastle, where a grant was refused for British schools and was made for a National school; exceptional character of this grant, *Owen* 2824–2837; *Bowstead* 3060; *Davies* 5832–5837.

U.

Unassisted Schools. Large majority of schools not connected with the Privy Council, so that the present system can hardly be called a national system, *Dr. Hodgson,* 304, 305 ——Similar circumstances of many unassisted parishes, as of assisted parishes, the absence of assistance being owing to want of energy on the part of the local clergy and to other causes, *Bellairs* 636–639. 644, 645——Reference to a place with a population of 3,245 in which there are two unassisted schools under two very incompetent teachers, *ib.* 636–639——Proportion of aided and unaided schools in witness's district with reference to the population, *ib.* 643——Probability of Government aid not reaching the whole of witness's district in less time than from 30 to 40 years, that is under the present system, *ib.* 647——Opinion that it is better to make unassisted parishes wait until they fulfil the Government conditions rather than to lower the standard in order at once to aid them, *Bellairs* 726–731; *Smith* 796; *Melville* 2499, 2500.

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It is probable that about 10 per cent. of the schools in Canterbury diocese will, for different reasons, always continue unassisted, *Smith* 785–788——Calculation that a majority of the unassisted schools inspected by witness are in a position financially to employ certificated teachers, *ib.* 789–794——Further statement as to the reasons of numerous unassisted schools not coming forward for Government aid, *ib.* 862, 863. 948, 949——Comparative inferiority of the small unassisted schools as well as of the large ones in the Canterbury diocese, *ib.* 908–914. 924–926.

Belief as to the practicability in all parishes of complying with the conditions required by Government, *Sturges* 1473–1475——Several reasons, other than that of local poverty, why so many schools are not under the Privy Council, *Collyns* 1602. 1642–1645. 1704——Dislike of trouble and of complying with forms, owing to which many schools do not apply for aid, *ib.* 1602, 1714–1717——Large number of unaided schools in a most defective state, and likely to continue so on account of the local apathy, *Bellairs,* 2088–2101. 2117. 2118.

Total of 14 schools now under witness's inspection, of which only four are assisted by the State, *Melville* 2205–2207——Several reasons for so large a proportion of Schools not coming under Government inspection, *ib.* 2208–2221. 2469–2472——Advantage if the unaided schools were stimulated to come more quickly under the Government system, *ib.* 2344–2349.

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United States. Universal practice in the United States of requiring certificated masters *Cumin,* 1042——Belief as to there being no practical difficulty in managing the schools in America, *ib.* 1124–1126.

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Vale of Clwyd. Total of five British schools in this district of the Vale of Clwyd, of which three are in receipt of grants, *Gee* 4606-4608——There are about ten or twelve church schools, some of which are in the same parishes with British schools, though there is not population enough for two schools in some of these cases, *ib.* 4609-4625——Great majority of Dissenters, as compared with Church people, in the district of the Vale of Clwyd, *ib.* 4626-4630——Want of additional schools in the district, *ib.* 4727-4730.

Voluntary System. Inexpediency of dispensing with voluntary effort as a condition of Government aid, *Dr. Hodgson* 320–322——System of voluntary subscriptions contemplated under the plan of central aid, and of rating suggested by witness, *Bellairs* 658, 659. 665, 666. 762–769——Explanation that, under witness's scheme, it should be open to the local authorities, or managers, to dispense with a rate, and that they should equally be entitled to a grant if they raised voluntarily a certain amount, *Cumin* 1051–1055——Comparative aid from voluntary sources in Scotland and in England; large amount contributed in Scotland by the heritors, *ib.* 1126–1134.

Instances of parishes, in witness's district, in which there are no schools; want of will rather than want of means to which this is owing, *Sturges* 1485–1488. 1512–1515. 1524–1526——Apprehended relaxation of local effort if the Government requirements were relaxed, as proposed by Mr. Walter, *Collyns* 1679–1686——Want of local energy and interest in the schools, owing to which, in the great majority of cases in Shropshire, &c. grants have not been received, *Norris* 1804–1806. 2025–2031——Belief as to the entire inadequacy, and the great impolicy, of a relaxation of conditions as a means of improvement of the numerous schools where local apathy prevails, *Bellairs* 2098–2130.

Inadequacy of the voluntary aid given to the schools in witness's district, *Melville* 2452–2455——Financial difficulty on the part of many assisted schools, *ib.* 2466–2468——Less influence likely to be used by the clergy in obtaining subscriptions if the schools were under the management partly of Dissenters, *Binns* 4241–4245——Great advantage of encouraging the voluntary principle in aid of education, *Davies* 5906–5908.

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W.

Wages. Effect of improved education in keeping up the rate of wages, *Bellairs* 626-628.

WALES:

1. *Large Majority of Dissenters in the Population of Wales.*
2. *Spread of Education, and Increase respectively of Church Schools and British Schools.*
3. *Conflict between the Church and Dissenters in regard to Building Grants.*
4. *Injurious Effects of the Religious Conflict between Churchmen and Dissenters.*
5. *Practice as to the Attendance of Dissenters' Children at the Church Schools.*
6. *Practice as to the Religious Instruction of Dissenters in the Church Schools.*
7. *Details upon the Question of a Combination of Churchmen and Nonconformists in the Cause of Education in Wales, and in the Management of Joint Schools.*
8. *Question as to the Adoption of Church Schools with the Conscience Clause.*
9. *Opinions in Favour of National Schools without the Conscience Clause.*
10. *Other Details and Suggestions generally.*

1. *Large Majority of Dissenters in the Population of Wales:*

Very large majority of the population of Wales which consists of Nonconformists, more especially in the middle and lower classes, *Rev. J. Phillips* 2549-2551. 2793; *Owen* 2810-2819; *Price* 3315; *Lingen* 3631; *Griffith* 3694-3704——Very large majority of Dissenters in the schools in South Wales; that is, in the neutral schools attended by the different Protestant denominations, *Bowstead* 3021-3040——Explanation relative to certain statistics as to the relative proportion of Church children and Dissenters in the Church schools with reference to the population of each class, *ib.* 3204-3208——Circumstance of its having been calculated, some years ago, that two-thirds of the children in the Church schools were Dissenters; probable reduction in this proportion, *ib.* 3205-3208. 3211. 3297, 3298.

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Statistics of the number of Churchmen and of Dissenters in different parts of Wales; increased majority of the latter, more especially among the working classes, *Davies* 5877-5882.

2. *Spread of Education, and Increase respectively of Church Schools and British Schools:*

There are probably more National schools under inspection than British Schools, *Rev. J. Phillips,* 2552. 2553——Progress of Education throughout Wales generally, *Rev. J. Phillips,* 2682-2690. 2707-2726; *Charles,* 5703——Particulars as to the great and rapid increase in the establishment of British schools, *Owen* 2807-2809; *Bowstead* 3017-3026. 3044-3046; *Roberts* 4382-4392. 4569-4571; *Davies* 5815, 5816. 5869——Want of additional school accommodation in many places, many of the schools being much too full, *Bowstead* 3049——Increased feeling manifested in Wales in favour of education. *ib.* 3209-3214——Improved state of education in Wales, though there is still a great want of good schools, *Price* 3313.

Immense increase during the last twenty years in the spread of schools in Wales, *Lingen* 3613-3617, 3618——Information relative to the number of Church schools and other schools in Wales and Monmouthshire in 1865 aided by the State, the number of children in each class of school, and the proportion of public money received by each, *Lingen* 3603-3612; *App.* 311——Very inadequate means of education in Wales, as compared with England, *ib.* 3614-3616.

Very deficient means of education in the rural districts of Wales, *Griffith* 3661-3664——Statement as to the Church being undoubtedly increasing in Wales, *ib.* 3779. 3786, 3787——Great progress of education in South Wales, and constant increase in the number of assisted schools, *Binns* 4145-4154——Statistics of the satisfactory progress of Church schools in South Wales, *ib.* 4260——Opinion as to the decrease of difficulties between Dissenters and Church people, so that there is greater co-operation in promoting Church schools; large increase of British schools or neutral schools adverted to hereon, *ib.* 4261-4267

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2. *Spread of Education, and Increase respectively of Church Schools, &c.*—continued.

4267——Large increase of British schools adverted to in connection with the difficulty of establishing Church schools without aid from the owners of property, *Binns* 4275-4278.

Statistical information relative to the progress of Church schools and Nonconformists' schools respectively, throughout Wales generally, and in Monmouthshire and Glamorganshire particularly; increased efforts made by the Church in the cause of education, *Sir J. Phillips* 5527-5538——Estimate of 120,000 children in Wales as the number requiring school accommodation; large proportion of this accommodation provided in the Church schools, *ib.* 5527-5532. 5585-5587.

3. *Conflict between the Church and Dissenters in regard to Building Grants:*

Frequent difficulty through the counter applications of Church people and Nonconformists for building grants, *Bowstead* 3059——Peculiar difficulty in the administration of building grants in Wales, where the Established Church and the landowners include a very small minority of the population, *Lingen* 3619-3628——Practice as regards building grants when the application comes from the landowners and clergy, whilst the dissenting population is largely in the majority, *ib.* 3625-3628——Abandonment in most instances of the projected erection of Church schools where building grants are refused on account of the small minority of Church people——*ib.* 3643, 3644.

Constant conflict between the Church and Dissent where a school is promoted in a rural parish; claim put forward by each to a public grant, *Griffith* 3665-3676——Several instances observed by witness of considerable rivalry between Church schools and Dissenting schools, the Dissenters objecting to the grants given to the former schools as not warranted by the state of the population, *White* 4357-4374.

Several grounds on which building grants have been refused to British schools in South Wales, *Roberts* 4393-4396——Instances of refusal of aid to British schools because grants had already been given to Church schools, in which the religious teaching was conducted on liberal principles, *ib.* 4396, 4397——Mention of some cases in which Church people and Dissenters have contended for the building grant, and in which the former obtained it, unfairly, in witness's opinion, *ib.* 4406-4420.

Very great dissatisfaction of Dissenters in witness's locality, on account of the establishment of Church schools, with public grants, in places where the great majority of the people are Dissenters, *Gee*, 4643——Better position of Church people than of Dissenters in Wales, in regard to complying with the conditions of building grants, *ib.* 4758-4766——Argument that Dissenters in Wales do more for the education of the people than the Church does, whilst they are also a great majority of the population, and yet they are not treated on fair and equal terms by the Committee of Council in the distribution of grants, *ib.* 5109-5111. 5124-5140——Concurrence in certain suggestions of Mr. Bowstead, in reference to the claims of the Dissenters, 5113——Dissatisfaction of Churchmen as well as Dissenters, with the pesent system of building grants, *ib.* 5208. 5217-5219. 5221, 5222.

Complaint as to the grants made to Church schools in rural districts, where the population is comprised almost entirely of Dissenters, *Davies* 5818-5821. 5828 *et seq.*

4. *Injurious Effects of the religious Conflict between Churchmen and Dissenters:*

Prejudicial effect of the religious conflict in Wales between the supporters of British schools and of Church schools, *Owen* 2839, 2840——Serious obstacle to the spread of schools, on account of the religious differences between Churchmen and Dissenters, *Price* 3314; *Gee* 4699, 4700——Conclusion as to the antagonism between Churchmen and Dissenters being the main cause of the insufficient number of schools in Wales, *Griffiths* 3799-3808——Hostile feeling between the Church and Dissent in Wales; instances of undue hostility to the British schools, *Davies* 5901-5905.

5. *Practice as to the Attendance of Dissenters' Children at the Church Schools:*

Existence of National schools in almost every parish; the Noncomformists in many cases sending their children to these schools in the absence of British schools, *Rev. J. Phillips* 2730-2742. 2783, 2784——Great distrust on the part of Nonconformists in South Wales; causes of this feeling, *Bowstead* 3041-3043——Frequent instances of Dissenters' children attending Church schools, when there are also British schools, more especially where the former are conducted liberally, *ib.* 3179-3191——Several rural parishes included in witness's rural deanery; large attendance of Dissenters' children in the Church schools in those, even where there are British schools, *Squire* 3881-3903.

Statement that in South Wales and Monmouth there is no religious difficulty raised against Church schools by Dissenting parents, the opposition emanating entirely from individuals outside the schools, *Stammers* 4896-4902, 4910. 5004-5012——Instances of Dissenters not objecting to become pupil teachers and monitors in the

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5. *Practice as to the Attendance of Dissenters' Children, &c.*—continued.

Church schools, *Stammers* 4941-4943. 4973——Willingness generally of Dissenters to send their children to the Church schools, *ib.* 4945.

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6. *Practice as to the Religious Instruction of Dissenters in the Church Schools:*

Greviances alleged by the Nonconformist community, more especially in former years when obliged to send their children to Church schools, *Bowstead* 3129–3138. 3153–3155——Much less stringent practice than formerly in the Church schools on the score of religious instruction, *ib.* 3133–3138. 3153–3155—— Liberal conduct generally of the Church schools as regards the religious teaching of Dissenters, *Griffiths* 3775–3778——Exceptional instances of the clergy in Wales enforcing Dissenters attending at Church schools, *ib.* 3828–3835.

Considerate way in which the Welsh clergy now act upon the principle of the Conscience Clause, though necessary in numerous instances to its compulsory application, *Pryce* 4090–4103——Liberal and considerate treatment of Dissenters' children by the Clergy in the absence of a compulsory Conscience Clause, *Binns* 4251–4256——Practice generally in the Church schools to treat the children of Dissenters with the greatest liberality in regard to religious instruction, *Stammers* 4903–4909——Equality of treatment generally of Dissenters and Churchmen in the Church schools *ib.* 4955——Expected continuance of the liberal action of the clergy in dealing with Dissenters in the schools, *Sir T. Phillips* 5590.

Several ways in which the liberal management of Church schools may be displayed as compared with schools conducted on strict and illiberal principles, *Roberts* 4497–4516——Instances of Dissenters being required to pay more than Church people for their children in Church schools, *ib.* 4500–4504. 4553–4555——Statement as to Dissenters not being treated fairly in some Church schools, *Gee* 5256–5261.

Exceptional instance of any clergyman excluding children who had not been baptized, *Harries* 5317, 5318——Instances of National schools in which the teaching of the catechism and attendance at Church are compulsory, *Davies* 5886–5890. 5896–5899——Liberal practice at Church schools where there are British schools in competition, but not otherwise as a rule, *ib.* 5887–5890.

7. *Details upon the Question of a Combination of Churchmen and Nonconformists in the Cause of Education in Wales, and in the Management of Joint Schools:*

Insuperable difficulty as regards a combination of Churchmen and Non-conformists in North Wales in the matter of education, *Rev. J. Phillips*, 2573–2579——Instances of Churchmen in the British School Committees, without any discussions arising, *ib.* 2610. 2629–2632. 2661, 2662. 2760–2771.

Suggestion with a view to the harmonious co-operation of Churchmen and Dissenters in providing and maintaining schools, *Owen* 2841–2882——Explanation upon the proposition that the clergyman of the parish in which the school is situate should be *ex officio* chairman of the school committee, *ib.* 2841–2855. 2867–2882——Restrictions proposed in regard to religious instruction in the schools, if attended by Dissenters and Churchpeople, *ib.* 2841——Doubt as to much difficulty arising out of the appointment of the schoolmaster, if the clergyman were chairman of the school committee, *ib.* 2852–2855——Prospects of the scheme proposed by witness being acceptable generally to the clergy throughout Wales, *ib.* 2878–2882.

Obstacle to a form of trust-deed, so as to make the schools common to all, *Bowstead* 3084–3088——Instances of neutral schools managed by clergymen to the entire satisfaction of the inhabitants, *ib.* 3089–3094——Great improbability of any union between Churchmen and Nonconformists in Wales so as to use the same school, *ib.* 3239–3247. 3284–3296.

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7. *Details upon the Question of a Combination of Churchmen, &c.*—continued.

Suggestion that one school with a Conscience Clause and an open committee would in many cases be acceptable to Nonconformists, and would meet the religious difference now existing; grounds for this conclusion, *Price* 3323-3333——Conclusion as to Church schools with Church committees being impracticable in Wales, even though accompanied with the Conscience Clause; illustration on this point at Aberdare, *ib.* 3336-3347——Belief further expressed that if the the school committees comprised some Churchmen elected openly, there would be nothing like that objection on the part of Nonconformists which exists in the case of Church schools with a Conscience Clause, *ib.* 3367-3369. 3382-3394——Way in which the members might be selected on an open committee, so as to include Churchmen, *ib.* 3388-3392——Approval of a proposition that the local clergyman should be *ex officio* chairman of the neutral or British school; expected satisfaction of Churchmen and Dissenters with this arrangement, *ib.* 3395-3408. 3423——Probability of schools with committees openly elected not being very acceptable to Churchmen in regard to religious instruction, *ib.* 3418-3423.

Question considered as to the Dissenters in Wales being generally satisfied to accept Church schools, the majority of the managers of which were Churchmen, *Lingen* 3632-3640——Anticipated objection by the clergymen in Wales to act as *ex officio* members of committees elected openly, and comprising chiefly Dissenters, *ib.* 3641, 3642.

Unwillingness generally of the clergy to act with Dissenters in the management of a common school; witness much regrets this feeling, *Griffith* 3676. 3690-3693. 3705-3709. 3758-3760——Great advantage to the Church in Wales if some compromise could be effected so as to act harmoniously with Dissenters, *ib.* 3705-3709. 3779-3781——Advantage of an open committee of management, in addition to the Conscience Clause as likely to do away with much of the present hostility to having schools in common, *ib.* 3761-3771. 3788-3790.

Objection to Dissenters participating in the management of Church schools, or to the Conscience Clause being inserted in the trust deeds, *Squire* 3913-3929——Doubt as to the success of any compromise by uniting Dissenters in the management, where only one school is required; anticipated objection on the part of the clergy, *Price* 4036-4051. 4137-4139——Belief that no general complaint would arise through grants being given to Church schools whilst Dissenters were excluded from the management, though in a large majority, *ib.* 4089, 4090——Apprehended failure of any plan or compromise for founding schools as British schools, with the clergy as *ex officio* chairmen of the committees, *ib.* 4137-4139.

Absence generally of complaint in South Wales against the management of Church schools by Church people; individual instances, however, of Dissenters objecting to being excluded from the management, *Binns* 4180-4217——Difficulty in Wales as to the composition of the managing body of Church schools, but not of British and Foreign schools, *ib.* 4232-4238——Very few cases in South Wales of committees of management comprising Churchmen and Dissenters; instance in North Wales of the unsatisfactory working of a committee so composed, *ib.* 4298-4300. 4323, 4324.

Question considered whether with reference to the proportion of voluntary subscriptions given by Church people, there might not be a mixed management of five Churchmen and three Dissenters where only one school was feasible; doubt whether this management would be acceptable to Dissenters, on account of their numerical superiority throughout Wales, *Roberts* 4421-4440——Expediency of the Church not being specially recognised in schools in Wales on account of the Dissenters being four-fifths of the population, *ib.* 4445——Impression that Dissenters would not object to the clergyman of the parish being the chairman of the committee, and to a minority of the committee being Churchmen, *ib.*——Impression as to the fairness of a proposal that the majority on the committee should be Churchmen or Nonconformists, accordingly as the school was promoted by Church people or by Dissenters, with a Conscience Clause in any case, *ib.* 4446-4449.

Expediency of a mixed committee, nearly equally composed of Dissenters and Churchmen, with reference to the appointment of the schoolmaster, the prevention of proselytizing, &c., *Roberts* 4517-4533——Difficulty of applying the system of a mixed committee to Church schools already in operation, *ib.* 4534-4542——Increased harmony and co-operation between Dissenters and Churchmen in the cause of education, *ib.* 4560, 4561——Opinion as to its being feasible to do away with the denominational system in Wales, and to have a mixed system of education under one set of inspectors, *ib.* 4562-4566. 4572-4575.

Approval of a suggestion that the schools should be on the plan generally of the British and Foreign School Society, with a committee freely chosen, except that the clergyman of the parish should be *ex officio* chairman, *Gee* 4706-4710; *Darby* 4822-4826——Importance of some compromise in Wales by which Churchmen and Dissenters may unite in the promotion of education, *Darby* 4818-4821——Expediency of an undenominational or mixed system of education in Wales, *ib.* 4863-4872——Expectation that

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WALES—continued.

7. *Details upon the Question of a Combination of Churchmen, &c.*—continued.

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Objection to any plan of schools involving the representation of different religious opinions in the committee of management, *Sir T. Phillips* 5498, 5499——Further statement in favour of separate schools rather than of a joint management of the same school by Churchmen and Dissenters, *ib.* 5519–5522——Doubt as to any very permanent co-operation between different classes of Dissenters in Wales, in the establishment of schools, *Watts* 5646–5655.

Approval of a compromise by which the committee, if any school should be openly elected, with the clergyman as *ex officio* chairman, but with restricted powers as to religious instruction, *Charles* 5724–5727. 5743. 5770–5775——Harmonious combination generally in the different Dissenting denominations in support of the British and other schools, *ib.* 5778–5783.

Dissent from the view that where the site and the chief portion of the subscriptions are provided by Church people, the clergymen should have any recognised influence in the management, and the school should be a Church school, *Davies* 5854–5863. 5916–5940——Satisfaction to Dissenters if "district" schools were formed under the management of mixed committees, and without any doctrinal teaching; improbability of the clergy assenting to this proposition, *ib.* 5855–5858. 5863–5868. 5903–5905. 5912–5918——Disapproval of any system of schools in Wales, in the management of which the Dissenters have not a full share and right, *ib.* 5863——The schools most acceptable to the Dissenters would be those in which they might have entire charge of the religious instruction; hopelessness of the clergy co-operating in aid of such schools, *ib.* 5868. 5941, 5942.

Further approval of the different denominations, including the Church, being represented fairly in the management; non-objection in such cases to the clergyman being *ex officio* chairman of the committee, *Davies* 5912–5918——Explanation that the mixed system of management contemplated by witness is proposed only for the rural districts, *ib.* 5931–5936.

8. *Question as to the Adoption of Church Schools with the Conscience Clause:*

Conclusion as to Church schools, with the Conscience Clause, not being adapted to Wales, *Rev. J. Phillips* 2655–2657. 2693–2695; *Owen* 2860–2862. 2866——Approval of Nonconformist children attending National schools, under the protection of a Conscience Clause, in any place where a British school could not be supported, *Rev. J. Phillips* 2783–2792——Unwillingness of the Dissenters in Wales to accept the Conscience Clause as an adequate protection, *Bowstead* 3245–3247——Inadequacy of the insertion of the Conscience Clause in the trust deed as a compromise between the opposing parties in Wales, *Griffith* 3745–3764.

Very efficient protection to Dissenters by means of the Conscience Clause, *Binns* 4227–4231——Approval of a Conscience Clause in schools in rural parishes, where there are many Dissenters, and where two schools are not feasible, *ib.* 4291, 4292——Protection to some extent, of the children of Dissenters attending the Church schools through the operation of the Conscience Clause, *Gee* 4632–4641——Objection of Dissenters to availing themselves of Church schools, even with the protection of the Conscience Clause, on account of the whole governing power of such schools being in the hands of the clergy, *ib.* 4677–4689.

Inadequacy of Church schools, with the Conscience Clause, for the circumstances of Wales; advantage, however, of this clause as some protection to Dissenters, *Darby* 4830–4833. 4861——Further argument as to the insufficiency of the Conscience Clause for the protection of Dissenters in Wales, *Gee* 5071 *et seq.*——Denial that Dissenters are better protected under the Conscience Clause in Church schools than are Churchmen in British schools, without a Conscience Clause, *ib.* 5071–5083. 5114–5120——Wording of the Conscience Clause adverted to in support of the objection that there is no adequate protection for Dissenters' children, *ib.* 5114–5119——Non-objection to a Conscience Clause as applied to the great minority in any district, though it is degrading as applied to a large majority, *ib.* 5152.

Disapproval of Church schools with a Conscience Clause as not an adequate system for Dissenters in Wales, on account of their being so large a majority of the population, *Charles* 5736–5750——Approval, under certain circumstances, of Church schools, if there were a Conscience Clause exempting the children from learning the formularies, *ib.* 5752–5756——Decided objection to Church schools, with a Conscience Clause, for the rural districts, *Davies* 5818–5821. 5828. 5862 *et seq.*

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9. *Opinions in favour of National Schools without the Conscience Clause:*

Expediency of the Committee of Council making building grants to schools in connection with the National Society, notwithstanding the possible exclusion of children not baptised, or who would not attend the Church on Sunday, *Harries* 5306–5320——Statement in favour of a grant for a Church school, without a Conscience Clause in any locality where Churchpeople alone make application, even though in a minority of the population, *ib.* 5394–5401. 5415–5418. 5427. 5434–5438.

Belief that no practical grievance arises, or has arisen in Wales from the system of religious instruction in Church schools without the Conscience Clause, and that the adoption of the clause to meet exceptional cases was not a politic measure, Sir *T. Phillips* 5474, 5475——Grounds for objecting to the compulsory adoption of the Conscience Clause, although in practice the clergy in Wales act upon the principle of the clause, *ib.* 5494–5498.

10. *Other Details and Suggestions generally:*

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Instances of Church schools in North Wales much too large for the number of Church children, *White* 4369. 4376——Exception taken to the view that in rural districts new schools would mainly be started by aid from Church people, *Roberts* 4429–4440——Importance attached by Dissenters to their children attending their own places of worship, and their own Sunday schools, *ib.* 4487, 4488——Approval of religion forming the basis of elementary instruction in the schools, *ib.* 4574, 4575——Hardship of the conditions as to annual grants, on account of the difficulty in many parts of Wales of going to the expense of certificated teachers, *Gee* 4767–4772——Difficulty in the country schools of employing certificated masters on account of the expense, *Stammers* 4959, 4960.

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Expediency of the religion of the majority being taken into consideration, even though the promoters may generally be Church people, *Charles* 5736–5751——Illustration of

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10. *Other Details and Suggestions generally*—continued.

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See also *Aberdare. Aberdovey. Abertillery. Applications for Grants. Bangor Diocese. British Schools. Building Grants. Catechism. Clergy. Committee of Council on Education. Conscience Clause. Denbighshire. Dyserth. Gellifor District. Gelligaer. Landowners. Llandaff Diocese. Sites of Schools. Sunday Schools. Swansea. Trecastle. Vale of Clwyd. Works Schools and Neutral Schools.*

Warrington. Statement as to Dissenters' children at Warrington school having readily submitted to the religious instruction, *Cook* 2930–2933.

Watts, the Rev. Edmund Thomas. (Analysis of his Evidence.)—Has been incumbent of Dyserth, near Rhyl, since 1860; 5592–5594——Improved Church school established by witness in 1861, many of the Dissenters approving of the principles upon which it was proposed to conduct the religious instruction, 5594. 5603. 5620, 5621——Satisfactory progress of this school, so that increased accommodation became necessary, and witness thereupon made application for a grant for a new school, 5594, 5595——Application made about the same time by the Dissenters of Dyserth for a grant for a British school, although they had previously approved of the operation of the Church school, 5595. 5603:

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Information as to the proportion of Church people and Dissenters in Dyserth parish, 5612–5617——Absence of objection on the part of Dissenting parents in regard to the system of religious instruction in witness's school; liberal conduct of the school adverted to hereon, 5617–5620——Large supply of Church schools throughout the diocese of St. Asaph, the greater portion being under inspection, 5623–5630. 5656——Instances of complaint that the requirement of a certificate should be a condition of schools obtaining grants, 5631–5634.

Belief that many schools would be built without a grant rather than the Conscience Clause be adopted, 5636——Grounds for objecting to the compulsory enforcement of the Clause, though it is in principle generally adopted voluntarily by the clergy, 5637 *et seq.*——Doubt as to any very permanent co-operation between different classes of Dissenters in the establishment of schools, 5646–5655——Apprehension lest the enforced adoption of the Conscience Clause may lead to a secular system of education, 5671–5684.

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White, John. (Analysis of his Evidence).—Acted upon one occasion as a temporary inspector of Dissenting schools in North Wales; reported upon several schools, 4353–4356——Several instances observed by witness of considerable rivalry between Church schools and Dissenting schools, the Dissenters objecting to the grants given to the former schools as not warranted by the state of the population, 4357–4374——Desertion of the Church school at Penmorfa, in Cardiganshire, though aided by a building grant, whilst a British school there has continued to flourish; there was not, in fact, a sufficient number of Church people to keep up the former school, 4361–4368.

Instances of Church schools in North Wales much too large for the number of Church children, 4369. 4376——Inadequacy of the British school premises at Beddgelert, whilst the Church school, which had been aided by a grant, was much larger than was required, 4369–4374——Impression as to the effect of British schools in causing the desertion of Church schools in places without a sufficient Church population, 4377.

Wigton Prize Scheme. Experience of witness in connection with the Wigton Prize Examination scheme adverted to, as showing that the most proficient children are not always produced by certificated and trained masters, *Simpson* 69–74——Beneficial operation of the Wigton Prize Scheme, as established by Mr. Moore, *ib.* 79–83——System of prizes under the Wigton Prize Scheme; circumstance of the school of an untrained master having obtained the special prize this year for arithmetic, *ib.* 131–133.

Williams, The Rev. William. (Analysis of his Evidence.)—Is rector of Llanychan, Denbigh, 5943——Explains to the Committee the circumstances connected with the application for a grant towards the Church school at Llanychan; comment upon the evidence of Mr. Gee on the subject, 5944 *et seq.*——Grounds for the statement made by witness to the Committee of Council, that the proposed constitution of the school met with the general approval of all parties in the parish, 5957-5966. 5977-5985——Inaccuracy of Mr. Gee's statement as to the site of the school not being an eligible one, 5994–5996.

Worcester Diocese. Doubt as to their being much zeal for education in the diocese of Worcester; interest taken in the schools by the clergy, *Melville,* 2223–2226. 2290–2293. 2492——Low scale of education with which many of the parishes in Worcestershire are satisfied, *ib.* 2250-2253.

Works Schools and Neutral Schools (*Wales*). Conduct of the neutral schools on the same principles as the British and Foreign schools, *Bowstead* 3029——Mode of management of the schools connected with works in South Wales, *ib.* 3156–3158——Combination of all Protestant denominations in Wales, except Wesleyans, in support of neutral schools, *ib.* 3292–3199——Care observed in neutral schools so as not to render the religious teaching offensive to any of the denominations, *ib.* 3230–3234——Feeling of the men attached to the large works in South Wales, in favour of the neutral schools, *ib.* 3233–3238——Strong preference of the Dissenters for the neutral schools; instance of this in the schools connected with works, *ib.* 3299–3305.

Circumstance of the schools attached to works being almost exclusively British schools, Church of England teachers being, however, generally employed at these schools, *Squire* 3930–3940. 3954–3956——Several schools in South Wales and Monmouth, connected with works which are not Church schools, and are not connected with the British and Foreign Society, *Stammers* 4912–4919——Portions of the Catechism are taught in many of the works' schools, *Sir T. Phillips* 5493. 5534, 5535——Establishment of several works' schools or neutral schools in Wales, *ib.* 5511, 5512.

Y.

Ystradgynlais (*Wales*). Flourishing condition in 1861 of a national school at Ystradgynlais, whilst a British school there could hardly exist for want of children, *Harries* 5369–5374——Voluntary attendance of Dissenters' children at the Sunday school and Church services, *ib.* 5371.

SPECIAL REPORT

FROM THE

COMMITTEE

OF

PUBLIC ACCOUNTS,

ON

THE EXCHEQUER AND AUDIT DEPARTMENTS BILL;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

AND

MINUTES OF EVIDENCE.

Ordered, by The House of Commons, *to be Printed,*
15 *March* 1866.

Friday, 9th February, 1866.

Ordered, THAT the Committee of Public Accounts do consist of,—

Mr. Walpole.
Mr. Bouverie.
Sir Stafford Northcote.
Lord Robert Montagu.
Mr. Howes.
Mr. Pollard-Urquhart.
Mr. Laing.
Mr. Hankey.
Mr. Childers.

Thursday, 1st March, 1866.

Ordered, THAT the Exchequer and Audit Departments Bill be committed to the Committee.

Thursday, 8th March, 1866.

Ordered, THAT the Committee have power to send for Persons, Papers, and Records.

Ordered, THAT Three be the Quorum of the Committee.

Thursday, 15th March, 1866.

Ordered, THAT the Committee have power to report Minutes of Evidence, and leave to make a Special Report on the Exchequer and Audit Departments Bill.

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SPECIAL REPORT.

THE COMMITTEE of PUBLIC ACCOUNTS, to whom the EXCHEQUER and AUDIT DEPARTMENTS BILL was referred:——HAVE considered the said Bill, and taken Evidence thereon, which they have agreed to Report to the House; and have gone through the Bill, and made Amendments thereunto; and have agreed to the following SPECIAL REPORT:

YOUR COMMITTEE recommend that in the event of the said Bill becoming law, it should be made a Standing Order of this Honourable House, that all Reports on Appropriation and Consolidated Fund Accounts, and the Treasury Minutes prescribed in Schedule (B.) of the said Bill, be referred to the Committee of Public Accounts.

15 *March* 1866.

PROCEEDINGS OF THE COMMITTEE.

Thursday, 8*th March*, 1866.

MEMBERS PRESENT:

Mr. Childers.	Sir Stafford Northcote.
Mr. Hankey.	Lord Robert Montagu.
Mr. Laing.	Mr. Howes.
Mr. Bouverie.	

Mr. *Bouverie* was called to the Chair.

The Committee deliberated.

[Adjourned to To-morrow, at Twelve o'clock.

Friday, 9*th March*, 1866.

MEMBERS PRESENT:

Mr. BOUVERIE, in the Chair.

Mr. Walpole.	Mr. Childers.
Mr. Hankey.	Lord Robert Montagu.
Mr. Laing.	Sir Stafford Northcote.

Sir *William Dunbar*, Mr. *W. G. Anderson*, Mr. *C. Macaulay*, and Mr. *H. W. Chisholm*, were severally examined.

[Adjourned to Monday next, at Twelve o'clock.

Monday, 12*th March*, 1866.

MEMBERS PRESENT:

Mr. BOUVERIE, in the Chair.

Mr. Childers.	Sir Stafford Northcote.
Lord Robert Montagu.	Mr. Laing.
Mr. Pollard-Urquhart.	Mr. Walpole.

Mr. *G. Lenox-Conyngham*, Mr. *James Murray*, Mr. *W. Brown*, Mr *H. W. Whiffin*, Mr. *C. Vine*, Mr. *C. Macaulay*, and Mr. *W. G. Anderson*, were severally examined.

Room cleared. The Committee deliberated.

EXCHEQUER AND AUDIT DEPARTMENTS BILL.

The Committee proceeded to go through the Clauses of the Bill.

Preamble read, and postponed.

Several Clauses amended, and agreed to.

[Adjourned to Thursday next, at Two o'clock.

Thursday, 15*th March*, 1866.

MEMBERS PRESENT:

Mr. Bouverie, in the Chair.

Mr. Childers.	Mr. Pollard-Urquhart.
Lord Robert Montagu.	Sir Stafford Northcote.

EXCHEQUER AND AUDIT DEPARTMENTS BILL.

Remaining Clauses amended, and agreed to.

Manuscript Clauses brought up, read a first and second time, and added to the Bill.

Preamble read, and agreed to.

Draft Report, proposed by the Chairman, read a first time, as follows:—"Your Committee recommend that in the event of the Exchequer and Audit Departments Bill becoming law, it should be made a Standing Order of this Honourable House, that all Reports on Appropriation and Consolidated Fund Accounts, and the Treasury Minutes prescribed in Schedule (B.) of the said Bill, be referred to the Committee of Public Accounts."

Draft Report read a second time, and agreed to.

Ordered, To Report the Bill, as amended, to the House, together with the Minutes of Evidence.

Ordered, To move for leave to make a Special Report.

Ordered, To Report.

LIST OF WITNESSES.

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MINUTES OF EVIDENCE.

Friday, 9th March 1866.

MEMBERS PRESENT:

Mr. Bouverie.	Lord Robert Montagu.
Mr. Childers.	Sir Stafford Northcote.
Mr. Hankey.	Mr. Walpole.
Mr. Laing.	

The RIGHT HON. EDWARD PLEYDELL BOUVERIE, IN THE CHAIR.

Sir WILLIAM DUNBAR, Baronet; WILLIAM GEORGE ANDERSON, Esq.; CHARLES MACAULAY, Esq.; and HENRY WILLIAMS CHISHOLM, Esq., called in; and Examined.

Sir *W. Dunbar*, Bart.; *W. G. Anderson*, *C. Macaulay*, and *H. W. Chisholm*, Esqrs.
—
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1. Mr. *Childers.*] (To Sir *William Dunbar.*) You are the Chairman of the Board of Audit?—I am.

2. And Controller General of the Exchequer?—Yes.

3. (To Mr. *Macaulay.*) You are a member of the Board of Audit?—I am.

4. (To Mr. *Anderson.*) You are the auditor of the Civil List and a principal officer in the Treasury?—I am.

5. (To Mr. *Chisholm.*) You are the chief clerk in the Exchequer?—I am.

6. (To Mr. *Anderson.*) You have been concerned on the preparation of this Bill at the Treasury?—That portion of the Bill which relates more immediately to the Treasury and the Exchequer has been drawn under the directions of the Treasury; the other portion was prepared by the Audit Board.

7. (To Mr. *Chisholm.*) You have also been consulted upon the preparation of the Bill?—I have.

8. (To Sir *William Dunbar.*) You and Mr. Macaulay have been consulted more immediately with reference to those portions of the Bill which relate to the Audit Board—Yes.

9. But you have been also incidentally consulted with reference to those parts which would relate to the future functions of the combined Exchequer and Audit body?—Yes.

10. (To Mr. *Anderson.*) The Bill states in its title that its object is to regulate the receipt of the public moneys, the custody of public moneys, and the issue of public moneys, and to provide for the audit of the accounts of public moneys. Will you be good enough to state under each head the main changes which the Bill would make in the existing arrangements?—As regards the receipt of public moneys no change from the existing regulations is made by this Bill, except that which relates to the payment of the gross revenues to the Exchequer. That change has already been made in practice since the year 1854, when the charges of the collection of the revenue were first voted. The whole change was carried out at that time, but it has never been provided for by law. In this Bill a clause is introduced to make it compulsory upon the Government to pay to the Exchequer account the gross revenues, after deducting certain charges which are specially mentioned in the clause. The Bill makes no change whatever in the existing practice, but it legalises the practice which has been in operation for the last 12 years.

11. That is done, I think, by the 11th clause of the Bill?—Yes; by the 11th clause of the Bill.

12. *Chairman.*] What is provided for in the 11th clause is what is done at present, is not it?—It is done at present, but in the existing Acts relating to the revenue there are clauses which authorise the charges of collection to be paid out of the revenue. Practically, they have entirely ceased to be so paid since the charges have been voted, but it is necessary to introduce a clause in the Bill to give a legal sanction to the practice which has existed since 1854. (Mr. *Chisholm.*) I may observe that although there may be no direct legal authority for the payment of the gross revenues into the Exchequer, there is an indirect legal authority under the Act of 1854, for that Act recites the expediency of bringing the gross income and expenditure of the United Kingdom under the view and control of Parliament, and it authorises the Treasury to make regulations for the payment of revenue into the Exchequer; and under a Treasury Minute carrying out that Act the payment of the gross revenues into the Exchequer is directed. The Treasury Minute carrying out those regulations has been laid before Parliament, and consequently it may be considered as a part of the Act. Therefore, although the payment of the gross revenues into the Exchequer may not be directly authorised by an Act of Parliament, it is indirectly authorised.

13. Mr. *Childers.*] (To Mr. *Anderson.*) Then

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the effect of this clause would be to make perfect an arrangement which practically has been in force, having been introduced by degrees, under the authority of a Treasury Minute, since the year 1854?—Exactly.

14. Mr. *Hankey.*] Would it not have been better to have expressed that in the clause, because anyone reading this clause hereafter would suppose that the change of the gross revenues being paid into the Exchequer took effect now in 1866, for the first time; there is nothing in this Bill to show that by the Act of 1854 Parliament authorised the Treasury to make arrangements which practically carried that change into effect?—The wording of the clause might be altered, but the substance would remain the same as it is.

15. Mr. *Childers.*] The object of the Bill is practically to consolidate the present practice?—The object of the Bill is to give the sanction of an Act of Parliament to the Treasury Minute, which directed this change some years ago.

16. The object of the Bill is practically to consolidate the entire practice at present existing, and show it in one Bill?—Yes, exactly.

17. Lord *Robert Montagu.*] Is it not the fact that at the outports certain sums of money are paid by the receivers, consisting not only of drawbacks, but some pensions, and so forth?—Yes.

18. Would this clause interfere with that practice?—No; there is a provision in the clause that advances may be made out of the revenue, as at present, but that they are to be replaced to the revenue out of the Votes of Parliament, applicable to the services for which those advances are made.

19. Mr. *Childers.*] That, in fact, is a mere exchange operation?—It is a mere exchange operation.

20. Sir *Stafford Northcote.*] Does that proviso cover all the cases, in which payments are now in practice, ever made out of the gross revenue?—It covers everything of the kind.

21. It involves no change in the existing practice?—The only charges paid out of the revenue are charges of collection and management, and those charges are mentioned in this clause.

22. That applies to the revenue; the clause here also contains a provision that all other public moneys payable to the Exchequer shall be paid to the same account; does the same system of paying the gross revenue to the Exchequer, which has taken effect since 1854, apply to other public moneys, or is this a new provision?—The other public moneys referred to in the clause are those miscellaneous receipts that enter into the balance sheet, such as repayments, old stores, fees, and other receipts that do not come through the revenue departments, but are paid to the Exchequer through the Paymaster General.

23. Is any change proposed to be made with regard to those receipts?—None whatever.

24. No such pre-payments are ever taken out of them, even temporarily at present, as are temporarily taken out of the gross revenue of the Customs, for instance?—No; they are all paid in full, except, perhaps, there may be some few instances; for example, in the case of some legal fees where, under Act of Parliament, certain charges are directed to be defrayed out of the fees before those fees are paid to the Paymaster General. (Mr. *Macaulay.*) There are also some fees received by consuls that are made available for certain portions of the consular expenditure. I am not sorry that the question has been raised, because I have no doubt, with reference to what will follow upon the passing of this Bill, that the existing practice would be made much simpler if the whole of the revenue, from whatever source received, were paid into the Exchequer, and if whatever amounts might be required for the public service were taken by grants. The country could not, of course, lose anything by that arrangement, and the exact state of the receipts and of the expenditure of the country would be seen in the accounts.

25. *Chairman.*] Would not that add to the labour of the Audit Department; it would be a vast addition to the accounting business, would it not?—I think it would simplify the accounting business very much indeed. At present, it is very often difficult to determine what portion of the receipt is derived from what are called extra receipts; and the question frequently arises whether an accountant has any claim upon those extra receipts, as receipts in aid of his vote or not. If, however, the principle is once laid down that all receipts from miscellaneous sources are to be paid into the Exchequer, I confess I think that the accounts would be very materially simplified.

26. Mr. *Laing.*] How would you meet such a case as that of a consul at some distant port abroad receiving some fees, and having a demand made upon him for some urgent case, such as the relief of a shipwrecked crew; would he be obliged to pay in the gross amount of the fees he has received, or could he draw money out of them for an immediate object?—By far the largest proportion of the fees received by consuls is now paid into the Exchequer. My object is not to prevent a consul using his fees as cash, but to force him to keep an account of them as of sums which should be paid into the Exchequer.

27. Lord *Robert Montagu.*] (To Mr. *Anderson.*) Under the title of public moneys, there is also comprised the repayment of sums issued by authority of Parliament as loans; for instance, drainage loans. Do the repayments of those loans come under the operation of this Bill?—Yes, they are all paid in gross to the Exchequer.

28. Then they would come under the audit?—All public moneys payable to the Exchequer, whether they are actual revenue, or repayments, or return of loans, will, under that clause, be paid in gross to the Exchequer.

29. Would those receipts I have referred to also come under the auditing clauses which follow?—Yes, they come through the accounts of the Public Works Loan Commissioners, and their accounts are referred to the Commissioners of Audit.

30. Would the account of those receipts come under the auditing clauses, and would those accounts be sent to the Auditing Commissioners, and be laid before Parliament, with their accounts of receipt and expenditure?—Yes, they would; in fact that is done now in the Finance Accounts. A very full statement is laid before Parliament every year in the Finance Accounts, of all the advances and repayments made, and the debts still remaining unliquidated.

31. Then this Bill provides for the auditing of those accounts?—Yes; they are at present audited by the Commissioners of Audit.

32. For Parliament?—They are not now audited for Parliament, but they will be; they will form part of the Treasury Account.

33. Under this Bill, if it passes, those accounts will be audited for Parliament?—They will be audited

audited for Parliament. I think your Lordship will find that that is provided for in the 20th clause, "Annual Accounts of Issues for Consolidated Fund Services to be prepared and audited for Parliament;" it is included under these words, "and all other issues in the financial year for services charged directly on the said fund." All those advances are charged on the Consolidated Fund, and come under that title.

34. I refer to the repayment of advances; those moneys that come into the Exchequer?—That is on the other side of the account.

35. Would this clause apply equally to those receipts?—Yes.

36. The accounts of them would be laid before Parliament?—Yes; they have been laid before Parliament under the Acts authorising the advances, but they will also be laid before Parliament in the general account to be prepared in pursuance of this 20th clause.

37. Mr. *Childers.*] Passing from the question of the receipt by the Exchequer, I will now go to the custody of the public moneys in the Exchequer; will you be good enough to state in what respect the Bill alters the present practice?—There is no change whatever in that respect; under this Bill, all public moneys will be paid to the account of the Exchequer at the Bank of England, and the Bank of Ireland, and they will remain there, subject to the provisions of this Act; that is the arrangement at present; there is no change contemplated.

38. Sir *Stafford Northcote.*] When you say there is no change, is it not the case, that there is a change, to a certain extent, in the person who has the custody of the public moneys, inasmuch as he is to be the same person who is afterwards to audit the accounts?—There is a change in the constitution of the department, but there is no change whatever in the machinery for carrying to account and for auditing those moneys; they will be placed, not to the account of the Treasury, or of the Government, but to the account of an independent officer, called the Exchequer and Audit Commissioner. (Sir *William Dunbar.*) Before we pass from this clause, there is one observation I should like to make, which I believe I made before, in considering this Bill. There is no account of the receipt of the Exchequer brought to the cognizance of the Controller General. Under the present practice, daily returns are made by the Bank of England, of the amount of the moneys paid into the Exchequer account.

39. *Chairman.*] These returns are made to the Controller of the Exchequer?—Yes, daily returns are made to the Exchequer under the present practice both from the Revenue Departments and from the Bank of England. There is a provision made in the Bill with respect to credits requiring that the Bank of England shall make a daily return of the extent to which the credits have been operated upon, but there is no provision to the effect that the Bank of England shall make any return of the public moneys daily paid into the Exchequer Account. Whether that is necessary or not I do not know; I merely wish to point out the fact that to that extent there is a difference, or intended to be a difference, between the existing practice, and that proposed by the Bill. I do not know by what operation, I, as Controller General, should become acquainted with the amount of public moneys paid into the Exchequer Account from day to day without an express enactment to that effect.

40. Mr. *Childers.*] (To Mr. *Anderson.*) What do you say to that?—Under the Bill all moneys are to be paid to the account of the Controller of the Exchequer at the Bank of England.

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41. Mr. *Hankey.*] You spoke of the Controller of the Exchequer just now?—The title is immaterial; the money is to be paid to the account of Her Majesty's Exchequer; the only persons who can operate upon that account is the Chairman of the Audit Board. All the rest, as to making returns, is mere machinery. The Bank of England, on the requisition of the Chairman of the Audit Board, would make a return without an Act of Parliament requiring them to do so; it is his own account.

42. You mean that the Chairman of the Exchequer and Audit Board, if such a Board should be formed, would, by the very nature of banking custom, be entitled to have his pass-book daily from the bank?—Yes.

43. Does that go quite the full length of Sir William Dunbar's objection, because he says, if I understand him rightly, that the Bill does not include provision for the departments rendering directly to the Controller General an account of their daily payments?—Under the Treasury Minute which Mr. Chisholm referred to just now, and which was legally issued in pursuance of the Act of the 17th & 18th Victoria, these returns are already prescribed. This Bill will not affect them; they will continue to be made as they are now from both departments.

44. Sir *Stafford Northcote.*] That will be so as long as the Minute remains in force; but is it not possible that the Treasury might revoke that Minute without the knowledge of Parliament?—There would be no object in doing so, because the Bank of England would naturally return to the Controller of the Exchequer his pass-book daily without any express requirement.

45. Mr. *Childers.*] That is not exactly the point. The question is not only as to the Bank of England returning to the Controller of the Exchequer his pass-book, but as to the collecting department also rendering its account; is that provided for expressly in the Bill?—There is no special provision for it, because it is considered that under the clause giving the Treasury power to prescribe forms and regulations, such an account would naturally be provided, for the Exchequer could not perform its duties properly without that knowledge; they must necessarily have it.

46. Sir *Stafford Northcote.*] (To Mr. *Macaulay.*) I should like to ask you, as you have had great experience at the Audit Board, whether, in reference to the audit of receipt of revenue in the Customs and Inland Revenue, it is not of some importance that there should be this daily transmission of returns, in order that there may be the means of checking at any time the accounts rendered for the purpose of ascertaining whether the department are fulfilling their duty as auditors?—I think it is absolutely essential that the auditors should have an account of the receipts into the Exchequer. I understand that the only point of difference between Sir William Dunbar and Mr. Anderson is, that Sir William Dunbar thinks it necessary that the duty of transmitting a statement of receipts to the Exchequer should be made obligatory by Act of Parliament upon the Bank of England, and Mr. Anderson thinks that a statement of such receipts would be sent by the Bank to the Audit Office without the interference of Parliament,

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at the mere demand of the Controller of the Exchequer. I confess I think that the best settlement of the question would be to insert a clause in the Act to make it compulsory upon the Bank to send the statement, because, in any case, there could be no objection to that arrangement. (Mr. *Anderson.*) None whatever. It was omitted as being considered to be a work of supererogation.

47. Mr. *Hankey.*] You have thought it necessary to give Parliamentary sanction to a practice already approved of and regulated by a Treasury Minute; why should you not give the same authority with regard to the daily accounts?—There can be no objection to it.

48. Supposing the Treasury at any time were to think it desirable to simplify the accounts with a view to economy, or to save trouble to the Bank of England, upon a representation of the Bank of England, the Controller of the Exchequer would have no power of knowing daily what his balances at the Bank were?—There can be no objection whatever to inserting a clause to meet the objection. I omitted it, because I thought it would be incumbering the Act with what would follow as a matter of course from the other provisions. (Mr. *Chisholm.*) I apprehend the reason for inserting a provision in the one case and not in the other to be, that there is necessarily an express direction made in this Bill for transmitting the accounts of payments to the Exchequer, because the Exchequer Act which now prescribes that regulation is to be repealed by this Bill; but with regard to the accounts of the receipts of revenue, those are regulated under the Act of 1854, which empowers the Treasury to make regulations for the receipt of revenue, and those regulations are to be laid before Parliament from time to time. That Act remains still in force, and it is not to be repealed by this Bill; therefore I apprehend that it did not appear to be necessary to introduce a clause to that effect in the Bill.

49. Mr. *Childers.*] (To Mr. *Anderson.*) Assuming that we are all agreed that such a provision should be made, it could be done by a very short clause. Then I pass to the third head of the Bill, which is the issue of public moneys from the Exchequer Account. Will you be good enough to explain the difference in the practice which would be made by this Bill from the present practice?—Substantially there is no difference in the control which the auditor would exercise over the issues, but there is a different machinery. At present the course adopted is this; the Paymaster General applies daily for the sums, under the different votes, which he estimates that he will require; the Treasury send orders in accordance with that application to the Exchequer; the Exchequer send on orders to the Bank of England. This seems a round-about method, and complicates business, and the course proposed by this Bill is to dispense with one of those operations. It is proposed that the Audit Board shall give to the Treasury a limited credit, upon the Ways and Means granted by Parliament, to meet such demands as may be made upon them daily by the Paymaster General, and that the Treasury shall act directly upon that credit without going through the Exchequer for the daily operations connected with the various issues, which is all duplicate machinery, and constitutes no check whatever upon the issues. Then it is proposed that, when the Treasury have issued their daily orders to the Bank of England to transfer money to the Paymaster General's account, the Bank of England should immediately advise the auditors, in order that they may have the materials for checking the accounts which they are called upon, by the audit clauses of the Bill, to check before they are submitted to Parliament by the Treasury.

50. Then the present practice as to the Royal Order, in the first instance, will remain as it is?—The Royal Order has reference to the supplies and the application of votes, not to the Ways and Means. The Ways and Means are granted by the Ways and Means Act to the Treasury; the Royal Order has reference to the application of votes, and as the Treasury would make a daily issue upon the votes, the Royal Order would be addressed to the Treasury.

51. That practice would remain as it is?—To that extent it would be a change; it would be somewhat similar to what we now have with reference to the Army. There is a Royal Order every year, giving the Paymaster General authority to pay all the army services upon orders from the Secretary of State for War, or upon the orders of any person named by him. This would be an order similar to that; it is necessary because, the supply having been granted to Her Majesty, you must have a Royal Order for an issue; it is a form rather than a check.

52. The Royal Order upon the supply grants would be regarded as it is now?—Yes.

53. *Chairman.*] That is given once a year for the whole of the service, is not it?—We cannot give Royal Orders beyond the amount of the Ways and Means granted, and therefore, as the Ways and Means are only granted from time to time during the Session, we could not give a final order for the whole service in the year till after the Appropriation Act is passed.

54. Is that Royal Order ever given till after the Ways and Means Act is passed?—We wait for the Ways and Means Act.

55. There is a difference between the voting the Ways and Means and the Act granting the Ways and Means being passed by Parliament; is the Royal Order ever given before the Act is passed?—The Royal Order at present has reference to supplies, and we never send the Exchequer a Royal Order until the Ways and Means Act has been passed to cover it.

56. I see that by Clause 17 the Commissioners are to grant to the Treasury credits on the Exchequer accounts at the bank, not exceeding the amount of the Ways and Means granted by an Act of Parliament or a Resolution of the House of Commons. Then, at the end of Section 12, there is this proviso: "Provided always, that this enactment shall not be construed to empower the Treasury, nor any subordinate authority, to direct the payment, by any such principal accountant, of expenditure not sanctioned by any Act whereby services are or may be charged on the Consolidated Fund, or by a vote of the House of Commons"?—Yes.

57. Mr. *Childers.*] Does not that mean that until the final Appropriation Act is passed, the Ways and Means and the votes in supply confirmed by the House of Commons are held to be tantamount to an absolute Appropriation Act?—The Ways and Means are general; the votes are special, and applicable only to the services for which they are granted; but the Ways and Means, when granted by Act, may be applied to any services voted.

58. That

58. That is to say, that if a service is voted in supply, the report of the Vote of Supply is adopted, and sufficient Ways and Means granted to cover those votes; and that, during the Session of Parliament, is practically an appropriation?—Yes.

59. And that is confirmed and completed by the Appropriation Act at the end of the Session?—Yes; but we can issue upon a vote of supply, provided we have ways and means to meet it, after the vote of supply is reported. (Mr. *Chisholm.*) As a matter of fact, no money voted can be issued until the Ways and Means Act is passed, and the amount of supply voted is limited in the issue by the amount of ways and means; it is only by means of the Ways and Means Act, which always contains a clause stating that those ways and means may be made applicable to sums voted by the House of Commons, and that the votes of the House of Commons can be acted upon.

60. *Chairman.*] (To Mr. *Anderson.*) The ways and means are granted towards making good the supplies technically?—Yes, and they are made applicable to any voted services by the Ways and Means Act.

61. And you always wait till the Ways and Means Act is passed by Parliament?—Yes; we always wait till the Ways and Means Act is passed before the Royal Order can be granted.

62. Mr. *Childers.*] Passing from the Royal Order, the next process in future will be this, that the Treasury will apply to the Controller and Auditor General for a general credit up to an amount not exceeding the amount of the available ways and means, and in accordance with the votes of supply?—That is the course provided by this Bill.

63. Having obtained from the Controller and Auditor General a general credit upon the Exchequer Account at the Bank of England, the Treasury will then operate upon that credit by transfers to the Paymaster General's Account to enable him to meet the payments for the different services?—Yes.

64. Therefore instead of the present practice under which the Exchequer is applied to daily for those credits, one credit will be obtained for a sufficient amount upon the grants of the ways and means, and the daily operations will be done by the Treasury alone?—The Treasury will direct the daily transfers from the Exchequer Account within the limit of the credit granted out of the Ways and Means by the Comptroller and Auditor General. (Sir *William Dunbar*). Upon a credit so granted the demand might actually exceed the available balance at that time in the Exchequer.

65. (To Mr. *Anderson.*) What do you say to that?—It may exceed the available balance, but it will be a credit to be satisfied out of such moneys as may stand upon the account. Of course the Exchequer balance is, at times, more especially after the payment of the debt, very low. The credit would not authorise the Bank to issue a larger sum than they had upon the account, but it would authorise the Bank to comply with the orders of the Treasury within the limits of the balance.

66. Mr. *Hankey.*] What would happen if a larger sum were drawn upon the Bank than the balance available at the time?—That cannot arise; we never draw upon the Bank balance within 500,000 *l.* to 700,000 *l.*; that is the lowest sum we ever go to.

67. What would happen if a larger amount was drawn; such a thing has happened, you know?—We never exhaust the Exchequer balance; the Bank could not legally comply with such an order.

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68. Mr. *Laing.*] Supposing there to be a real deficiency, how would it work; would the Treasury then apply to the Bank of England to credit them with a certain amount for the deficiency?—The Bill provides for a deficiency; if there is a deficiency upon the charges on the Consolidated Fund, the Treasury has power to obtain advances from the Bank of England chargeable upon the growing revenue of the quarter.

69. Mr. *Hankey.*] You do not mean that the Treasury has that power by this Bill?—Yes, as regards the permanent charges on the Consolidated Fund it is provided for in this Bill; for all services which are provided for in the Ways and Means Acts, there is a special clause in those Acts.

70. Mr. *Laing.*] So that the responsibility would rest with the Treasury of seeing that the public service was not stopped by a cheque being dishonoured, and not with the Controller of the Exchequer in giving the credit?—There is no danger whatever of any failure of that kind; we have returns from the Bank daily, showing the state of the account, and we take care never to run the Bank balance too close.

71. I simply want to see where the responsibility would be in the possible case of your balance being exhausted, and there being a real deficiency; would the responsibility of making arrangements with the Bank to give you a credit to provide you with a balance, rest with the Treasury, and not at all with the Controller of the Exchequer, who would have to give a credit to the Treasury whether there was money or not?—The Act provides for that. The practice of the Treasury is to make up at the close of every quarter what is called the account of the income and charge on the Consolidated Fund. It is referred to in the 14th clause of the Bill. I have a specimen of the account here (*handing in a Paper*). That account is made up every quarter, showing the revenue of the Consolidated Fund and all the charges upon it, including the debt. At the close of the quarter the deficiency is ascertained, and under the existing Acts, the Treasury has power to apply to the Bank to make advances to the extent of that deficiency on the security of deficiency bills, and that power is continued by this Act.

72. I see that Clause 15 of the Bill says: "The Commissioners shall grant to the Treasury from time to time, on their requisitions authorising the same, if satisfied of the correctness thereof, credits on the Exchequer accounts at the Banks of England and Ireland:" do not those words, "if satisfied of the correctness thereof," seem to throw upon the Commissioners, in some measure, the responsibility of seeing that the orders are correct, and that there is a sufficient balance at the Bank to meet them?—Yes; it is proposed that the account to which I have just referred, which contains all the charges of the Consolidated Fund for each quarter, shall be sent to the Commissioners to enable them to exercise that control.

73. Lord *Robert Montagu.*] (To Sir *William Dunbar.*) Is there any difference between the old system, that is, the system now in vogue, and that which is proposed under the present Act in this respect; under the old system, if the Treasury made an order that a certain issue should take place, the Controller of the Exchequer would have to make that issue, would he

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he not?—Only if he is satisfied that the issue is legally demandable.

74. (To Mr. *Anderson.*) I do not speak of the legality of the demand, because I suppose that is not to be changed by the Bill, but is there any difference between the Treasury making an order upon the Commissioners, as will be the case if this Act is passed, and the former practice of their making an order upon the Controller of the Exchequer for an issue?—The only difference would be that under this Bill the auditors will give a general credit for the charges included in the quarterly account of the income and charge of the Consolidated Fund, and the Treasury would make daily detailed issues; but that account is new; we have never sent that account to the Exchequer hitherto, and therefore they will have the power of examining those charges more satisfactorily than hitherto.

75. Formerly the Treasury made orders upon the Exchequer; and the Exchequer had to issue the moneys in accordance with those orders, had they not?—Precisely.

76. Even if the balance should be thereby made lower than the 700,000 *l.* to which you alluded?—The Exchequer at present, when the balance has run low, issue deficiency bills under the provisions of an Act of Parliament which authorises the Treasury to borrow from the Bank of England when the balance is deficient.

77. Does any change take place under this Bill, or is it not practically exactly the same system as before. Deficiency bills will be issued if there is not enough money in the Exchequer, just as they would have been formerly. But formerly the issues had to take place if the Treasury made orders upon the Exchequer, just as in future they will have to take place if the Treasury makes orders upon the Commissioners. The practice is exactly the same, as I understand it?—There is this difference; at present, when we have made up the account of income and charge on the Consolidated Fund for the quarter, and the deficiency of the income of the Consolidated Fund to meet those charges has been ascertained, we are bound, under the existing Acts, to issue deficiency bills for the whole of the deficiency whenever the charges are ordered for payment. That is very inconvenient, because we have to issue the bills and pay them off on the same day. It passes a number of fictitious transactions through the accounts. Under this Bill there is a power of borrowing only so much of the deficiency as the growing produce of the Consolidated Fund will not enable us to meet; therefore we shall issue a smaller amount of deficiency certificates or bills, or whatever they may be called, than we have now.

78. Practically it is exactly the same as the present practice. What is got rid of is only a little formality?—It is only a little change in the mode of doing it. It will come to the same result as it does now. (Mr. *Chisholm.*) Practically the control of the charge will be exactly the same as at present.

79. Sir *Stafford Northcote.*] (To Sir *William Dunbar.*) Have you any observations to make, or any points to which you wish to call the attention of the Committee in reference to this subject?—I venture to point out to the Committee, that there is a power given to the Treasury to which attention may be called. By the 12th clause, taken in connection with the later clauses, the 14th, 15th, 16th, and 17th, the credit which the Treasury is empowered to demand from the Controller of the Exchequer, is a credit limited only by the amount of the ways and means, and the charges on the Consolidated Fund. The Treasury is empowered especially, by the 17th clause, to demand, in one credit, the whole amount of the ways and means granted by Parliament. It may so happen, that 15,000,000 *l.*, or 20,000,000 *l.*, or more, may be asked for in one credit, whereas at the time when that credit is granted, there may be in the Exchequer a balance falling very far short of the amount of the credit. That is the point to which I wished to direct the attention of the Committee; it is the effect of the several clauses taken together.

80. It is to the 17th clause in particular that you allude?—Yes; the present system, the Committee will bear in mind, is a system of special credits; the Treasury makes its requisition upon the Controller for each separate service, and the Controller makes his issue if he finds that the credit is legally demanded for a specified amount of each separate service with appropriation. These clauses make a material change upon the existing system; they give a power to the Treasury, whether rightly or wrongly, I do not pretend to say, very largely in excess of the powers which it appears to me that the Treasury possesses at the present moment.

81. Do you apprehend that any practical inconvenience might, under any imaginable or possible circumstances, result from that?—What occurs to me is this; that it is objectionable in principle and practice, that the Controller should be required to grant a credit exceeding the balance on his account; for example, that the Treasury should have authority to operate upon a credit for 20,000,000 *l.* when there may be only 5,000,000 *l.* at the Bank.

82. Mr. *Laing.*] Might not the Treasury do the very same thing now, by drawing out each special vote separately, and placing them all to the credit of the Paymaster General?—I believe the Treasury has the power of drawing out each vote separately, and dealing with the money as suggested, but that is a power which they never could exercise, and of course it was never contemplated by Parliament.

83. Sir *Stafford Northcote.*] Have you any more reason to apprehend that what you speak of would be done, if it could be done with one stroke of the pen, than now when it requires many strokes of the pen?—It would be a difficult operation at the present moment, as the Controller would not grant a credit in excess of his balance at the Bank. (Mr. *Macaulay.*) If immediately after the passing of the Appropriation Act there happened by any accident to be in the Exchequer money enough to meet the whole of the grants voted by Parliament, say 70,000,000*l.*, the Treasury might draw the whole of it out the day after the Act was passed, and place it at the Pay Office.

84. Mr. *Childers.*] You mean that they could do so at the present moment?—At the present moment.

85. Lord *Robert Montagu.*] (To Mr. *Anderson.*) What is the use of the words at the bottom of page 7, in Clause 17; why should the "services or votes on account of which the issues may be authorised" "be set forth in such orders," because if I understand it rightly, the money, when issued upon certain votes, all goes into one balance in the Paymaster's accounts; and supposing that a bill which he thought had become payable did not come in, and another which he did not expect

pect did come in, he would have to use the money out of that balance which was (provided for the issues which he expected to have to make) for the issue which he did not expect to have to make; consequently, it appears to me, that those words are utterly useless, because the clause does not oblige him to use the money for the purpose for which he obtains it?—Those words are absolutely necessary to enable us to prepare certain accounts required by Act of Parliament. The present Exchequer Act provides that the accounts of the income and expenditure upon which the surplus revenue is calculated for the reduction of debt shall be founded upon credits granted, therefore every credit granted must be assigned to the vote. But although the Paymaster General may use the money as one fund, he holds the balance issued for a particular service as applicable to that service; it is a mere matter of account, I think.

86. (To Mr. *Chisholm.*) Is not that Act to be abolished by the present Bill, and therefore would not it be better not to keep up a useless formality, which really can effect nothing, because, if the Paymaster General obtains the money under the names of certain votes, and uses it for other votes, I do not see why those two or three lines should be inserted in the clause. They can have no effect whatever?—If the Paymaster General uses the money for another purpose, it will be merely in advance; the purpose for which it is issued will be the purpose to which it is to be finally appropriated, and it will be so appropriated in his books; it is only by that means that he can keep his accounts of public expenditure under the separate heads, and give also to the Controller and Auditor General the materials by which his accounts are to be checked.

87. (To Mr. *Macaulay.*) Will you answer the question I have just put?—I apprehend that the object of this provision is, as Mr. Anderson has said, to enable the Government to lay before Parliament those accounts which are known by the name of the "Finance Accounts;" I do not apprehend that there is any other object in it at all.

88. (To Mr. *Anderson.*) Are those accounts of any use, or of any avail whatever?—Yes, they are very important accounts; they are the balance sheets which are laid before Parliament every quarter. The Committee will recollect this, that these words in the 17th clause have reference to the issue from the Exchequer Account, not the payments in the Paymaster General's Account.

89. Sir *Stafford Northcote.*] Is there any other system upon which you could give accounts of the expenditure, except a system of accounts founded upon credits?—No; because the Act requires that those accounts of expenditure should be made up from these Exchequer issues, not from the Paymaster General's payments; therefore we must assign them to the votes.

90. Without referring to the requirements of any Act of Parliament, but having before us the possibility of dealing with any Act of Parliament, is there any other system upon which the accounts of expenditure could be prepared, which would be better, or as good as the system of founding them upon the Exchequer credits?—You might alter the law, and say that they shall be founded upon the payments of the Paymaster General, instead of upon the issues by the Exchequer, but I doubt whether Parliament would ever agree to that, because it would delay the accounts to such a late period. (Mr. *Chisholm.*) That practically has been attempted some time ago in the Finance Accounts, from 1801 to 1822. The expenditure laid down in those accounts is not the expenditure according to the issues from the Exchequer, but it is partly according to the payments by the large departments, and partly according to the charge; the result of that is, that it is perfectly impracticable to make any balance sheet whatever from the income and expenditure, as they appear in the Finance Accounts for that time. I endeavoured to do it for the Irish Taxation Committee for the period from 1801 to 1817, and the result was that it appeared that, in the accounts for Great Britain, taking on one side the balance in the Exchequer at the commencement of that period, and all the receipts into the Exchequer added to that; and on the other side all the payments as they appeared in the Finance Accounts and the balance remaining at the end of the time, there was an excess of upwards of 15,000,000 *l.* on the expenditure side over the receipt side. The principal cause of this excess was, that the expenditure of the distributing officers of the Army and Navy Services, included sums received otherwise than through the Exchequer, such as from the sale of old stores, and other extra receipts, which are not shown in the accounts of income.

91. Lord *Robert Montagu.*] Then, are the Finance Accounts practically of any use whatsoever?—Certainly they are; from 1822 up to the present time you get the exact balance sheets, and you get the exact accounts of payments into the Exchequer, and of issues out of the Exchequer.

92. Let me put a case to you; supposing a payment took place at some distant port, say Hong Kong or elsewhere, how would you enter that in the accounts, supposing the vouchers had not come home?—In the Finance Accounts there is no statement of the actual payments made by the distributing officers.

93. Then how can the Finance Accounts show the real state of the case?—They do show the real state of the case as far as the receipts into and issues from the Exchequer are concerned, but they do not show the payments by distributing officers.

94. Then, in fact, they do not show to what use the money has been applied?—They show the purposes for which the money has been issued.

95. They can only show that money has gone out of the Exchequer ostensibly for certain objects?—Yes, and that it is to be appropriated to those objects.

96. To which objects perhaps the money has not been appropriated?—I do not know of any instance in which the money has not been finally applied to the object for which it was issued and appropriated. It is issued, in the first place, to the Paymaster General; it goes into his balance, and that identical sum may be applied to another purpose for the time, but still the amount always remains to the credit of that service for which it is issued until it is finally so applied and discharged.

97. That is a matter of account afterwards. What I say is this, the money when issued all goes into one balance; it is not kept in separate sums, and therefore you cannot tell how it is applied, and when you come to square the accounts finally, you may find that the whole of an issue made for one vote has not been expended, while a great deal more than the grant for another vote has been expended?—It may so happen.

98. In that case the Finance Accounts will not show

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show to what objects the issues which have been made for the votes have been applied?—They will not; but I apprehend that it is the principal object of this Bill to supply that deficiency by supplemental accounts of Appropriation Audit.

99. That being the case, what is the use of those words in Clause 17, "and the services or votes, on account of which the issues may be authorised, shall be set forth in such orders," when you do not know in the least whether the orders will be obeyed or not; and when they cannot possibly be obeyed?—Yes, but we do know that the sums so issued are to be appropriated and placed to the credit of those services.

100. You mean to say that they are issued intentionally for those services?—They are so issued.

101. But they may not be appropriated to those services, nor even applied to those services?—It is the main object of this Bill to provide for that.

102. To provide for what?—The main object of the Bill is to make provision for the keeping of accounts to show with respect to each vote on one side the amount granted by Parliament and also the amount issued for that purpose, and on the other side to show the actual application of that money; that has never yet been done with regard to the Civil Service Votes.

103. You are now talking of the Appropriation Audit, are you not?—Yes.

104. What I mean is this, when the money is issued under these orders, you cannot tell in the least to which vote it is to be applied, therefore, why should you go through the form of stating on the order, to what vote it is to be applied?—Without that you cannot have any expenditure accounts at all; that is to say, unless the particular service is so stated, upon which to base the accounts of expenditure, no complete account of expenditure can be made out till many months after the expiration of the year or quarter to which they relate; and I do not see how any balance sheet could be made out at all.

105. Supposing I write an order to the effect that 10,000 *l.* is to be issued upon the Poor Law Account, and 1,000 *l.* upon the Secret Service Account, or some Foreign Office Account, and supposing that a bill much exceeding the 1,000 *l.* comes in for the Secret Service Account, or the Foreign Office Account, and much less than the 10,000 *l.* is required upon the Poor Law Vote, does not the Paymaster General use the balance of the 10,000 *l.* to meet the excess over the 1,000 *l.*, whatever it may be, retaining the balance which he has received for the Poor Law Account?—He does.

106. Then he does not apply the money under the order, does he?—He does not so apply that identical sum at that time. (Mr. *Anderson.*) Allow me to add that when the Paymaster General overpays upon a vote in the manner in which the noble Lord has stated, he immediately applies to the Treasury for a credit to put the balance of that account right; therefore, he may possibly pay upon a vote to-day upon which an issue has not been made, but in that case he will get an issue to-morrow for that vote; the moment a vote is overdrawn, he applies to the Treasury for an order upon it.

107. What is the consequence of all that?—The consequence of all that is, that the payments by the Paymaster General, and the issues to him out of the votes, to enable him to make those payments, approximate as nearly as possible.

108. I think I have shown that this clause does not provide for that case at all, and that the only thing which provides for that case is the Appropriation Audit, which takes place afterwards, as Mr. Chisholm has said; but in the first instance, this Bill makes no difference whatever, and the words I have referred to might as well be left out of the clause?—We have returns from the Paymaster General every month, showing the state of every vote, and of the cash he holds applicable to every vote of Parliament, and the moment we see that one is overdrawn, an issue is made to set it right.

109. But if a payment takes place on account of a certain vote abroad, and you do not know of it till a long time afterwards, the return shows you what is false and not what is true, because it makes out that money out of the vote has not been expended at all, while, in fact, more than the balance appearing in the return has been expended abroad?—Whenever that occurs, the account is laid before Parliament, and a vote is taken to make it good.

110. That is a thing which must be done afterwards, when the Appropriation Audit has been terminated; but it will not be known before, will it?—Yes, it will be known before; because any payment made abroad must ultimately come out of the Paymaster General's fund; the advance is made, in the first instance, out of the funds in the Treasury chest.

111. I want to know how the clause containing these words can attain the end you desire more quickly or more surely than if they were left out?—Those words are intended to comply with the existing Act of Parliament, which requires that the account of income and expenditure shall be founded upon the Exchequer issues.

112. Which Acts we propose to repeal in this Bill, do we not?—They are re-enacted.

113. Are you not alluding to the Exchequer Act of 1834?—Yes.

114. That we repeal by the Bill?—Yes; but all the provisions referred to are retained in the Bill.

115. Why should we retain that provision?—Because it affects a great many financial operations, such as the calculation of the surplus revenue and its application to the debt.

116. Mr. *Childers.*] Is it not the case that these words will enable the Paymaster General to place to the credit of the different votes, as to which he is bound to keep separate accounts, the amounts granted against those votes?—Yes. We are obliged to insert those words, because the Paymaster General, when he receives this money, must place it to the credit of the service for which it is issued, although he might use it as a cash operation to-day, to meet another service. (Mr. *Chisholm.*) It is held applicable to the service only for which it is issued.

117. That is to say, although the Paymaster General draws upon the general balance, he has to place to the credit of the different votes the amount issued against those votes not in his cash account, but in his account of the expenditure against those votes?—Yes.

118. And unless he knew against what votes he received the issues, he would not know what amounts to place to the credit of each vote; is not that practically the object of those words?—It is; he must have that information; he would not know under which vote to ask for money, unless

unless he knew the cash balance which remained to the credit of each vote.

119. Lord *Robert Montagu.*] (To Mr. *Anderson.*) Suppose the Paymaster General draws 5,000 *l.* under Vote "A," but does not expend that 5,000 *l.*, but only pays away a sum of 1,000 *l.*, leaving 4,000 *l.*, how would he enter it under that vote?—The moment a credit is granted to him for any particular vote, he places the sum so granted to the credit of that vote, and all payments that come in on account of that vote are charged against that sum.

120. Does he enter under that vote that he has expended 5,000 *l.* on Vote A?—No; he enters against the credit issued the actual sum paid away.

121. Namely, 1,000 *l.*; but what becomes of the 4,000 *l.*?—That would be the balance applicable to future payments under that vote.

122. If he has not drawn anything for Vote B, and he has to make a payment for Vote B, what would he do?—He would use the 4,000 *l.* for Vote B.

123. What entry would he make of the transaction under Vote B?—He would charge the payment to Vote B, and immediately apply for an issue out of Vote B to balance it.

124. Would he make an entry under Vote B that 4,000 *l.* due to Vote B has been expended?—Any payments made to Vote B he would enter to the debit of that vote.

125. He applies for 4,000 *l.* under Vote B?—Yes.

126. He still has a credit of 4,000 *l.* to the credit of Vote A?—The 4,000 *l.* must form the balance under Vote A, until payments under Vote A come in to exhaust it.

127. Sir *Stafford Northcote.*] Is not there a very important proviso under this clause as regards the payments for many of the largest services, namely, the Army and Navy Services, which to some extent alters the present practice?—It will not alter the present practice; the issues for the Army and Navy have always been made upon the general amount granted for those services. (Mr. *Chisholm.*) That practice has never been directly authorised by law; in 1844, the question of its legality was raised by the late Comptroller General, and the opinion of the law officers was taken upon it, and given in favour of the legality of the practice. The Comptroller General was satisfied with their opinion, and it has been the practice since, as before, to make issues for the Army and Navy Services upon the total amount, and not upon the particular votes. The object of this clause is simply to declare to be legal what has been hitherto considered legal in practice.

128. (To Mr. *Anderson.*) Is that because the difficulties to which the noble Lord has just drawn attention would be much more forcibly felt in the issues for the Army and Navy Services than in the issues for the Civil Services?—It would be impossible to issue the votes for Army and Navy Services under the separate votes, because there is so large a portion of the expenditure of both services defrayed by way of imprest; that is to say, we pay advances to sub-accountants, and in addition to that a very large proportion of the expenditure for Army Services is defrayed abroad out of the Treasury Chest, and the departments repay those advances to the Treasury Chest in gross sums; the advances made to the army abroad amount in the year to about 3,000,000 *l.* The practice is to authorise the Paymaster General to credit the Treasury Chest every month with sums somewhat approach- to the amount supposed to have been expended abroad. We cannot appropriate the issue to the separate votes at the moment; it can only be appropriated after the money has been expended.

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129. Votes granted for Army Services generally may to some extent be used for services which are not Army Services, in the way of imprest, may they not?—They could be used by the Army accountants in their general balance, but the same practice is followed there as is followed with regard to the Civil Service Votes. Suppose an advance is made to-day, if the sum drawn from the Exchequer is not sufficient to meet the service for this particular day, and there is a surplus on another vote, that surplus would be used, and the next day a credit would be demanded upon the other service to make good the advance. But the wording of the Appropriation Act as regards the Army and Navy Services, is different from that used for all Civil Services. You will find that at the commencement of the Appropriation Clause which relates to Army Services, and also in the clause applicable to Navy Services, the total sum granted for each of those services is mentioned at the commencement of the clause, with an explanation following, "that is to say as follows:" That is not done with regard to any other services. I believe the law officers of the Crown considered that the different mode of appropriating the Army and Navy Services in the Appropriation Act justified the issue upon the gross amounts instead of upon the details. (Mr. *Chisholm.*) The only difficulty that occurred as to the practice of issuing upon the total vote, applied to the period of time after the separate sums for the Army and Navy Services had been voted, and before the Appropriation Act was passed.

130. Mr. *Childers.*] (To Mr. *Anderson.*) If Parliament should so think fit, would there be any objection to apply the same principle which this proviso applies to the Army and Navy Services to the Civil Services either as a whole or in their respective classes, so that issues might be made against the gross class or against the gross amount of the Civil Services, the charge of course being properly guarded by the audit afterwards?—When the regulations provided by this Bill are carried into effect there will be no objection whatever to that course. At present, as there has been no Appropriation Account kept of these Civil Services, the issue shown here is the only Expenditure Account we have. Therefore at present it is absolutely necessary to continue that system, but after the passing of this Bill there would be no objection to make the issues upon classes instead of upon votes.

131. With the safeguard which Parliament will have hereafter by the appropriation audit, there will be no objection to make the credit applicable to the Army, the Navy, the Civil Service according to the respective classes, the Revenue and the Packet Service?—No.

132. Mr. *Laing.*] Does not the present system enable you to make a very close approximation to the expenditure upon the services by means of the Finance Accounts, at a very much earlier period than you would do if you had to wait for the final accounts of those services?—Very much earlier. We prepare the Revenue and Expenditure Accounts every Saturday evening, and we lay before the Chancellor of the Exchequer a weekly account, showing the whole of the public revenue

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revenue and the issues up to the day. Our Exchequer Account is like a banker's account.

133. By retaining these words and continuing the existing practice, would not you get the practical advantage of a very close approximation to the expenditure on the services at a very much earlier period, together with the same advantage of an ultimate appropriation audit, as soon as you would have got it by the other system?—I consider the great advantage of it to be that it would enable us to lay before the Government every day, if they please, an exact statement of the public Income and Expenditure.

134. Mr. *Childers.*] That statement only gives the Civil Votes; the general votes appear in gross, do they not?—The Civil Services are in one sum.

135. Lord *Robert Montagu.*] (To Mr. *Macaulay.*) Do you agree with the views that Mr. Anderson and Mr. Chisholm have expressed upon this subject?—I quite agree in this, that if you are to have any account of the transactions of the Government laid before Parliament at the date at which the Finance Accounts are laid before Parliament, the accounts must be prepared upon the plan on which the Finance Accounts are prepared, and upon no other plan; if I object to the Finance Accounts at all, it is because I think that the heading of the accounts is calculated to mislead Members. It is stated to relate to "Income and Expenditure;" but it is not what is popularly understood to be expenditure that is embraced in these accounts as a general rule; there may be instances in which it is, but as a general rule it is not, and it cannot be. In point of fact, the Finance Account is really whatever the Treasury may choose to make it. I do not in the least degree mean to say that the Treasury do not draw upon the votes so as to accommodate very fairly the relation between the drafts and the probable expenditure. But the Treasury is under no obligation to do that; the Treasury, if they pleased, might draw upon the votes in succession, beginning with Vote No. 1, and going right through to the end; and in that case the Finance Account, at the termination of the first quarter, would show that the first 40 votes were altogether exhausted, and that the other votes had not been drawn upon at all. The Finance Accounts, it must be borne in mind, exhibit nothing else but issues and credits; and the only thing I would suggest is, that the heading of the accounts should be varied, and that it should be, "The Account of the Receipts of Revenue and Issues from the Exchequer." It is not an account even approximately, at least it is not known to be so, of the expenditure. I may give an instance which will show in the most plain manner how the matter stands. The Finance Accounts of last year were laid upon the Table of the House, I believe in the month of April; that is to say, the Finance Accounts purporting to show the income and expenditure of the financial year, terminating on the 31st of March preceding, were laid upon the Table of the House of Commons about the end of the following month; but that account purports to show the expenditure on account of the army, whereas the War Office does not know its expenditure until a year afterwards.

136. Mr. *Walpole.*] The account purports to show the issues?—It purports to show the issues. I do not deny that the account may be a useful account, but I think it is very desirable that it should not state itself to be what it really is not, an account of income and expenditure, but that it should be called an account of income and issues. (Mr. *Anderson.*) This is the title of the account, "An Account of the Gross Public Income of the United Kingdom of Great Britain and Ireland, in the years ended 30th June 1864; 30th September 1864; 31st December 1864; and 31st March 1865; and of the actual Issues within the same Periods." Those issues are Exchequer Issues. (Mr. *Macaulay.*) I refer to that which is the material account; that is to say the account which shows all the issues in respect of the votes.

137. Mr. *Hankey.*] You mean the general account at the beginning, do you not?—Yes, and this account is thus entitled: "Cash account showing the whole of the financial operations of the Lords Commissioners of Her Majesty's Treasury in connection with the income and expenditure of the United Kingdom, between the 1st of April 1864 and the 31st of March 1865."

138. Mr. *Childers.*] It is called "Cash Account"?—Yes.

139. Mr. *Hankey.*] It relates to the financial operations in connection with the income and expenditure?—Yes.

140. Mr. *Walpole.*] It does not mean that it is an accurate account of every sum that has been spent?—No; I do not think it does mean that. I do not of course mean that it is framed with the view of doing so, but I say that undoubtedly Members of Parliament are habitually misled by it. I have been asked many times (I am sure Members of Parliament will bear me out in that), "How is it that you can get this account of expenditure so soon as you do?" I do not in the least degree mean to say that persons who have studied the subject would suppose that it was an account of expenditure, but I think it is apt to mislead.

141. Is not the point we are upon this, whether it is not advisable to have some account of the services for which issues are authorised, rather than what we know to be impossible, namely, to get an absolute account of expenditure from week to week. If you turn to the last part of that clause you will see what I mean. The last part of that clause says: "A daily account of all issues made from the Exchequer Account, in pursuance of such orders, in which the separate services and votes as aforesaid shall be specified, shall be transmitted by the said banks to the Commissioners," that is, in other words, from day to day, and every day. The Commissioners of Audit are perfectly well aware, not of the amounts expended, but of the services or votes upon which issues have been made, and at any time they can draw up that account and present it to Parliament, if Parliament requires it?—No doubt they might always make up an account of the votes which are charged with particular sums. They can always do that, but my point is not that this is an undesirable account to have, but that the title of it is calculated to mislead.

142. You only want something more, as I understand you?—Yes; I think that that account may be anything which the Treasury may choose to make it. For instance, supposing the expenditure on a given service were rather more than it ought to be, the Treasury would not draw upon the vote for that service, but would supply the service by money derived from other sources. So that, in point of fact, the account of the expenditure in respect of that service would be exactly what the Treasury might choose to make it.

143. A question

143. A question was put by the Honourable Member for the Wick Burghs whether, in point of fact, the Treasury would not have a still greater opportunity of making that account completely unintelligible, if they drew upon classes, instead of drawing upon votes?—I understood the proposal that was made with regard to the classes, not to relate to drawing upon classes, but I understood it to be this, whether the same power which is now used with respect to the different army votes might not also be used with respect to those different votes, which, together, form one class. It was not that any alteration was contemplated in those arrangements which are proposed here, with respect to the manner in which the Treasury Orders should be made to the Paymaster General as to the votes that should be charged with the Exchequer Credits, but that the Treasury should have the power of dealing with all the votes belonging to a certain class, namely, the Civil Service Votes, in the same way as that in which they deal with all votes belonging either to the army or to the navy. That was my understanding of the proposal.

144. Mr. *Childers.*] The question I asked was simply this (it was not a proposal), whether there would be any objection, when the Treasury grant a credit upon an account, to make that credit or transfer applicable to Army, Navy, Civil Class No. 1, Civil Class No. 2, Civil Class No. 3, Revenue, or Packet Service, which are the practical divisions of the Supply Services?—I can see no objection to that at all.

145. Mr. *Hankey.*] Would not the same rule apply to making it on Civil Services generally?—I confess I do not see any objection to that either; my point is, that there would be no objection to drawing indiscriminately upon the balances in the Exchequer, provided you keep matters right by the Appropriation Audit.

146. Mr. *Laing.*] (To Mr. *Anderson.*) That would interfere with the Finance Accounts, would it not?—It would interfere with the balance sheet which we lay before Parliament every quarter, in which the surplus income appears.

147. Sir *Stafford Northcote.*] (To Mr. *Macaulay.*) As I understand you, you think that the Finance Accounts are useful, provided that they are made in such a form as not to mislead Members of Parliament as to the information which they prefer to give?—Yes, exactly.

148. I understand that you have two objections, the first of which would be simply this, that the heading of that account ought to be made so clear, as to show what information it really does give; is there any difficulty in making that alteration in the heading of the account?—I should have thought that there was none.

149. Is the title prescribed by any Act of Parliament?—No. (Mr. *Anderson.*) I added this general "Cash Account" to the Finance Accounts, when I went to the Treasury in 1854, because we had no Finance Account which showed in one view the whole of the issues and receipts in the year.

150. It is perhaps a small point, but your attention having been drawn to it, would there be any difficulty in applying a proper remedy to it. Do you agree with Mr. Macaulay, that it would be desirable so to head the account as to make it quite clear to anybody not versed in the system what the account really was?—We could take the heading in the next account, which is perhaps a little clearer.

151. (To Mr. *Macaulay.*) There is another point, which is possibly of more importance. I understand you to suggest that the Treasury, if it were so disposed, might really deceive Parliament, by drawing upon certain popular votes and spending the money upon unpopular votes. That deception must ultimately be discovered, must it not?—Certainly.

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152. Could you suggest any means of preventing the Treasury from following that system, if so minded?—I do not think you could possibly prevent the Treasury from doing it, so long as credits are dealt with in the same manner as they are in this account. I do not suppose that the Treasury would (indeed it would be very foolish if they were to do so) misrepresent one quarter's accounts, because they would be found out in the next quarter, or the following quarter. The case is something of this kind. Supposing public opinion were excited about the expenditure in respect to some one particular service, and the Government were called upon at any moment to lay before Parliament a statement of what, during a given time, had been spent upon that service, I say the Treasury might, if they based their statement upon Exchequer issues, make it whatever they pleased.

153. Do you suppose that it would be in any way possible to prevent the Treasury from following that system?—I do not think it would be possible to prevent their doing it. (Mr. *Anderson.*) I do not quite agree with Mr. Macaulay in that, because the regulations under which the issues are made, restrict the Treasury very much more than Mr. Macaulay supposes. Take for instance, this first amount of expenditure in the Finance Accounts; a sum amounting to rather more than 26,000,000*l.* goes for the debt; all that money is issued to the Bank of England to pay the debt. We cannot issue less than the amount of the dividends which are due, nor can we issue more; we should have no object in issuing more, and, in fact, we cannot issue more. The next amount of expenditure is the charges upon the Consolidated Fund; they are all defined, and the auditors would be able to find us out immediately if we issued too much. Independently of that, we have no object in doing it. The only case in which the observation would apply is in reference to the Army, Navy, and Civil Services, and with regard to those issues, the Treasury make them upon the application of the officers entrusted with the duty of making the payments. The Paymaster General receives from the War Office a return of the different demands and orders which he has to pay. Upon those orders, he shapes his application to the Treasury for credits, and it is upon those applications that the Treasury make the issues. We have no discretion in the matter; all we do is, when the Paymaster General applies under a particular vote for money, to see that there is money on the vote to give him. If there were not, we should call upon the Department entrusted with the expenditure to know the cause of the excess that had taken place; therefore, the Treasury has no object whatever in cooking the account, if I may so express myself. (Mr. *Macaulay.*) I did not for a moment mean to say that they actually cooked the account. (Mr. *Anderson.*) The Treasury make no issues, except upon the application of other persons.

154. Sir *Stafford Northcote.*] It comes to this, does it not, that under this system of presenting the Finance Accounts based upon the direct Exchequer issues, you have the great advantage of laying before Parliament, at a very early period,

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an approximate statement of Income and Expenditure for the year, subject to this, that the Treasury, by some very difficult system of cooking the account, might deceive Parliament for some time, but must ultimately be found out when the accounts come to be audited by the Commissioners, and must be exposed?—Yes: I think it is a great advantage to be able to lay before the Government every week, or every day if necessary, an exact statement of the funds at our disposal in the Exchequer.

155. Mr. *Hankey.*] (To Mr. *Macaulay.*) If you proposed to make the distinction you referred to between expenditure and issues, under what head would you comprise the Public Debt; is not the whole amount of the interest on the Public Debt now considered as being due on one particular day?—Yes.

156. But it is never all paid by the Bank practically on that day.—Not the whole of it.

157. It might be two or three years before the whole amount was paid.—Yes, that is perfectly true.

158. Is not it a question in point, and does it not show the necessity of considering and calling that expenditure, which you would otherwise call only an issue?—I have no objection at all to the way in which the point has been put in the question just addressed to Mr. Anderson. I have no objection to this account as an approximate statement of probable expenditure.

159. Mr. *Childers.*] The issues for expenditure?—The issues for expenditure; but I have seen, since I have been at the Audit Office, so many instances in which Members of the House of Commons have been puzzled with that account, in consequence of the heading, that I think an alteration would be desirable.

160. Mr. *Hankey.*] Do you think that Members of Parliament generally, who perhaps do not understand these matters better than anybody else, might, and that many of them would, understand it better if you were only to call that amount expenditure which has been absolutely issued by the Bank of England, or rather if you were to say that the whole dividend due by the Bank was expenditure, because, in one respect, it is expenditure; it is a liability, is it not?—Yes.

161. Would the public understand the matter better if the account was to show that the whole liability rather than the amount which they had actually paid?—I think that the public will readily understand the difference between expenditure and issues. I cannot suppose that the public will not understand the difference between money which is furnished for expenditure and actual expenditure; it seems to me to be a simple difference.

162. One is a liability and the other is an actual payment, is it not?—I think it would be more correct to say that in the one case it is a credit, and in the case which you just now put with respect to the debt, it is a liability.

163. Mr. *Childers.*] (To Mr. *Anderson.*) With regard to the payment to the Bank of England to meet the dividends, is there any reason why that should be called expenditure rather than issue?—It is called issue in all our accounts.

164. It is suggested that it ought to be called expenditure?—This is an account of "public income" and "issues therefrom." (Mr. *Macaulay.*) It is, after all, an issue. Whatever is issued to meet the charges on the Consolidated Fund is clearly an issue; it is money placed to the credit of the Government, and available for their use.

165. Mr. *Hankey.*] (To Mr. *Anderson.*) It is out of the control of the Government the moment they have directed it to be put on to a particular account at the Bank of England, is it not?—It passes from the control of the Government.

166. But it has not all been paid by the Bank of England?—The Bank of England are allowed 10 years before they are to return unpaid dividends.

167. Mr. *Childers.*] The Bank of England can only draw so much as is necessary to make the proper payments from day to day?—We issue in each quarter the full amount of dividend due; but we supply the account as it is required from day to day.

168. Mr. *Laing.*] Do you not think that if you were to alter the title or form of the Finance Accounts to which Parliament has been accustomed for so many years, you might produce more confusion than you would remove?—I may mention another reason for not altering them. As this account, however, has not been laid before Parliament, in pursuance of any direction of Parliament, it might be altered; but the others were all, even to the wording, prescribed by the Committee of the House of Commons in 1822.

169. Practically, do they not give you the financial facts of the year with sufficient approximation for public discussion, although they are not accurate enough for the purpose of the final audit?—I think the account is in a very good form; you might alter the title, and use words to explain it more fully; but, practically, this Cash Account is a very useful one.

170. Why are those words, "if satisfied of the correctness thereof," introduced in the 15th clause of the Bill, which seems to give the Commissioners a certain amount of responsibility for credits granted to the Treasury for Consolidated Fund Services, when similar words are not introduced into the 17th clause, as to credits for Supply Services?—Because that account which has been placed before you, of the income and charge upon the Consolidated Fund, will enable the Audit Office to satisfy themselves of the correctness of every separate charge included in it. With regard to the Supply Services, the credit must be issued on trust; we can give no previous account. The former is an account of sums already due, whereas all the issues for Supply Services are advances to the Paymaster General, for sums which may be drawn upon him by various Departments for the different voted services.

171. Mr. *Childers.*] Are not the charges upon the Consolidated Fund detailed specific charges?—Yes.

172. And therefore they must be stated in detail, and are subject to examination?—Yes.

173. Whereas, the supply charges are gross charges, which could only be subject to examination with respect to the gross amount?—Precisely; it would be impossible when we apply for money to the Exchequer, to state the specific charges to which it would be applied, because it is drawn in anticipation of drafts coming from different departments. (Mr. *Chisholm.*) The great difference between the supply charges and the Consolidated Fund charges is this: the actual amounts of the supply charges are specified by Parliament in the votes and in the Appropriation Act; whereas, the amounts of the charges upon the Consolidated Fund are not specified by Parliament, and must be made up by the Treasury.

sury. They are made up from quarter to quarter, and they are comprised in the total amount of the charge. Under this clause the Exchequer and Audit Commissioners are bound to satisfy themselves that the amounts authorised to be issued under each head of charge on the Consolidated Fund are correct; the Exchequer and Audit Commissioners have no similar duty to perform with reference to the supply charges, because the actual amounts are specified by Parliament.

174. Mr. *Laing.*] My object is not to introduce those words in the 17th clause, but rather to see whether their introduction in the 15th clause does or does not trench upon the principle of giving the Commissioners of Audit no executive responsibility. The principle is, that they are not to be responsible for anything that is done, but simply to ascertain and to tell Parliament what has been done afterwards, the responsibility of doing it resting with the Executive department. I want to see that those words do not trench upon that principle, by throwing some share of the responsibility upon the Commissioners?—They do not appear to throw any executive responsibility upon the Commissioners, but rather to carry out the principle of their control over the Executive department, the Treasury, a duty to be imposed upon them by this Bill.

175. Mr. *Walpole.*] (To Mr. *Anderson.*) Would not the effect of the clause rather be this, that these words, "if satisfied of the correctness thereof," must have reference to the words at the end of the paragraph. "Not exceeding the amount of the charge in the aforesaid quarterly account of the income and charge of the Consolidated Fund remaining unpaid." The meaning of those words is, that they must see that that sum is not exceeded, and that is all that they are required to do?—(Mr. *Anderson.*) That is all they are required to do; but if in the examination of that account of charge on the Consolidated Fund, we had introduced a pension or any other charge which was not justified by the Act, which we should set out against the charge, they would deduct that from the total and not issue it. (Sir *William Dunbar.*) The proposal here is simply to preserve, in the person of the Chairman of the Board of Audit, the same functions he now performs in his character of Comptroller of the Exchequer; it is, in fact, an Exchequer function transferred from the Exchequer to the Audit Board.

176. Mr. *Childers.*] (To Mr. *Macaulay.*) Do you consider that it is wise that that audit before payment (for that is what it comes to in the particular case of the Consolidated Fund charges) should be preserved; or do you think that, as in the case of all the supply services, the entire audit should take place after payment?—I think that the check before payment in this case is, as the Comptroller of the Exchequer just said, incident to the business which is about to be assigned to the auditors as Exchequer officers; that is the point; it does not belong to us as auditors at all, but simply as Exchequer officers.

177. Do you think that in itself it is a necessary check?—No, I do not think it is a necessary check, I confess.

178. You would rather rely upon the audit afterwards than upon a previous examination by a separate department to that which issues the credit?—There is one kind of examination, as was suggested by Mr. Anderson just now, which, no doubt, we could apply, and most beneficially apply, to these accounts. We could see when salaries or pensions are entered in an account, that those salaries and pensions are in accordance with the terms of the Act granting the pension or granting the salary; that is a very important point, no doubt; but the only thing I am disposed to question is the introduction of the words, "if satisfied of the correctness thereof;" because the statement must I apprehend be, to a certain extent, an estimate. (Mr. *Chisholm.*) No, not at all, it is an account of charges actually due.

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179. Mr. *Walpole.*] (To Mr. *Macaulay.*) In what sense do you say that it must be to a certain extent an estimate?—It would be an estimate in this sense. I apprehend (I may be wrong, for I am not thoroughly well acquainted with Exchequer practice) that in this statement might be included probable loans charged upon the Consolidated Fund. (Mr. *Chisholm.*) No. (Mr. *Macaulay.*) Is this nothing but the permanent charge without any advances? (Mr. *Anderson.*) It contains nothing but the actual charges. The advances are only charges upon the Consolidated Fund for the quarter after they are made, not in anticipation. (Mr. *Macaulay.*) We could not check those advances by any Act of Parliament, as we can salaries and pensions. (Mr. *Anderson.*) The check upon advances is the limit of amount to which advances may be made, being specified by Act of Parliament. (Mr. *Macaulay.*) If it is quite clear that this statement contains nothing whatever but liquidated services, the amount of which is determined by Acts of Parliament, I do not see any objection to the clause at all. (Mr. *Anderson.*) The reason why the words are introduced requiring that the account should be examined before payment, is that hitherto the Audit Office in the examination of the Paymaster General's Account of the actual payments have not looked to the Act of Parliament; they have not satisfied themselves that the charges were authorised by Act of Parliament. If it is done after payment, there is no necessity perhaps for its being done before payment; but it has not been done after payment, and being considered to be a duty belonging to the Exchequer, it is preserved in this clause.

180. Mr. *Childers.*] I wish to call your attention to this, that if the provision in the 14th clause were retained, as it is, and if the auditors were required in auditing the accounts of the Consolidated Fund charges, to satisfy themselves that those charges were warranted by the several Acts of Parliament making them; it would not be necessary to retain these words "if satisfied of the correctness thereof"?—I think it is right that we should preserve that previous examination, because these charges on the Consolidated Fund are not like votes for specified amounts; and it is necessary that there should be some previous examination in order to satisfy the auditors that they do not make an issue beyond the authorised charge. The only case in which there may be an over issue, is in the case, we will say, of pensions. We issue the full amount of pensions due to claimants, but we have no proof of life at the moment of making up the account, and it is possible that some of the pensioners may have died. In that case, the auditors see, after payment, that the surplus is paid back to the Consolidated Fund. (Sir *William Dunbar.*) A slight amendment seems to be required in this clause, because in line 11 it provides, "Orders issued to the said banks, signed by such officer or officers as the Treasury may from time

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to time appoint to that duty;" and in Clause 17, it is provided that the same orders "shall be signed by one of the Secretaries of the Treasury," or in their absence, by officers to be appointed by the Treasury; Clause 17 is the analogous clause to this.

181. Mr. *Childers.*] (To Sir *William Dunbar* and Mr. *Macaulay.*) We now come to the question of the audit; will you be good enough to state what change is made by this Bill with respect, first of all, to the audit of the Army and Navy Accounts, if any change is made, and then with respect to the audit of the Civil Service Accounts. (Mr. *Macaulay.*) I do not think that there is any change made with relation to the Army and Navy Accounts. The object of this part of the Bill has been rather to consolidate all existing provisions which relate to the Appropriation Audit. The main alteration made by this Bill is that the Appropriation Audit has been applied to the whole of the grants for Civil Services, and is therefore now applied for the first time to the whole of the Supply Grants. If I might say so, I think that this part of the Bill is founded upon sound principles. I think that Sir William Dunbar, the Chairman of the Audit Board, will agree with me that——(Sir *William Dunbar.*) I quite agree. (Mr. *Macaulay.*) I do not mean to say that I agree with every provision in it, nor do I mean to say that there is nothing which I might wish to add, but, as a whole, it seems to me that those principles which are necessary to the efficiency of the Appropriation Audit are embodied in the Bill. (Sir *William Dunbar.*) I concur with Mr. Macaulay that this Bill does embrace the leading principles of audit which the Audit Office have for some time past contended for.

182. Lord *Robert Montagu.*] Will you state what are those leading principles?—The leading principle is, that the department which shall be entrusted with the administration of a vote shall be accountable for the vote; that is one leading principle. The second is, that the department which may be entrusted with the administration of the vote shall be appointed by the Treasury; and the third principle is, that the auditors shall be responsible to Parliament, and to Parliament alone; and further, that the Treasury shall prepare "a plan of account books and accounts adapted to the requirements of each service, and calculated to exhibit in a convenient form the whole of the receipts and payments, and so forth." I think those are pretty nearly the cardinal principles which the Audit Office have contended for, and which are in a great measure, though, perhaps, not so distinctly as we should like, embodied in this Bill.

183. (To Mr. *Macaulay.*) Do you agree with Sir William Dunbar as to the essential principles of an Appropriation Audit?—Yes; I think there are three main principles which are essential. I think that the most important principle of all is that the department entrusted with the duty of administering the votes should account for them. I think that is the keystone of the whole business.

184. Where do you find that in the Bill?—I think you find it in Clause 24.

185. Now, what is the next essential principle?—I think the second important principle, as Sir William Dunbar said, is that the Treasury should prepare a plan of account books, and accounts adapted to the requirements of each service.

186. In what clause is that provided for?—In Clause 25; that seems to me a most important principle. And further, that the keeping of these books and accounts should be made imperative upon the accounting departments. The third principle, which I conceive to be essential to the Appropriation Audit, is in Clause 31; the object of that clause is to provide, as I understand it, that no authority shall have the power of limiting the discretion of the Commissioners of Audit in dealing with the vouchers of an Appropriation Account, except only the authority on behalf of which the account is audited; that is to say, the House of Commons.

187. Do you think that that principle is fully carried out in the 31st clause?—I think the principle is fully carried out by the 31st clause; the Treasury have the power of extending the examination of vouchers, but they have not the power of limiting the examination. The only limit that can under the Bill be placed upon the discretion of the auditors, would be placed upon it, I apprehend, by the House of Commons itself. The extent of the limitation will be found virtually in Schedule (B.) to this Act. Schedule (B.), I apprehend, will have afterwards to be considered and prepared; it now only embodies the Army and Navy accounts. I apprehend that several other services will have to be added, but that is under consideration, I believe.

188. Mr. *Walpole.*] (To Mr. *Anderson.*) Do I rightly understand that Schedule (B.) is intended to apply to other departments besides the Army and Navy?—It was intended that that subject should be investigated by the Committee, and that the schedule should be completed here.

189. Mr. *Childers.*] The Army and Navy were the only departments introduced, because at present the clause applies to them, does not it, although, of course, it could be extended?—This was merely *pro formâ*.

190. Lord *Robert Montagu.*] (To Mr. *Macaulay.*) Then you would consider that the three essential principles of an Appropriation Audit are fully carried out on this Bill, and that the Bill, in respect of those principles, cannot be improved?—Yes; I think they are fully stated in the Bill. With respect to the first principle, I have no doubt what the meaning of the Bill is. I think that the principle in question is embodied in these words: "Provided always, and it is the intention of this Act, that the Treasury shall direct that the departments charged with the expenditure of any vote under the authority of the Treasury shall prepare the Appropriation Account thereof." There is no doubt in my mind as to what this means; the only point that seems to be not adequately provided for is, that no department but the one appointed by the Treasury to administer the vote should operate upon the vote at all; but I take it that that is understood.

191. You mean to say that it ought to be distinctly understood that two departments should not administer the same vote, that only one department may draw upon a vote?—Yes; of course the department appointed to administer the vote would draw upon the vote under Treasury instructions and orders, and it would be the business of the auditors to see that those instructions and orders were complied with. There is always an element of uncertainty in the account of a vote which is operated on by more than one department.

192. That you say is not made sufficiently clear under this clause?—If it is sufficiently clear for the Committee it is sufficiently clear for me. (Mr. *Anderson.*) There are some votes in the Civil

Civil Service Estimate which may require alteration, and which are now drawn upon by different departments. It is left to the discretion of the Treasury to make those amendments, when we come to carry the Act into operation.

193. Mr. *Childers.*] Next year's Estimates will have to be re-cast, will they not?—Yes; when this Act comes into operation some change may be necessary in the classification of the votes.

194. So that upon the face of the vote it should appear what department is to be responsible for the administration of the vote.—Yes.

195. Lord *Robert Montagu.*] Do you agree with Mr. Macaulay that it is essential for the Appropriation Audit that only one department should administer each vote, and that only one department should be allowed to draw upon it?—I am not sure that I would give every department the power of drawing upon the Paymaster General. The Treasury at present require some departments to apply to them. For instance, at the Home Office there are a number of charges, those relating to the cattle plague for example. Those charges are examined in the Home Office, and forwarded with certificates from the Secretary of State for the Home Department that they are fit charges to be paid, and then the Treasury orders payment of them.

196. How would you set about preparing the account of a vote, if two or more departments had the administering of the vote, because, clearly, only one department could prepare the account?—Only one department would prepare the account; whether it should be done by the Paymaster General or the Audit Board, where the expenditure finally centres, is a question which has not yet been settled. (Mr. *Macaulay.*) On the contrary it is the essential principle that the department which administers the vote should account for it. May I be permitted to say, with respect to Mr. Anderson's difficulty, that I can conceive that there may be cases, and often are cases, in which, instead of allowing a department to draw upon a vote, it is considered better that the Treasury should draw the money upon representations made by the department. But my point is not that the Treasury should not draw upon such votes, but that only one department should draw. If the Treasury draws upon a vote the Treasury is really the department that administers the vote.

197. Mr. *Childers.*] (To Mr. *Anderson.*) That must be the case under any circumstances; for instance, take special missions, or any expenditure of that kind: there can be no doubt that in such a case the Treasury would be the department that would administer the vote?—There might be difficulties about that. Take the instance which I mentioned just now, of the cattle plague: all the vouchers are rendered to the Home Office, and are examined there, and a statement is sent by them to the Treasury, upon which they authorise payment; now the vouchers would be in one department, while another department would draw upon the vote.

198. Would not the proper solution of that case be that an expenditure of that kind out of Civil Contingencies would really be under the control of the Treasury, and that the Treasury would make up the account?—It may probably come to that.

199. Lord *Robert Montagu.*] Do you agree in

Mr. Macaulay's essential principle that the department which has the spending of the money or the administration of the vote, should prepare the account for that vote, and that no other department can have a sufficient knowledge of the details to be able to prepare the account of the administration of that vote, except the department that has administered it?—I quite agree to that where the line is clearly drawn; but if you look through the Civil Service Estimates, you will find cases where it is difficult to draw such a line.

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200. Do you adhere to that principle?—I adhere to that principle wherever it is practicable to carry it out. (Mr. *Macaulay.*) May I say as bearing upon that point, but not in answer to what Mr. Anderson has said, that I have examined a great number of cases where it has been said that there is great practical difficulty in giving effect to my principle, and I have always found that those difficulties have resolved themselves into one of two classes of cases: either there was some defect in the organisation of the accounting department, or there was some defect in the mode in which the vote was taken. Sometimes a vote is taken for two services, which cannot be conveniently administered by one and the same department. The remedy for that is simply to take two votes instead of one. Further, I may say, that the reason I consider this principle to be so essential, is, that I firmly believe that in every case in which this principle is disregarded, it will be impossible to have an account which will fulfil the conditions of an Appropriation Account at all. You may have a statement laid before Parliament, but you cannot have an Appropriation Account; because what is the meaning of an Appropriation Account? It is the account by which the department which is entrusted with the administration of a vote shows how that trust has been discharged; and if the account is made up by any other department than the administering department, the administering department may reject all responsibility in regard to the account. If any question was raised in Parliament about a wrong entry in such an account, the administering department might say, "That is not our account, we decline to be responsible for the statements embraced in it

201. Mr. *Childers.*] Must not that rule be modified a little in some cases. I will give you an instance which perhaps you will answer. A large portion of the non-effective Navy expenditure is really administered by the Army, and yet has come into the Navy vote. It will be impossible to include the administration of the out-pension expenditure in the Army votes?—That is a question which I have frequently discussed with some friends of mine at the Audit Office, and I confess I think that so long as the army is responsible to Parliament for the administration of its own vote, the army ought to know that the charges raised against its vote are accurate. I do not see how the army can really be responsible for the administration of its vote, unless it has in its own hands the means of checking the sums which it itself presents to Parliament as properly chargeable to the vote.

202. You may be quite right, but does not that give an illustration of the exceeding difficulty of carrying out rigidly the principle you have stated?—I do not think it does; you would no doubt have to consider whether it was desirable to maintain my principle of a strict account, and

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whether it was desirable, in order to maintain that principle, to fix the expenditure on account of the Army on any other Estimate than the Army Estimate.

203. The whole of the payments of ordinary out-pensions are really defrayed by military officers, and they pass through the Pay Office books, and in that way they come into the Navy Accounts, though practically the Accountant General of the Navy can exercise little or no control over that expenditure?—Yes.

204. (To Mr. *Macaulay.*) So long as the staff officers of pensions make those payments, is it not perfectly impossible that any other rule should be observed?—I should have thought that you might adopt another rule.

205. At any rate, up to this point, no satisfactory solution of the question admitting of change has been arrived at?—It seems to me that that case is analogous to a case we had recently to deal with. The Inland Revenue Office performed certain functions for the Post Office, and the work done by the Inland Revenue Office was charged upon the Post Office Vote; but the vouchers for the expenditure were so mixed up with the Inland Revenue vouchers that the Board of Inland Revenue could never present to the Post Office an account showing the precise amount of the charge against the Post Office in respect of those services. We represented this matter to the Treasury, and suggested that although the service was a Post Office service, yet, under the circumstances, it was desirable that the estimate and the vote for the service should be taken by the Inland Revenue, because the Inland Revenue was the only department that could administer the vote. The Treasury assented to that, and the Inland Revenue did take the vote; and I am not prepared to say that a similar proceeding would work ill in similar cases. I confess that it might appear to be rather incongruous for the Army to take upon its Estimates a vote for any naval service; but allow me to say that it is not in the least more incongruous than the practice now followed of the Navy taking upon its Estimates a vote for the transport of the Army. Again the Army takes the Estimate for the Ordnance required by the Navy. The main principle is, that the money granted by Parliament should be accounted for by the department that administers the vote. It seems to me that that is by far the most important principle involved in this question. In the case put, Parliament would be able to see what the cost of the naval service in question was, by the Estimate for the War Office, exactly in the way in which we can now see what the cost of Army transport is by the naval Estimates.

206. I think that that explanation is very clear, but does not it show that the question is an extremely difficult one in certain extreme cases?—I think there are certain extreme cases in which there may be a difficulty, but I confess I know of no case in which the difficulty of altering the practice would be so great as the difficulty of charging one department with the duty of accounting for a vote administered by another.

207. Therefore, in this first year, will it not be necessary to scrutinise very minutely the different votes, and, if possible, to place every vote under a single department?—Yes.

208. Lord *Robert Montagu.*] And where necessary, to divide the votes into two or more votes?—Yes.

209. Mr. *Childers.*] For instance, take the vote for Special Missions, is it not the case that now both the Colonial Office and the Foreign Office practically draw upon that vote?—I believe they do.

210. That vote would have to be divided to show the expenditure upon special missions and outfits connected with the Colonies, and those connected with foreign service?—Yes. (Sir *William Dunbar.*) Whatever the difficulties may be in carrying out the principle with reference to certain cases, they do not appear to be insuperable, because it seems to me that, under this clause, there is clearly a specific obligation upon the Treasury to deal with the Audit Office upon this principle. "Provided always, and it is the intention of this Act that the Treasury shall direct that the departments charged with the expenditure of any vote under the authority of the Treasury shall prepare the appropriation account thereof." (Mr. *Anderson.*) I do not think we are quite agreed as to what the meaning of the words, "administration of the vote" is. Take, for instance, the Greenwich out-pensioners, I consider that the Admiralty although they do not make the payments through any officers of their own, really administer the vote, inasmuch as they grant the pensions. If they should grant more pensions than they have provided for in the vote, the Admiralty are the persons who must account for the excess of expenditure. The mere payment is not the administration. (Mr. *Macaulay.*) It is true that the payment is not the administration, but the persons who administer, are entrusted with the duty of presenting to Parliament an account purporting to be an account of the sums properly chargeable to the vote; and unless they see the documents by which those charges are supported, it is impossible that they can know what is, or what is not properly chargeable to the vote.

211. Lord *Robert Montagu.*] Would it not meet your views if the "s" were left out at the end of the word "department" in the proviso, and it stood thus, "that the department" (instead of "the departments") charged with the expenditure of any vote"?—Yes, certainly. May I be allowed to say a word with regard to Clause 26. In the latter part of that clause these words occur, "and no imprest or advance, of the application of which an account may not have been rendered and allowed, shall be included on the discharge side thereof." That is a very proper provision; but the terms "rendered and allowed," I have been told, are open to misapprehension. It is asked, rendered to whom? and allowed by whom? I would submit that it should stand in this way,—"and no imprest or advance of the application of which an account may not have been rendered to and allowed by the Accounting Department shall be included on the discharge side thereof." (Mr. *Anderson.*) I do not think that would do, because the Accounting Department would be the department to allow: take, for instance, all the accounts examined by the Audit Office. (Mr. *Macaulay.*) I beg your pardon; the question is how is an Appropriation Account to be made up; in other words, what is to be charged to the vote in an Appropriation Account: not what is to be allowed by the auditors, but what is to be charged to an Appropriation Account in respect of the expenditure of an imprest; and the proper authority to determine what that charge should be is clearly the authority

authority that administers the vote and prepares the account.

212. Lord *Robert Montagu.*] With reference to Clause 29, which begins "In order that the examination" (I suppose that means of the Appropriation Accounts), "prescribed by the preceding section;" will you explain the meaning of that, seeing that there is no examination prescribed by the preceding section?—It is perfectly true that no examination is so prescribed; I expect that there has been a clause omitted here.

213. Mr. *Childers.*] There has been a change in the order; Clauses 29 and 30 have been transposed?—There was a clause, I believe, which distinctly enacted that the Appropriation Accounts should be examined by the Board of Audit.

214. That is what follows Clauses 30 and 31?—(Sir *William Dunbar.*) This was the clause, I think, "Every Appropriation Account shall be examined by the Exchequer and Audit Commissioners, on behalf of the House of Commons, and the said Commissioners shall embody the result of such examinations in reports, which shall be submitted to the House of Commons;" that was in the original draft.

215. Lord *Robert Montagu.*] But Clause 29 would not come very well after Clause 30, because Clause 29 seems to refer to an examination which is to take place *pari passu*, with the cash transactions; now Clause 30 alludes to an examination which is to take place after the closing of the account, does it not?—Yes. (Mr. *Anderson.*) I should leave out the first three lines in the 29th Clause; they are not necessary; the only object of the clause is to give the Commissioners access to all the books and documents they require to refer to in their examination; it might begin, "The Commissioners shall have free access."

216. Might not Sir William Dunbar's suggestion be adopted, and a clause be put in between Clause 28 and Clause 29, requiring that an examination of the accounts should take place for the House of Commons, and according to such rules as the House of Commons might prescribe?—It would be scarcely necessary.—(Mr. *Macaulay.*) I think it should be stated positively, as a matter of enactment, that the Appropriation Accounts shall be examined. In all those clauses which follow, it is stated inferentially and indirectly, but it strikes me that the obligation imposed upon the Commissioners of Audit, of auditing the Appropriation Accounts, should be imposed upon them in direct terms. That is more in accordance with the manner in which Acts of Parliament are usually drawn, and therefore I think the clause, as it stood originally, is a good clause; it runs thus: "Every Appropriation Account shall be examined by the Exchequer and Audit Commissioners on behalf of the House of Commons, and the said Commissioners shall embody the result of such examinations in reports which shall be submitted to the House of Commons in the manner hereinafter provided." Then the following clause, beginning, "In order that the examination prescribed in the preceding section," will come in well.

217. (To Mr. *Anderson.*) Was that clause which Mr. Macaulay has read, the clause that came in instead of Clause 28, in the original draft?—I think it is provided for in half-a-dozen other clauses; it is mere surplusage, it appears to me. (Mr. *Macaulay.*) The preceding clauses point out what the Appropriation Account shall be. The Bill then goes on to describe how the Appropriation Accounts shall be rendered; the next step is, that the Appropriation Accounts shall be examined and audited, but there is nothing, in point of fact, providing for that. (Mr. *Anderson.*) If you look at Clause 34 you will see that the whole thing is provided for there; that clause begins with the words, "in conducting the examination;" there is no clause which states in so many words, that the auditor shall conduct the examination on behalf of the House of Commons.

218. Lord *Robert Montagu.*] (To Mr. *Macaulay.*] In your opinion it is essential that such a clause as that which you read out to the Committee (and which it appears it was at first intended by the Treasury should be introduced), should be inserted between Clauses 27 and 28?—I think so. (Mr. *Anderson.*) I think you will find that in Clauses 24 and 34 the whole thing is provided for.

219. Would you leave Clause 29 as it is?—I would strike out the first three lines; they are merely surplusage.

220. Do you see any objection to that which Mr. Macaulay has suggested, namely, to put in the clause which was formerly in the Bill, and then to leave Clause 29 as it now stands?—I do not see the object of putting in the same provision over and over again in different forms. I think the Act provides for it in two clauses, 24 and 34; it is fully provided for.

221. Do you think that the Bill contains an explicit statement that the Commissioners of Audit shall perform this audit on the part of Parliament, and in accordance with the rules prescribed by Parliament?—I think the 24th clause does that; it says that they shall examine these accounts as hereinafter provided; and it says that those accounts shall be laid before the House of Commons.

222. There is no explicit direction in this Bill that the Commissioners of Audit are bound to audit the accounts on the part of Parliament, and in accordance with such rules as Parliament may lay down without this proposed clause, is there?—I think the clauses all provide for that.

223. Mr. *Hankey.*] Clause 24 says that on such days the accounts of such and such things shall be prepared by the several departments and transmitted to the Commissioners and to the Treasury, and shall be laid before the House of Commons, and that the Commissioners shall report upon them?—Yes.

224. Mr. *Childers.*] In Clause 34, the words "in reporting for the information of the House of Commons" occur?—Yes.

225. Lord *Robert Montagu.*] Will you answer this question simply: is there an explicit direction in this Bill that the auditors shall audit on the part of Parliament and in accordance with the rules of Parliament? And is there not an explicit direction to that effect in the clause which Mr. Macaulay has read out which previously stood in the Bill?—Yes; it says that the accounts shall be audited with reference to the votes of Parliament: that means on behalf of Parliament; and it says that they shall report upon these accounts, and that the accounts shall be laid before Parliament.

226. Mr. *Laing.*] The only substantial point seems to be that the Commissioners are to report first to the Treasury to give a period of 10 or 14 days; that is, I suppose, for the purpose of communication with the Treasury, so that the report of the Board is finally adopted as theirs, and

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and laid before Parliament. That seems to be the substance of the reason why you have those two, Clauses 24 and 34, instead of a short direction to report to Parliament?—(Mr. *Anderson.*) The object of reporting to the Treasury is, that if the auditors raise any objection to the course pursued by any particular accounting department in the preparation of the account, the Treasury may use their authority to direct the department to prepare a proper account, if the auditors have objected to it. (Mr. *Macaulay.*) May I be permitted to say, that the clause it was proposed to insert does not provide that the auditors shall address their report direct to Parliament, but that they shall report in the manner hereinafter provided by the Act. And the Act goes on to provide that the report shall be sent, first of all, to the Treasury, in order that the Treasury may be able to lay before Parliament, with the report, any observations they may have to make upon it. The clause which provides for our sending the report to the Treasury also provides, of course, that the Treasury shall be bound to lay before Parliament the report of the auditors.

227. Lord *Robert Montagu.*] (To Mr. *Anderson.*) Do you agree to the principle that the auditors shall audit on behalf of Parliament?—Yes, certainly. I thought it was provided for so clearly already that to repeat it would be unnecessary.

228. You also agree to this, I suppose, that they should audit in accordance with the rules which Parliament may lay down?—Yes, and in accordance with the rules also which are laid down in this Bill.

229. Mr. *Childers.*] (To Mr. *Macaulay.*) To go to the 30th clause, about which there is some misapprehension, is not the object of the 30th clause that the Treasury shall be able to require the Commissioners to see that their authority for any particular expenditure has been obtained?—Exactly.

230. It does not override the necessity for the Commissioners to see that the Parliamentary authority has been obtained, or that the vouchers are perfect?—Not at all.

231. But it gives additional power to them to see that the Treasury authority has been obtained?—Yes, that is the whole end and object of the clause.

232. (To Mr. *Anderson.*) Now coming to the last part, "Accounts other than Appropriation Accounts;" would you be good enough to explain to the Committee what the general tenour of the provisions of the 35th and subsequent clauses is?—I believe (but Mr. Macaulay can explain that very much better than I can) that the object of this part of the Bill is to simplify the existing processes of audit, or rather to extend the powers of the Commissioners, and to give them more discretion. Under the existing Acts of Parliament they are tied down to particular forms and to particular vouchers, and it is desirable that the Commissioners should have more discretion in dealing with those accounts.

233. Section 35 alludes primarily to the Revenue Accounts, and gives power, does not it, to the Treasury to require the auditors to examine the accounts of the receivers of the revenue, and of any money coming into the hands of public accountants?—Yes.

234. It would prevent the possibility of any fees, for instance, so far as audit can prevent fraud, being fraudulently applied?—Yes.

235. Mr. *Hankey.*] Would it do so in the case of any fees?—Yes, any fees received by public officers. (Mr. *Macaulay.*) It would throw upon public officers receiving fees, the obligation of accounting to the Audit Office, and in so far as the rendering such an account is a security to the public, it would afford that security. Of course the Committee will understand that the audit check is not a check that is calculated to protect the public against loss in respect of fees which may possibly have been received, and not brought to credit; that unfortunately is a point where the power of the auditor breaks down; he can very rarely check the receipt side of an account, where the receipts are derived from any other source than some other account; for instance, with respect to the money received by an accountant from the Pay Office, the auditors can check those receipts by the Pay Office Account; but with respect to fees paid over the counter, it is impossible for the auditors to determine whether all the fees paid have been brought to credit.

236. So far as any check by subsequent examination can apply to payments made by individuals to public officers, Clauses 35 and 36 would give those power, would they not?—Yes.

237. With regard to all public accountants whatever?—Yes.

238. Mr. *Hankey.*] Does not that same remark apply to all receipts of Public Revenue?—It does.

239. You, as auditors, know nothing of the correctness of any sum received, either of revenue or fees?—That remark applies to all receipts of Public Revenue, and all receipts of fees; the check upon these receipts must be conducted by a good system of check and counter-check in the department itself; there is no other way of doing it. The only way in which the auditors can really check receipts is through some other account. Where an accountant receives his money exclusively from the Pay Office, we can see how much he receives by reference to the Pay Office books.

240. Practically, all the receipts of fees throughout the Courts of Law and the Houses of Parliament are of that nature. You have no possible means of knowing whether they are correct or not if the accounts are sent to you, have you?—We have no means of ascertaining that the fees received are brought to credit. All we can do is, to see that the fees brought to credit are duly accounted for; we can do no more.

241. Lord *Robert Montagu.*] Will you tell the Committee what are these other accounts, which, though not relating to the receipt and expenditure of public funds, "the Treasury may think it important on public grounds, to subject to the examination of the said Commissioners;" that is, at the end of Clause 35?—For instance, the Colonial Accounts, the accounts of the Crown Colonies of Ceylon, and the Mauritius. (Mr. *Anderson.*) The rating of the Metropolis for the support of the police also.

242. Lord *Robert Montagu.*] (To Mr. *Macaulay.*) Would you audit these accounts for Parliament?—No; this is entirely for the Treasury.

243. It is doing Treasury work, I suppose, entirely?—It is Treasury work; I confess I am a little apprehensive of those accounts.

244. Mr. *Hankey.*] Do you now audit the accounts of the police?—Yes.

245. Have you any possible means of auditing correctly the accounts of the expenditure and income of the police?—We have the accounts of

of both the income and expenditure; and I have no doubt our audit is a good check.

246. Lord *Robert Montagu.*] This will not occasion, then, any great increase of work to you, will it?—We no doubt do a great deal of this kind of work now; but I beg the Committee to bear in view that, if this Bill is carried into effect, the duties and responsibilities thrown on the Commissioners of Audit will be very largely increased indeed. Hitherto, as the Committee are aware, we have not even examined the accounts relating to the whole of the Civil expenditure, but we shall now have to examine the accounts relating to the permanent charges upon the Consolidated Fund, the accounts relating to all the receipts of money payable into the Exchequer, and the whole of the accounts relating to the voted services. And to make the matter worse, we shall have to examine and audit these accounts, and report on them to Parliament by a certain day; we must not be a day in arrear; certainly, we must not be a month in arrear; the business of the year must be done within the year. If there should be anything left undone we should be unable, by increased diligence in the next year, to make it up. Therefore, it seems to me that any duties which the Commissioners of Audit now perform, but which have no relation to the receipt or expenditure of Imperial funds, ought, as far as possible, to be removed from them.

247. Mr. *Childers.*] Is not that done by the 47th section; does not the Treasury take power to dispense with such existing examinations as may not appear to them to be necessary?—Yes; the Treasury takes the power of dispensing with them; but the Treasury have certainly the power under this Act, of sending to us all those accounts, and they have the power of sending to us also any other accounts that do not relate to the receipt and expenditure of Imperial money. May I be allowed to say, with reference to this point, that there is no administrative necessity for sending to the Commissioners of Audit accounts which do not relate to Imperial funds. Hitherto the auditors have not even been required to audit all the accounts relating to Imperial funds, and it seems to me that if arrangements can be made for the audit of accounts relating to Imperial funds, without the intervention of the Commissioners of Audit arrangements might, *à fortiori*, be made of a satisfactory kind, for the examination of accounts, in which the empire, so to speak, has no direct interest; therefore, I confess I should be very glad if in some way or other the principle were accepted, that the duties of the Commissioners of Audit should be as much as possible confined to the business of examining the accounts which relate to the receipt, the issue, and the expenditure of Imperial funds.

248. Mr. *Hankey.*] Your remarks, as I understand them, would apply to the auditing of such accounts as those of the Crown Colonies, for any arrears in which the Imperial funds are in no way responsible?—Exactly.

249. You would, as far as possible, limit your audit to such accounts as the nation would be losers by, in the event of any error?—Exactly.

250. That is your principle?—Yes.

251. Mr. *Childers.*] This Bill will at any rate give the Treasury the power to carry out that principle, by dispensing with all that mass of audit, which you now do for Ceylon and Mauritius, and all the Crown Colonies, having their own local auditors?—Yes, we examine now the accounts of the Crown Colonies. We apprehend that that is specially the function of the Colonial Office.

252. Mr. *Hankey.*] Do you examine the accounts now of any Colonies having representative Governments?—No, we used to examine the accounts of Natal, but the Treasury have made other arrangements.

253. Mr. *Childers.*] You mean the accounts of the Crown agents, do you not; the Colonial agents?—We examine the accounts of the Crown agents; we think they are accounts which should be examined by the Colonial Office. I will mention another case. We are actually required by Act of Parliament to do a duty which I am afraid we never have done, because it really has been impracticable; but to show how far the principle has been carried, I may state that there is an Act of Parliament by which we are required to audit the whole of the municipal accounts of all the municipal towns in Ireland.

254. Lord *Robert Montagu.*] (To Mr. *Anderson.*) Do you see any objection to the omission of the words we have alluded to from line 10 in clause 35 to the end of the clause?—There are accounts besides those referred to by Mr. Macaulay that would be brought under this clause; for instance, the masters of the Superior Courts of Common Law receive fees. They pay all their salaries and expenses out of these fees, and pay the balance over to the Exchequer; that balance belongs to the public.

255. Would not those be public moneys?—Yes; but those are not audited by the Commissioners of Audit.

256. Mr. *Childers.*] Those would come under the following section, the 36th section, would they not?—Yes.

257. Lord *Robert Montagu.*] I asked you whether you saw any objection to the omission of those four last lines in Clause 35?—The only objection is that I think the Treasury should have power, in case of any accounts coming before them which on public grounds it is desirable should be subjected to revision, of sending those Accounts to the Commissioners of Audit for that purpose. The Treasury would not be obliged to exercise the power, but a case might arise in which they would find it expedient to do so. (Mr. *Macaulay.*) I do not object to the view which Mr. Anderson takes; I do not object to the Treasury having that power; I only wish that what I said before may be taken for what it is worth in administering this Act. It will be of the greatest possible importance to act upon the principle I have just mentioned, and that as few as possible of the duties which could be assigned to other departments in relation to the receipt and issue of money, not being Imperial funds, should be intrusted to the Board of Audit; otherwise the auditors will be so over-weighted with extraneous work that I doubt whether they will be able to perform the increased duties which will be thrown upon them.

258. Mr. *Hankey.*] (To Mr. *Macaulay.*) I should like to revert to a question we have already referred to; do not the examination and audit of the dividends of the Bank of England take a great deal of time?—Yes, they do.

259. Do you know what number of clerks might be said to be employed in that work?—They take about 18 months.

260. Not in the year?—No; they take 18 months for one clerk. (Mr. *Anderson.*) It is a clerk and a half for a year.

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261. (To Mr. *Macaulay*.) How long do they take every year?—It would take a man and a half for a year.

262. Do you consider that those accounts are audited in a manner which is of any value whatever to the public?—Yes, I think so. I confess it is very little that I practically know about those accounts. We constantly find little blunders in them.

263. Have you any possible means of knowing that the payments are made to the right parties?—No; but what we do sometimes see is errors in the payments. The payments are all supported by proper dividend warrants.

264. Have you any possible means of knowing from such a warrant whether the payment was made to the proper party entitled to it?—No; it is impossible to know that.

265. Is not it the fact that a dividend warrant does not bear upon it the name of the party entitled to it, so that if there were following one another several dividend warrants for sums of 100 *l.* each, they would all be precisely alike?—Yes; we do not see the names on the warrants, and what is stated might no doubt take place. But it must be remembered that we see that no warrant is paid twice. Suppose there are a hundred warrants for paying 100 *l.* each, we see that no more than a hundred times 100 *l.* is paid. If more were paid, we should take care that the excess was not charged to the public. It would fall upon the Bank.

266. Do you not think that that public benefit would be secured by having a daily or weekly account accurately returned under the signature of a public body, such as the Bank of England, that they have made those payments without giving the vouchers?—I should think not.

267. Mr. *Childers*.] With reference to the 41st section, will you be good enough to explain to the Committee what change is proposed in the present practice?—The object of this clause is to get rid of the practice of declaring accounts before the Chancellor of the Exchequer. That has long been felt, I believe, to be an extremely troublesome ceremony, and the only object of it was, I believe, to give to the declared account the effect of a judgment in the Court of Exchequer. The intention of this clause, which was prepared by Mr. Coulson some years ago, is to get rid of this ceremony, and to give to the process of what is called signing and passing an account the same effect in law as to declaring an account.

268. (To Mr. *Anderson*.) Is there any objection to that, so far as you know?—None whatever; the declaration before the Chancellor of the Exchequer is an idle form, and may properly be got rid of.

269. Then, passing from the clauses to the schedules. The first schedule states the dates at which the Appropriation Accounts are to be made up; they are all put now upon the same day, the 30th of November, the 15th of January, and the 31st of January; what is the present rule as to the Army and Navy Accounts?—The Act of Parliament gives the department 12 months for the preparation of the Army account, and gives the Commissioners of Audit another month for the examination of it. The 13 months under the existing Act would be reduced by the Bill to eight months for the delivery of the account, and it would give two months for the examination.

270. Is there any practical difficulty, so far as you know, in that change?—None whatever, the accounts would be laid before Parliament at its first meeting after they were prepared.

271. Sir *Stafford Northcote*.] When you say there is no practical difficulty, do you say that from knowledge of your own, or from information received from the War Office?—I have consulted the War Office, and they say that their improved accounts enable them to prepare the account at this date. The Admiralty have always done so. (Mr. *Macaulay*.) I heard just now from the inspector in charge of the Army Account that they have not yet been able to do it.

272. Mr. *Childers*.] They have never been required to do it, have they?—They have been making great efforts lately in consequence of the suggestions made by this Committee to get the account out earlier, but they have never been able to do so before the 30th of November. (Mr. *Anderson*.) I consulted the chief auditor, and he is of opinion that it can be done.

273. Mr. *Childers*.] (To Mr. *Macaulay*.) With respect to the time between the 30th of November and the 15th of January, have you any doubt of that being sufficient?—I think we shall be able to do it. At the same time, it would be contingent upon the arrangements made with reference to the rendering to us of acounts as the year proceeds. If we get the accounts sent to us month by month our examination will take place *pari passu* with the transactions recorded in the accounts, but if the departments were not to send us their year's account till the 30th of November, and it were a considerable account, I doubt whether we should be able to do the work. Much will depend upon the measures taken subsequently to the passing of the Bill to give effect to its provisions, I apprehend.

274. Sir *Stafford Northcote*.] (To Mr. *Anderson*.) With regard to all the other departments, the Civil and Revenue Departments, have you satisfied yourself that they will be able to send in their accounts within the specified time?—I have not had an opportunity of consulting any other department about the Civil Service Accounts, but the expenditure being chiefly home expenditure, and there being very little foreign expenditure in it, I should think they would be able to do so.

275. When you speak of its being all home expenditure, do you remember Class 5?—That is for expenditure abroad, but it is comparatively a small expenditure. (Mr. *Macaulay*.) I think they would be able to do it. (Mr. *Anderson*.) They ought to be able to render their accounts in that time.

276. May I ask what steps, if any, you have taken to satisfy yourself that the requirement with regard to the Civil Services is practicable?—I think it is practicable, because it is all, or the great bulk of it, home expenditure; there can be no difficulty in doing it in three months. There may be two or three votes which may require a longer time; but I cannot conceive that 10 months is not sufficient time.

277. Have any inquiries been addressed to the different departments to ascertain their opinions upon the subject?—No inquiries upon the subject have been addressed to them. It applies to a few cases of Foreign Expenditure, the Consular Vote, the Convict Vote, and a few small accounts.

278. Do you see any difficulty in asking such a question?—I do not see any difficulty in completing those Civil Colonial Accounts in the time

time specified, because we have Naval and Military Accounts at all those stations and those departments, with a larger expenditure, find no difficulty in doing it.

279. Mr. *Laing.*] If any account were not quite closed up, it would not retard the making up of the account by the Commissioners; but it would be specially mentioned, I presume?—It would be stated in a note to the account. (Mr. *Macaulay.*) It often happens that an imprest account does not arrive in time to be included in the account of the year's expenditure, and it is reported accordingly. In fact, in every report that we lay before Parliament, upon the Army and Navy accounts, we state what number of subordinate accounts are outstanding which ought to be included in the principle account, and are not yet arrived.

280. Mr. *Childers.*] With reference to Schedule (B.), as the Bill stands now, only the Army and Navy are included in it. All the detailed examination of every civil voucher, practically, would be thrown upon the Audit Office, apart from the 31st clause, and Schedule (B.), the effect of which would be to provide for dispensing with that if the Commissioners thought fit, in the case of the services included in the schedule; are there any other amendments which, so far as you know, at present could be included in the schedule?—It seems to me, I confess, that that is a question which we auditors would be less capable of dealing with than the Treasury; but it strikes me that, in every case where a department has a distinct accounting branch for the service, you might apply to the accounts prepared by that branch the same principle which you apply to the Army and Navy. Whenever a service is of sufficient importance to have a distinct accounting branch, and an office of accounts, I think you might very safely apply to that service the plan which you apply to the Army and Navy; that is to say, you would not of course relieve the department from the obligation of sending to the Audit Office the vouchers in support of the charges made against the votes, but you would relieve the Audit Office from the duty of checking the castings and computations of the several items making up the totals of those vouchers.

281. Do you think then that Clause 31 might perhaps be amended, so as to give the Treasury power, with the concurrence of the Commissioners, of adding departments to the list?—I think it is very important that what is done should appear in the schedule.

282. You mean that the name of each department should be in the schedule?—Yes, that is my third principle; in fact, I think it is important that if the examination of vouchers is limited, it should be limited by the authority on behalf of which the account is audited. (Mr. *Anderson.*) We have a case or two in point now before the Treasury. The Commissioners of Audit have suggested to the Treasury that the principle applied to the examination of the detailed accounts of the Army and Navy, should be extended to the Consular Accounts; that is to say, that those accounts should be examined in detail by the Foreign Office, because the expenditure is authorised there. They say that the examination could be conducted more effectively there than it could be perhaps at the Audit Office, because the Audit Office must be dependent upon the Foreign Office for all the authorities applicable to that expenditure. There is another case in regard to the examination of the Naval Non-effective Services. In the case of the Army Non-effective Services, the Paymaster General's payments for them are examined in detail by the War Office, because the authorities are issued from that office for the payments; but it is not so with the Navy. The question is now before the Treasury of extending to the Navy the same principle as is adopted in regard to the Army, but in all those cases there are difficulties, inasmuch as we have to obtain the assent of the departments, which is not always an easy thing to do.

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283. *Chairman.*] Do you think, that with Mr. Macaulay, you could arrive at a list to fill up that schedule with, and submit it to the Committee at our next meeting?—We might extend the list; whether we could make it complete, I will not venture to say. I quite agree with Mr. Macaulay, that there are many services that might be introduced into the schedule with advantage.

284. Lord *Robert Montagu.*] (To Mr. *Anderson.*) If I understand it rightly, Clause 31 only applies to the adding up, the computations and castings, not to the items of the vouchers; it does not apply to the appropriation of the different sums to the different votes, but only to the addition?—Only to the examination of the vouchers as regards the liability of the accountant who has made the payments; that is to say, that the accountant who has made the payments, should receive a discharge in the way pointed out there.

285. That is the same as they do in the War Office?—Yes.

286. It does not apply to the Appropriation Account?—No, that is general; all the departments are under the same regulations with respect to it.

287. Mr. *Laing.*] Why do you object to allowing a discretion to the Treasury and the Commissioners, if you are agreed that it will be necessary to add from time to time, other departments to those now in the schedule?—(Mr. *Macaulay.*) Because I think that the only authority that ought to limit the examination given to the supporting documents of an account, is the authority on behalf of which the account is audited. If the Treasury were to exercise that power, then the Appropriation Audit, instead of being a check upon the Government on behalf of Parliament, would become whatever the Treasury might choose to make it, because the nature of the check would always depend upon the extent of the examination you may give to the voucher. I have no objection to extend this list very largely, but I think that in some way or other, it ought to receive the sanction of the House of Commons, and if it receives that sanction I should think there would be no objection to it. I may state that I have often been examined before Committees of late years with respect to the audit of accounts, and I have frequently been asked, "Do you not examine in detail the vouchers for the Army and Navy expenditure?" My reply has been, "No, we do not." Then I have been asked, "What is the value of your audit without such an examination?" I have said, "We think it has such and such a value." "Who is it prevents your auditing those vouchers? Is it the Treasury?"

Sir *W. Dunbar*, Bart.; *W. G. Anderson*, *C. Macaulay*, and *H. W. Chisholm*, Esqrs.

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Treasury?" My answer has been, "No, it is not the Treasury, but it is the House of Commons," and that has always been considered a satisfactory answer. But I think there would very frequently have been a disposition to complain of the limited examination we give to the vouchers of the Army and Navy Accounts if that limited examination, instead of being prescribed by the authority on behalf of which the accounts are examined, had been prescribed by the Government itself.

288. Supposing it was done by a Treasury Minute, which was laid upon the Table for 30 days, to be in force after that time, would the same objection apply?—I would not say that it might not be done in that way, but I think the principle is that in some way or other Parliament should sanction a limitation.

289. What I have suggested would meet one difficulty? — It would meet one difficulty, I think.

290. Mr. *Hankey.*] (To Sir *William Dunbar.*) There is a clause in the Act which contemplates that hereafter when the present Commissioners shall have retired, the business of the office shall be done entirely by the Auditor General and his Deputy; do you see any reason why, in the event of Parliament considering it desirable on any account to make any other arrangements, that time should not be anticipated, and the business at once, or as early as possible, deputed to the Auditor General and his deputy?—I may say, generally, that I think that the provisions for a permanent measure should not be attempted to be carried into effect by a temporary machinery. Now it seems to me that the machinery proposed in the first instance in this clause, is one of a temporary character. It appears to me that the business proposed to be conducted under this Bill should be entrusted either to a chief of the department, with an assistant, or to a Board of Audit permanently established. If it be entrusted to a Board of Audit permanently established, I hold that that Board ought not to be composed of an inequality of numbers, and least of all of such an inequality of numbers as there would be if it consisted of three only. I have a special objection to the number of the Board being reduced to three. My reason is, because I think that the inequality of numbers thus established might, in fact, deprive the Chairman of the Board of that controlling power which appears to me to be now properly vested in him. It seems to me that the position of the Chairman ought to be sustained and elevated; the more you remove the preliminary control, the more necessary does it appear to be to strengthen his position. Therefore, whatever the arrangement may be, whether the power is to be exercised by the Controller General and his assistant, or by the Board, in the latter case I should object to any permanent Board which was composed of three persons only.

291. Sir *Stafford Northcote.*] With regard to the 9th clause in the Bill, I observe that the Treasury are from time to time to appoint such officers as shall appear to them to be necessary for conducting the business of the department; that they are to regulate the numbers, salaries, and so forth, of the officers; and I observe that by the 10th clause the Commissioners are to make regulations for the guidance of the accountants, provided that those regulations are to be approved by the Treasury; I wish to ask whether you are of opinion that, upon the whole, taking these two clauses together, they give the Audit Office sufficient authority and status to enable it to discharge its functions satisfactorily and properly?—I think they do, upon the whole; I confess I should have liked to have seen it carried further; I believe in the case of the Civil Service Commissioners, the chief of that department has the appointment of his own officers, subject to the control of the Treasury; and I should have much preferred if this clause could have been based upon the same principle.

292. Do you think that in principle it is right that a department, whose expenditure to a considerable extent is to be audited, should prescribe the form in which those who audit it are to conduct their business?—I think not; I think the Audit Board reserves the power, or at least is provided with the power, of making its own regulations under this clause.

293. But it is necessary that those regulations should be approved by the Treasury, is it not?—Not for their own internal business; the proviso refers only to the latter part, and not the first part of the clause.

294. The point to which I wish to direct your attention is this, if the Audit Board are to be responsible for seeing that the accountants have fairly discharged themselves, ought not the Audit Board to satisfy itself as to the mode in which those accountants are to make up their forms?—I should say so, certainly.

295. Then supposing that it should appear important to the Board of Audit that certain forms should be followed in any office, say the Board of Works, for example, in order to a satisfactory audit, and that the Board of Works should object to the form proposed by the Board of Audit, as being inconvenient in the transaction of its business, would it not, under this clause, be a question upon which the two departments would appeal to the Treasury, and upon which the Treasury would decide between them?—Yes, it would.

296. (To Mr. *Macaulay.*) Do you consider that that is right in principle?—I do.

297. Why?—I rather think that the Treasury should regulate the mode in which the accounts should come to us from the departments. It appears to me to be an executive function, and if the accounts come to us in a form which renders it impossible for us to do our duty, it would be right that we should point it out to the Treasury, and I have no doubt that the Treasury would give the necessary directions to the department. If they did not do so I think our only remedy would be to report to the House of Commons that the accounts were not sent to us in such a shape that we could audit them.

298. As a matter of fact a difference of that kind has arisen between the Audit Board and some departments, has it not?—Yes.

299. Your principle is that the Treasury should upon its own responsibility decide the form to be adopted?—Yes.

300. But if the auditors are not satisfied with the form laid down by the Treasury they should bring the case before the House of Commons?—Yes, if it went to such an extent as to impede them in the execution of the duty which they perform for the House of Commons; in fact, I understand this Bill distinctly to lay down this principle, when it provides that the account books and forms of account shall be prescribed by

by the Treasury. (Mr. *Anderson*). The same regulation exists under the present law. The Treasury have full powers to regulate those matters.

301. Mr. *Macaulay.*] Then are you of opinion that the 34th clause, as it at present stands, provides adequately for bringing under the notice of the House of Commons any difference of opinion that may arise between the Audit Board and the Treasury upon these questions?—I am.

302. Mr. *Laing.*] (To Sir *William Dunbar.*) With reference to the appointment of officers and clerks, do you know what the precedents are in other cases with similar public departments or Parliamentary departments as to the appointments being made by the Treasury, or made by the department, subject to the control of the Treasury with regard to salaries?—I take it that the Treasury makes all the appointments in the Revenue Departments, but many of the other departments have the appointments in their own hands. (Mr. *Anderson.*) It is not exactly so. The Treasury make the appointments in the Revenue Departments, and almost all the great departments except the Army and Navy, and a few others; but generally speaking the Treasury have the first appointments in all the offices.

303. Mr. *Childers.* The departments of the Secretaries of State are an exception?—Yes. (Sir *William Dunbar.*) The Civil Service Commissioners appoint their own clerks; also the Poor Law Board, Board of Trade, Board of Works, and other departments.

304. Lord *Robert Montagu.*] (To Mr. *Anderson.*) With regard to Clause 32, does not that seem to give a power to the Treasury to override Acts of Parliament, because when Parliament by an independent Act has required an Accountant to keep an account of his vote under separate heads, this clause would give the Treasury the power to order the Accountant to consolidate it, and put it all under one head?—This clause has been prepared with a view of lessening the public balances. There are many cases in which departments keep separate accounts at the Bank; of course they must keep separate balances upon each of those accounts, and probably, when consolidated, the balance upon any one of those will be sufficient to carry on the public service. That applies to the Bank Accounts of the Inland Revenue Department and the National Debt Office. It is considered desirable (following up the principle adopted in the case of the Paymaster General's accounts, where all the accounts were thrown together, by which great public economy and safety have been effected) that the Treasury should have the power of directing a consolidation of these accounts.

305. Does it merely only apply to a consolidation of the balances?—That is all.

306. It applies to each several public officer who keeps his accounts under different heads?—It applies only to credits and cash in the Bank of England.

307. To nothing else?—No.

308. In fact, it is merely similar to the consolidation of all the paymasters into one paymaster, which took place some years ago?—Exactly.

309. Sir *Stafford Northcote.*] With regard to Clause 25, under which it is directed that each department should keep such account books and accounts as are prescribed by the Treasury, that arises out of one of the suggestions of the Committee on Public Moneys, does it not?—It arises also out of suggestions which were made by Mr. Macaulay, who thinks that the auditors will never be able to audit the accounts properly unless we have some uniform system under which all the departments are to keep their accounts.

310. Has not this question been under consideration now for a considerable time, and has progress sufficient been made in it now to justify us in expecting that these books and accounts will be ready when this Act comes into operation?—I am afraid that there is a great deal remaining to be done to carry out this clause; it will be very heavy work for the Treasury to direct it.

311. Are you of opinion that this Act can work till that plan of accounts has been matured?—I think that the Act itself cannot be brought into operation until probably the 1st of April 1867. I should hope that in the interval we may be able to sketch out all the forms of accounts and books required to enable the different departments to render their accounts.

312. Mr. *Childers.*] You have acquired, in connection with the Army and Navy Appropriation Accounts, very complete knowledge as to the best forms of account now, I believe?—Yes, exactly so.

313. Lord *Robert Montagu.*] Has it been considered how the concurrent audit is to be carried on; is it to be by officers, detached and going to the various departments, or by the Audit Department at its head office, calling for books and information from the various sub-departments?—The only object of having such a system as we have in the case of the Army and Navy is, that the account itself is so heavy, that unless it was kept up from day to day, it never would be done in time. With regard to most of the services for which the Appropriation Audit is to be rendered under this Bill, the accounts are not very heavy though numerous. Therefore there is nothing to prevent the Audit Department from examining the accounts when they are received periodically, say monthly or quarterly. But I do not think a detached establishment of the Audit Office would be necessary, except in very few cases indeed, if any. (Mr. *Macaulay.*) May I say one word with reference to the proposal for the plan of account books. I cannot take the credit of it entirely to myself. It is a very good suggestion, but it is Mr. Anderson's own suggestion. The suggestion was first made by Mr. Anderson some years ago. It is one which certainly I have most cordially adopted, and I am very glad indeed to have the credit of it given to me.

Monday, 12th March 1866.

MEMBERS PRESENT:

Mr. Bouverie.
Mr. Childers.
Mr. Laing.
Lord Robert Montagu.
Sir Stafford Northcote.
Mr. Pollard-Urquhart.
Mr. Walpole.

THE RIGHT HONOURABLE EDWARD PLEYDELL BOUVERIE, IN THE CHAIR.

GEORGE LENOX-CONYNGHAM, Esq., called in; and Examined.

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314. Mr. *Childers.*] YOU are the Chief Clerk in the Foreign Office?—Yes.

315. And you have, under the permanent Under Secretary of State, the charge of the accounts of the Foreign Office?—Yes; I am the chief clerk, having the management of the accounts: and when my accounts are finally arranged I submit them to Mr. Hammond for examination and audit.

316. Mr. Hammond is the permanent Under Secretary at the Foreign Office?—He is.

317. He was to have been here to-day, but he is unable to attend in consequence of illness, I believe?—He will not be able to leave home for a fortnight.

318. You have been in communication with him?—I have; I saw him yesterday.

319. And he knows that it was intended that you and he should be examined together?—I do not know that he knows that we were to have been examined together, because I do not think that he had received any notice, yesterday, to attend before the Committee. I spoke to him, however, and told him that I had received notice to attend; and we had some conversation on the matter, and Mr. Hammond particularly requested that I should state to the Committee that, as far as the Foreign Office was concerned, it was ready to do everything in its power to carry out the views of Parliament.

320. You have seen the Bill which is referred to this Committee?—I have.

321. And especially the clauses relating to the Appropriation Accounts, from the 24th to the 34th clauses?—Yes, I have read those clauses.

322. Do you see, as far as the Foreign Office is concerned, any difficulty in carrying them out?—None whatever.

323. You do not see any difficulty in the 25th clause, for instance, under which Her Majesty, by Order in Council, would prescribe the manner in which the Foreign Office should keep its accounts?—Certainly not.

324. Do you see any difficulty in completing for audit the accounts of the Foreign Office relating to any financial year up to the end of March, by the 30th of September following?—No, certainly not, except with regard to the Queen's Messengers' Accounts. There might be a difficulty with respect to them; for sometimes they are more than five or six, or even seven or eight months in arrear. It was only the other day that I was able to settle the account of the expenses for the year 1864–5; that was done on the 7th of this month.

325. Do you think, that if it is laid down by this Act that those accounts must be rendered by the 30th November any difficulty would be found in enforcing it?—It could not be done in some cases; for instance, when a man dies, his administrator is not perhaps disposed to take out letters of administration. My accounts can never be passed until I have a receipt for each man's account, and there is therefore a delay in completing and closing them.

326. Subject to the contingency of a man dying, do you think that the accounts could be rendered by the 30th of November?—Yes, subject also to the contingency of a messenger being in a very distant country, where at the time we could not get at his accounts, because he cannot render an account of his expenses for his journey abroad till after his return to England. Then, according to our arrangements, he is required to give in a statement of his expenses immediately; and his account for the quarter, when rendered by him to me, must be settled before he is allowed to take another journey.

327. There may be certain cases of Queen's Messengers' Accounts in which those accounts would be in arrear on the 30th of November?—Yes.

328. But with that exception, as I understand you, all the Foreign Office accounts could be rendered in time?—Yes.

329. Lord *Robert Montagu.*] Take the case of a Foreign Office messenger going abroad to some very distant country; Japan, for instance?—We never send our messengers to Japan.

330. What is the most distant country to which you send them?—The United States of America.

331. If a messenger went to the United States of America, could not he send his accounts periodically to you?—That would not be satisfactory, because, as I have already stated, when he returns home from his journey he must produce all his papers relating to that journey, his passport, and the account of all his extra expenses, and everything he thinks he has a right to be paid. I do not think he could do that from a distant country; because, in the first place, when his accounts came to be checked in the Foreign Office, there would have to be a reference made to him abroad for explanation why such and such charges were made by him.

332. You think it practically impossible, then, to carry this out?—Practically and strictly I think it

it is impossible; but, with the exception of a man dying, and our not being able to settle his accounts with his administrator for a considerable time, and with the exception also of the Queen's messengers who might be at a distance (a thing which is not likely to take place now), I do not think there would be any difficulty. If a man is at a distant place he cannot render his accounts finally until he returns to the office.

333. If in the Foreign Office Vote you were not to take money on account of a messenger who went to the United States of America, or any other distant country, until his return, it would be perfectly possible to get in his accounts and to settle them before the end of the year in which he receives the money, would it not?—I do not know how that would work, because we could not properly apply to the Treasury, or any other department, for the payment of a sum that was only likely to be due. I get a large sum in advance quarterly, say a fourth part of the whole of the annual vote, for the Queen's messengers. That sum is placed in my hands, and out of it I pay them.

334. Mr. *Pollard-Urquhart.*] Do you advance money to the Foreign Office messengers?—Yes, I advance money to them before they start on their journeys.

335. Mr. *Childers.*] If the account were closed on the 30th of November there might be some outstanding imprests to Foreign Office messengers who had not been able to complete their accounts?—I do not know exactly what you mean by the word imprest as applied to Foreign Office messengers.

336. I mean advances?—Yes, there might be cases in which the messenger could not readily settle his account; and messengers' accounts require to be carefully examined. I ought to mention that the messengers have an agent in the Foreign Office who thoroughly understands the requirements of the service, and whose business it is to be the intermediary between the messengers generally and myself, the chief clerk. He prepares their accounts for them, in conformity with the fixed allowances and the regulations of the service, and then I check and examine each account, and, if I am satisfied that it is right, I pass it on to the Under Secretary, for the final approval of the Secretary of State.

337. Sir *Stafford Northcote.*] What is the largest amount of advances outstanding at the end of the year which you have ever known?—I cannot say off hand.

338. It is not very large, is it?—I cannot tell.

339. *Chairman.*] Eight months after the close of the financial year, do you suppose there are ever Foreign-Office messengers' accounts to the amount of 5,000 *l.* outstanding?—I should say, certainly not.

340. Mr. *Pollard-Urquhart.*] Under any system of accounts, there must be a few matters outstanding that cannot be brought within the year's accounts, whatever might be the time at which they were nominally closed, must there not?—Certainly.

341. Then those outstanding accounts to which you refer would not be more than the outstanding accounts would be under any system of making up the accounts, I suppose?—I do not know; we could always send in for audit to the Audit Office, or any other department you please, the account of each individual messenger, when it may have been examined and passed; that could be done easily enough, but I do not think we could send in the whole of the accounts. I have here a paper (*producing a paper*) showing the way in which a list of payments for each quarter is made out after the accounts have been all examined and approved; in one column is stated the amount of each messenger's account for the quarter, and in another, the amount of my advances to him, and of his bills drawn upon me from abroad, thus showing a balance to be either refunded or received by the messenger, as the case may be. The Committee will see, that in the three last quarterly lists for the year 1864-5 there is one of those accounts (the account of Captain Blackwood, the person to whom I was alluding just now) which was not settled until the 7th of this month.

342. Mr. *Childers.*] Captain Blackwood is dead, I think?—He is.

343. I see that these are all the accounts for the quarter ending on the 31st December 1864?—Yes.

344. And, with the exception of the accounts of Captain Blackwood, they were all settled before the end of September 1865?—You will see the date of settlement of each stated in the margin.

345. All the other accounts, except that one, were settled within the eight months, were they not?—Yes.

346. So that if the rule had been in force for that quarter, all the messengers' accounts, with that exception, would have been in the account rendered by you on the 30th of November?—Yes; I do not see any reason why there should not be a general rule, such as you have mentioned, subject to those exceptions.

347. Sir *Stafford Northcote.*] Have you had any communications with the Treasury as to the form in which your accounts are to be kept?—No. A gentleman from the Treasury came over to me the other day and looked at my accounts, and said he was quite satisfied. I thought it might be more satisfactory if I brought with me a sheet of the general cash-book, in order to show how my account is kept, and he said that if a copy of that sheet, properly filled up with all the payments on the one side, classified under their separate heads, and all the receipts entered on the other side, were sent to the Audit Office, accompanied by the vouchers for payments, it ought to be quite sufficient, because this paper (*producing a paper*) classifies the whole of our services and our expenditure, and shows on the debit side the whole of the receipts.

348. Your attention has been called to the 25th clause of this Bill, which enacts that "a plan of Account Books and Accounts, adapted to the requirements of each service, shall be designed under the immediate superintendence of the Treasury;" do you understand that this gentleman who came to you, came in order to examine your books for that purpose, and that he expressed himself satisfied, on the part of the Treasury, with the form you already had in use?—It was Mr. Collier who came.

349. Do you understand, from your communication with Mr. Collier, that the Treasury are satisfied with the form of the accounts you at present keep?—So far as he was able to form an opinion, I believe the Treasury would be quite satisfied, but I can make any alterations that may be thought necessary and proper.

350. Supposing that the Treasury, upon further consideration, should think it desirable that any alteration should take place, you see no difficulty

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on the part of the Foreign Office in complying with their requirements?—Not at all.

351. Is there any considerable portion of the expenditure of the Foreign Office which requires Treasury authority to support it?—I do not believe that there is any portion of the current expenditure of the Foreign Office which requires Treasury authority.

352. The Foreign Secretary is supreme in the disposal of all moneys which are voted by Parliament for that department, is he?—I cannot say that, because sometimes the Treasury make little demurs to payments, but I conceive it to be quite sufficient for the Secretary of State to say that the service requires the amount to be paid, and the Treasury must then forego their objections. I hardly know an instance of the contrary.

353. With regard to the salaries, for instance, of the officers in your department; are not those salaries submitted to the Treasury?—Yes, when the scale of salaries is arranged between the Foreign Office and the Treasury an Order in Council is passed, regulating and fixing the salaries assigned to each individual in the Office. That is the course of proceeding.

354. Are there any items of expenditure upon which you have ever had any disputes, for any length of time, with the Treasury?—Not that I know of; not so far as my accounts are concerned.

355. Your attention has been called to the 30th clause of this Bill, in which it is provided that whenever the Commissioners should be required by the Treasury to ascertain whether the expenditure embraced in an appropriation account, or any portion of such expenditure, is supported by Treasury authority, the Commissioners should examine and report accordingly?—I do not know at all how that would bear upon the Foreign Office, because, in matters of detail, we care very little about Treasury authority.

356. Do you not read this clause to mean, that if the Treasury should choose to say, "We shall require that no money be spent by the Foreign Office for this or that service without Treasury authority," they would have power to do so?—No, I do not; I think the Secretary of State is the proper person to decide upon any question of that sort.

357. I should like to know whether you are satisfied with the clause as it stands, or whether you are aware that there has been any communication between the Treasury and the Foreign Office upon this subject?—I am not aware of there having been any communication between our office and the Treasury upon the subject. I have no doubt that the Treasury may sometimes wish to control expenditure which the Secretary of State may consider to be justifiable.

358. Lord *Robert Montagu.*] Has the Treasury ever endeavoured to control the expenditure of the Foreign Office?—Never, that I remember. The fact is, the Foreign Office is, I believe, as anxious as the Treasury can be, in every possible way, to effect economy; and to have the accounts of the office made out in any way the Committee may think proper to require.

359. Sir *Stafford Northcote.*] All the departments are anxious, in their respective businesses, to carry out the principles of economy; but the question that sometimes arises between the Treasury and the other departments is, whether the Treasury should have a general control over the expenditure of the other departments; what is the view you take upon that point?—I theoretically considered the Treasury ought to have such a control; but, practically speaking, I think the theory is not worth a farthing, because I am confident that the Secretary of State will never allow the Treasury to control him in the detail expenditure of his own office. In fact, I cannot understand how, after the Secretary of State and the Chancellor of the Exchequer, sitting together in the Cabinet, have decided that such and such an expenditure shall take place, there can be any kind of departmental discussion upon the subject at all.

360. There is another clause to which I wish to call your attention, namely the 11th clause, which provides that not only all the revenue, but "all other public moneys payable to the Exchequer, shall be paid" into "the account of Her Majesty's Exchequer." Are there any public moneys which are received through the Foreign Office and paid to the Exchequer?—Yes, there are the passport fees; that is all.

361. Are there not any receipts from Consuls?—I know nothing about that; I would rather not answer any question about consular matters. Mr. Murray is in attendance.

362. What is the practice with regard to the passport fees?—Hitherto, as you may possibly recollect from the evidence I gave on the last occasion when I attended here last Session, the passport fees have formed a fund out of which the passport expenses have been paid; but now it has been arranged by the Treasury, that the expenses of the Passport Establishment shall be voted in the same way as the other expenses of the Foreign Office, and that the fees received from the issue of passports shall be paid to the Exchequer.

363. The whole of the gross receipts?—The whole of the gross receipts.

364. Mr. *Childers.*] That system takes effect from the 1st of April next?—I think so; it begins from the 1st of April, and we shall refund whatever money may be in our hands on the 31st of this month.

365. Mr. *Pollard-Urquhart.*] To revert for a moment to the question of the accounts of the Foreign Office messengers, do they transmit them by post at all?—No; they must be delivered to me personally, and the messengers themselves, or through their agent, must answer any questions which may be put to them as to whether this or that is right or wrong.

366. It would not be possible for them to transmit their accounts by post?—No; I would not receive them through that channel.

JAMES MURRAY, Esq., called in; and Examined.

J. Murray, Esq.

367. Mr. *Childers.*] YOU are Assistant Under Secretary at the Foreign Office, I believe?—Yes.

368. And you have special charge of the Consular Service?—Yes.

369. And of the Consular Account?—I have.

370. Have you looked through the "Exchequer and Audit Departments Bill"?—I am sorry to say that I have not been able to get a copy of it till this moment, and therefore I have not looked it through.

371. You saw it, I think, previously, in draft?—No, unfortunately, it was taken away from our department so rapidly that I had not an opportunity of doing so.

372. I will

372. I will ask you the questions that occur to me upon it; shall you have any difficulty in completing the Consular Accounts for any financial year, on the 30th November following the end of that year?—Certainly not.

373. They can all be rendered, with their vouchers, ready for audit by that time?—We close them on the 31st March, and within three months of that time we are able to close our whole account books, because we have everything in by that time.

374. Certain fees, I believe, are received by consuls abroad, are they not?—Yes.

375. Under the 11th Clause of this Bill, those fees will be payable to the Exchequer?—They are payable to the Exchequer now.

376. Are they paid to the Exchequer now?—They are all paid to the Exchequer now; that is to say, we pay them to the Paymaster General, and he pays them into what is called "The Consuls' Fee Fund Account" at the Exchequer.

377. Therefore the 11th Clause, which requires that all fees should come in gross to the Exchequer, will not occasion any change in your practice?—Not the slightest.

378. With respect to the salaries, and expenditure of the Consular Department, those salaries are all fixed by the Secretary of State, after reference to the Treasury?—Yes. *J. Murray, Esq.*

379. Practically, the Treasury has, with reference to the consular expenditure, joint control with the Secretary of State?—The Treasury has absolute control. 12 March 1866.

380. So far as you have been able to refer to the Bill, is there anything in it upon which you wish to make a remark?—As I have not read it, I do not feel competent to express an opinion upon it.

381. Should you have any difficulty in altering your form of books, and your manner of keeping your accounts, if the Queen in Council should desire that any change should be made?—I should think not. At the same time I may state, that our present form of accounts was arranged by me, after consultation with Mr. Anderson of the Treasury. We arranged a set of books, such as we thought would be perfect, and, as far as they go, I believe they are very perfect.

382. Do those books stand now as they were then arranged?—Yes, they stand now as they were arranged at that time. They are very perfect.

383. Sir *Stafford Northcote.*] When were they arranged?—I think it is now four years ago. Mr. Anderson tells me it was in 1862.

WILLIAM BROWN, Esq., and HENRY W. S. WHIFFIN, Esq., called in; and Examined.

384. Mr. *Childers.*] (To Mr. *Brown.*) You are the Accountant General at the War Office?—I am.

385. (To Mr. *Whiffin.*) You are the Chief Auditor at the War Office?—Yes.

386. (To Mr. *Brown.*) Have you had time to refer to "The Exchequer and Audit Departments Bill"?—Yes, I have read it carefully.

387. (To Mr. *Whiffin.*) Have you done so too?—I have.

388. (To Mr. *Brown.*) Does not the Schedule (A.) to the Bill alter the time at which the War Office accounts will have to be rendered?—It limits the time.

389. Have you any doubt as to whether the time could be properly limited to the 30th November?—It could be done, provided the Chief Auditor closes his account of the audit on the 30th September; and if the Committee would make an alteration in the 28th clause of the Bill by striking out the latter part of the clause, beginning at the words, "And shall also contain an explanatory statement of any excess of expenditure over the grants embraced in such account, and such statement, as well as the Appropriation Account, shall be signed by such department." I do not think there is any necessity for us to send in this elaborate statement of the excesses upon the Votes to the Audit Office. Of course we shall take care that the Treasury have the statement by the 15th January. The only cause of delay to us in complying with the requirements of the Bill would be the statement of the causes of variation from the votes ready in time.

390–1. Then provided that that statement was postponed till the 15th January, you see no difficulty in rendering the accounts for audit within the time proposed in the Bill?—None whatever. (Mr. *Whiffin.*) I think that is fully confirmed by the fact that for the half-year ended 30 September last, we have audited and passed all the accounts from Yokohama in Japan, and from New Zealand, and from China; the accounts have therefore been audited and passed, from these distant stations, in a period of about five months. *W. Brown, and H. W. S. Whiffin, Esqrs.*

392. Those are the accounts up to the end of September, I suppose?—Yes, up to the end of September. Of course there may be a few accounts which have not been received within that period; for instance, at the present moment we have only received the accounts from the Military Accountant at New Zealand to the 31st of August 1865, and we have also accounts from Nova Scotia outstanding, and also the accounts of the 11th Regiment in China. With these and a few other exceptions, all the accounts have been received and completed up to the 30th of September 1865.

393. As a matter of fact, there are always at the end of the period one or two accounts outstanding?—The amount that is outstanding at the end of one period is about equal to what was outstanding at the end of the last period. What is outstanding at the termination of one year is about the same amount as will be outstanding the following year.

394. Those outstandings are reported by the auditors in their report to Parliament?—Yes, they are reported to Parliament, and the amount of expenditure is then charged in the grants to the current year.

395. Lord *Robert Montagu.*] (To Mr. *Brown.*) What is your difficulty with regard to sending in the explanatory statement mentioned in Clause 28?—The difficulty is, that when we make up our account in the War Office of the expenditure, we have to prepare a statement of all the excesses upon the different Votes, showing the causes, and for that purpose we have to refer them to all the different branches of the War Office concerned, to ascertain whether they agree with us; and a delay often takes place. That happened, for instance, in the case of the Clothing Vote;

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we referred it to the department concerned, on the 9th of December, and it was returned on the 18th of January, almost a month afterwards, with their opinion upon it. Then on Vote 22, we referred it to the department on the 23d of Ocober, and obtained their assent on the 3d of December. On Vote 3, we referred it on the 18th of September, and got their answer back on the 3d November. On Vote 14, we referred it on the 1st of August, and obtained a reply on the 25th of October. They have to consider our remarks, and see whether they assent or dissent from them. Then further argument is adduced upon different matters, which we have to discuss, and send it back to them in order to come to an agreement as to what is the real cause for the variation from the Vote.

396. Is that after you have made up your account?—Yes.

397. Then by what date have you your accounts made up?—The account is made up in the middle of November or before the 30th November; and we then have to settle all these explanations.

398. How long does the settling of those explanations generally take you?—They take two months probably.

399. Do not you think you could get your account made up in August?—No, because the chief auditor has not closed his until the 30th of September on account of the delay in receiving the accounts from distant foreign stations.

400. Then, although you could send in the accounts for audit on the 30th November, you could not have the explanations of the excesses ready by that time?—No. We should have no difficulty in sending in the account to the Audit Office by the 30th November, and I do not see that these causes of excess affect the Audit Office, but we should have them ready in time to go to the Treasury by the 15th January. That is the date when it is proposed that these accounts should be sent from the Audit Office to the Treasury. The Treasury would then have all our explanations of excesses, which would be annexed to the account and laid before Parliament.

401. You could have them ready in time to be laid before Parliament?—Yes, decidedly, but not in time to send them to the Audit Office. I do not see what the Auditors have to do with those matters.

402. Mr. *Childers.*] Those causes of excess are in your opinion departmental matters and not audit matters?—Yes, exactly; they are departmental matters.

403. Lord *Robert Montagu.*] Then according to what you propose, we should find it stated in the report of the auditors that you had exceeded your votes in such and such particulars?—Yes.

404. And then we should find that your statement explained how those excesses took place?—Yes, it would all be given in detail against the Votes.

405. Those statements being subsequently appended by you?—Yes, just so.

406. Sir *Stafford Northcote.*] As a matter of fact, at present your explanations are sent in with the appropriation accounts to the auditors, are they not?—Yes.

407. Do the auditors in their reports upon the accounts take any notice of the explanations which have been given?—No, I do not think they do; their functions are rather confined, I should say, to the actual account itself and the Appropriation Act.

408. Mr. *Walpole.*] Their attention is directed rather to the fact than to the reasons?—Yes.

409. Mr. *Laing.*] (To Mr. *Whiffin.*) You say that about the same amount remains outstanding one year with another; what would be the average amount that remains unclosed at the end of the year?—I think it would be 20,000 *l.* a-year.

410. Mr. *Childers.*] From what amount of expenditure?—Out of 15,000,000 *l.* In the event of such a large amount as that from New Zealand, under the present circumstances, being outstanding, it would amount from 120,000 *l.* to 150,000 *l.*

411. Mr. *Pollard-Urquhart.*] But that is only under exceptional circumstances?—Yes, quite exceptional.

412. Mr. *Childers.*] (To Mr. *Brown.*) It takes rather more than two months for the post to come from New Zealand, does it not?—About two months, and the same from Japan. The last account received from Japan was declared at the regiment on the 15th of November, and was received at the War Office on the 17th of January.

413. *Chairman.*] Has the detailed account been sent on to the Treasury?—Our duty is to send it to the Audit Office, and it was sent on the 21st of February last.

414. Is that later or earlier than usual?—That is earlier.

415. What has been the cause of the delay?—The delay has arisen on account of the extent of these explanations of causes for variation from the votes.

416. Is that why you object to that portion of clause 28 which relates to this subject?—That is the reason why I say there would be a difficulty in rendering the account with the explanations as proposed in this Bill by the 30th of November; but if that was removed, we should have no difficulty in sending the account to the Audit Office within that period.

417. The hitch as to time arises from the necessity of making those explanations?—Yes.

418. Sir *Stafford Northcote.*] Are you able to say, with regard to this last year, whether you would have been able to send the account to the Audit Office if it had not been for these variations from the Votes?—I think the chief auditor did not close his account till the 31st of October, one month later than is proposed for the future. Two months is certainly an ample period for making up the whole account.

419. (To Mr. *Whiffin.*) You see no difficulty in making up your account by the 30th of September?—None whatever.

420. Mr. *Childers.*] Have you any other remark to make upon the Bill?—I think it very desirable that some explanation should be given of the 30th clause in the Bill with reference to the examination by the Commissioners of Audit. That clause states that they are to see that the sums charged are supported by vouchers or proofs of payment. With regard to the accounts rendered to the War Office we have no less than 4,600 accounts a-year, and those are supported by 1,160,000 separate vouchers independently of what we call sub-vouchers, so that we have altogether a number of about 1,500,000 separate documents to be examined. I think it would be very

very desirable that it should be stated in the Bill whether the Commissioners are to examine those vouchers and proofs of payment or not.

421. Lord *Robert Montagu.*] Will you look at the 31st clause; does not that meet your difficulty?—The 31st clause still alludes to the examination of the vouchers.

422. As I understand you, you think it ought to be made quite clear that you should not be compelled to produce the sub-vouchers to the auditors?—I have no objection to produce them, but it is here stated that they are to examine them. I thought it ought to be distinctly stated whether they were to do so or not.

423. Sir *Stafford Northcote.*] Has this question arisen under the existing Act?—It has not; the Appropriation Auditor limits his examination to the account itself upon which the allowance of the chief auditor is shown.

424. Lord *Robert Montagu.*] Does not the 31st clause enact that when "the vouchers have been examined and allowed by the proper departmental officers," the Commissioners "may assume their correctness"?—Yes, as far as regards "the castings and computations."

425. Mr. *Childers.*] You think that the words "castings and computations" are not sufficient?—I think it ought to be distinctly defined what is meant by these clauses. I cannot imagine that it was ever intended to submit this detail to the Commissioners of Audit. I think a few words added to the clauses in question would put it beyond doubt.

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Charles Vine, Esq., called in; and Examined.

426. *Chairman.*] Are you prepared to examine all the vouchers again at the Audit Office after they have been examined at the War Office?—The rule has been to consider as vouchers the documents upon which the first entry is made in the books of the Accountant General, and the other documents in support thereof have been considered by us as sub-vouchers, and, as such, not necessary to be examined in detail.

427. The first document then is examined?—Certainly.

428. Mr. *Childers.*] The latter part of Clause 30, and Clause 31, accept and continue the present practice, do they not?—Not necessarily, I think.

429. *Chairman.*] (To Mr. *Whiffin.*) Is it the examination of the first documents according to the usual practice that you object to, or only of the sub-vouchers?—It appeared to me that under Clauses 30 and 31 of the proposed Act, a deviation from the present practice was intended. (Mr. *Vine.*) The Audit Office have always considered that they had full power, whenever they saw anything in one of those accounts as to which they had any doubts, to examine fully these sub-vouchers if they thought fit.

C. Vine, Esq.

Charles Macaulay, Esq., called in; and further Examined.

430. Mr. *Childers.*] (To Mr. *Macaulay.*) What do you say upon this point?—That which has been stated by Mr. Vine was really my impression of the interpretation to be put upon this clause, namely, that there is a discretionary power given by the clause to the auditors to demand sub-vouchers if they think fit, but not that it is obligatory upon the auditors to examine the sub-voucher for every item of expenditure included in the account of the War Office. (Mr. *Brown.*) It seems to me to come to this, that the War Office and the Audit Office do not agree upon the designation of the vouchers. They consider the account as a voucher. We look upon the account as a separate thing altogether from the vouchers; the vouchers are the documents in support of the charges contained in the account; the Audit Office seem to consider the actual account as the voucher.

431. (To Mr. *Macaulay.*) What do you say to that?—I do not think the auditors consider the account to be the voucher. It is perfectly true that the imprest account has been popularly considered to be the voucher in this sense, that it is the document upon which the first entry has been made in the books, but the auditors have always drawn a distinction between that document and the documents which support the payments included in an imprest account. All that the auditors will do, as I understand by this clause, will be to take the power, if they think fit, of going into the sub-vouchers. I do not think the clause imposes on them the absolute obligation of examining them, but they have the power of ascertaining, if they think fit, that there are proofs of payment of the items included in the sub-accounts. I apprehend that in conducting the examination Mr. Vine would not feel it absolutely incumbent upon him to do much more than he does now; but if he should see in the examination of one of the imprest accounts anything which looked questionable, he would then feel that he was at liberty to go more fully into the vouchers than it has been the practice to do hitherto.

432. That is the present practice?—The present practice is to take the imprest account when it has been passed in the War Office as a proof of the payment.

433. Does not the Audit Office consider that it has power under the present Act to go into an examination of the sub-vouchers if it likes?—Undoubtedly it has the power.

434. (To Mr. *Brown.*) Are there any words which you could suggest to carry out your view of the case?—I do not exactly understand the 31st clause. It is stated that the Commissioners shall "satisfy themselves that the vouchers have been examined and allowed by the proper departmental officers." How are the Commissioners to do that unless they look at the vouchers themselves? (Mr. *Macaulay.*) The allowance by the proper departmental officers appears on the account itself. (Mr. *Brown.*) That is not a voucher. (Mr. *Macaulay.*) It is a proof that the vouchers have been allowed by the War Department. (Mr. *Vine.*) For the first entry you make in your books you make an entry upon the account. That account when it comes to be examined bears upon it that mark of allowance. (Mr. *Brown.*) The words in the clause refer

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refer to the vouchers, not to the account. I can only say still that I do not see how the Commissioners can "satisfy themselves that the vouchers have been examined and allowed by the proper departmental officers," unless they look at the vouchers. (Mr. *Vine*). They need not look at each individual voucher, they can look at any they please.

435. *Chairman.*] As I understand it, the object of the Audit Office is to retain the power of looking at those vouchers if need be, but practically not to insist upon their production as a general rule?—(Mr. *Macaulay.*) Not to insist upon the examination of all of them as a general rule. The auditors will, in all probability, test the vouchers occasionally, without considering it obligatory upon them to examine them all. With reference to the last point, I think I am right in saying that when an account is allowed, it necessarily imports that the documents upon which the account rests are allowed too.

436. Mr. *Childers.*] (To Mr. *Brown.*) What verbal change in this clause would meet your objection?—This Bill does not state anywhere that the Commissioners have any discretionary power of looking at any single voucher whenever they have occasion, but it is made compulsory upon them to look at all the vouchers.

437. Have you considered any change of the words of the clause to meet your views?—No, I did not come down prepared with an alteration to suggest, because I was not sure whether the Committee intended that the Commissioners should examine all these vouchers or not.

438. Lord *Robert Montagu.*] The proviso at the end of clause 31 provides that if the Treasury require the vouchers to be examined in greater detail, the Commissioners shall do it; does not that seem to show that it is not intended that the Commissioners shall examine in greater detail than before, unless they either are required by the Treasury to do so, or see some special reason for doing so?—Yes; but the proviso looks like a contradiction to the first part of the clause, because the first part makes it compulsory for the Commissioners to examine; it seems to say that they shall have no discretion. According to the 30th and 31st Clauses I should have said that they had no discretion in the matter.

439. Mr. *Childers.*] It comes to a question of what is the meaning of the word "voucher," does not it?—Yes.

440. And that requires a little definition perhaps?—Yes.

441. If you can suggest, as we go through the clauses, any words which would make it more clear to you, of course the Committee will consider them?—It is a matter which we at the War Office have not the slightest interest in. It is a question of giving a considerable additional duty to the Audit Office.

442. Mr. *Laing.*] (To Mr. *Macaulay.*) Are not the words at the beginning of Clause 30 too positive and absolute to carry out your view of leaving a discretion to the Commissioners to examine those vouchers or not as they think fit. The words are, "The Commissioners shall ascertain, first, whether the payments which the Accounting Department has charged to the grant are supported by vouchers or proofs of payments"?—I may say, perhaps, that Mr. Anderson has just made a suggestion to me for altering Clause 31, which, I think, would meet the whole case. (Mr. *Anderson.*) I think the difficulty would be overcome if we were to say that the Commissioners are to satisfy themselves that the accounts bear evidence that they have been examined with the documents necessary to support them.

443. *Chairman.*] (To Mr. *Brown.*) If we were to put in, after the words "may assume," in the 31st Clause, "that the payments charged were supported by proper vouchers, and that the correctness of the castings," and so on, that would still leave to the auditors the power, if they thought necessary, to call for the vouchers; and it would also leave them at liberty not to call for them?—Yes. (Mr. *Vine.*) It is distinctly understood that we are to have the power of calling for the sub-vouchers.

SPECIAL REPORT

FROM THE

COMMITTEE

OF

PUBLIC ACCOUNTS,

ON THE

EXCHEQUER AND AUDIT DEPARTMENTS BILL;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

AND

MINUTES OF EVIDENCE.

Ordered, by The House of Commons, *to be Printed,*
15 *March* 1866.

113.

Under 4 *oz.*

REPORT

FROM THE

COMMITTEE

OF

PUBLIC ACCOUNTS;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

AND

MINUTES OF EVIDENCE.

Ordered, by The House of Commons, *to be Printed,*
4 *August* 1866.

Friday, 9th February, 1866.

Ordered, THAT the Committee of Public Accounts do consist of the following Members:—

Mr. Walpole.	Mr. Pollard-Urquhart.
Mr. Bouverie.	Mr. Laing.
Sir Stafford Northcote.	Mr. Hankey.
Lord Robert Montagu.	Mr. Childers.
Mr. Howes.	

Thursday, 1*st March,* 1866.

Ordered, THAT the Exchequer and Audit Departments Bill be committed to the Committee.

Thursday, 8*th March,* 1866.

Ordered, THAT the Committee have power to send for Persons, Papers, and Records.

Ordered, THAT Three be the Quorum of the Committee.

Thursday, 15*th March,* 1866.

Ordered, THAT the Committee have power to report Minutes of Evidence, and leave to make a Special Report on the Exchequer and Audit Departments Bill.

Friday, 27*th July,* 1866.

Ordered, THAT the Copy of the Treasury Minute, "Account Books (Public Departments)", presented 26th June, be referred to the Committee of Public Accounts.

Ordered, THAT Mr. *Hunt* and Mr. *Sclater-Booth* be added to the Committee.

Saturday, 4*th August,* 1866.

Ordered, THAT the Committee have power to report the Minutes of Evidence taken before them to The House.

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REPORT.

THE COMMITTEE of PUBLIC ACCOUNTS have considered the matters to them referred, and have agreed to the following REPORT:

THAT they have had under their consideration the Appropriation Accounts of the year 1864–1865, presented to Parliament during the present Session, and that having examined Mr. Vine, of the Audit Office, and Mr. Anderson, of the Treasury, on the several questions raised in the Reports of the Committee of Audit, they have no particular remarks to offer thereon to the House.

That they have considered the Treasury Minute of the 22d June, referred especially to them, and they are of opinion that the principle of re-classification proposed therein to be applied to the Civil Service Estimate is sound.

4 *August* 1866.

PROCEEDINGS OF THE COMMITTEE.

Monday, 30*th July* 1866.

MEMBERS PRESENT:

Mr. Sclater-Booth in the Chair.

Mr. Hunt. | Mr. Childers.

Mr. *W. G. Anderson* and Mr. *C. Vine* were severally examined.

[Adjourned to Friday next, at One o'clock.

Friday, 3*rd August* 1866.

MEMBERS PRESENT:

Mr. Sclater-Booth in the Chair.

Mr. Hunt.
Mr. Howes. | Mr. Childers.

Report read, and agreed to.

Ordered to Report.

MINUTES OF EVIDENCE.

Monday, 30*th July* 1866.

MEMBERS PRESENT:

Mr. Sclater Booth.
Mr. Childers.
Mr. Hunt.

GEORGE SCLATER BOOTH, Esq., IN THE CHAIR.

WILLIAM GEORGE ANDERSON, Esq., and CHARLES VINE, Esq., called in; and Examined.

444. Mr. *Childers* (To Mr. *Anderson.*)] WILL you refer to the Report of the Commissioners of Audit, on the Appropriation Account of the Naval Receipt and Expenditure for 1864–65, at page 10; I think that the report does not allude to any questions being still outstanding, except in the last paragraph but one, as to the non-effective services?—There is that question relating to the mode of charging non-effective services. There is also one which, I believe, had been previously disposed of, with regard to the practice of affixing a money value to certain issues out of store.

445. That is now settled?—The question with regard to affixing a money value to certain serviceable stores and paying the money into the Exchequer, has been settled in accordance with the opinions of the Commissioners of Audit, and that is regarded as final; the Treasury and the Audit Office have agreed, and the Admiralty have yielded. The other question has relation to the mode of charging certain non-effective payments made by Commissariat officers in the colonies. The practice, ever since this account was first established in the year 1832–33, has been to consider the date when the payment was made by the Paymaster General to the Treasury Chest in reimbursement of the advance, as fixing the year to which the charge should be debited. The Audit Office have passed that as a correct mode of preparing the account for about 30 years, and now they have objected to it; it is a very small question, but it applies equally to the army. The army have settled the question by transferring the payments for those small non-effective services to their own accountants, so that they will be accounted for in the accounts of the year, in which they are made. With regard to the navy, I expect that some similar course will be adopted; those charges are very few.

446. So that practically the Treasury agrees with the Audit Office?—It is an open question; I believe that I was the first person who prepared the account for the year 1832–33, in which that principle was adopted. We looked upon the Treasury chest officer in the light of a banker for the public, and not as a sub-accountant for voted monies; and the date when those monies were expended by the persons to whom they were advanced, was considered as fixing the period to which the expenditure should be charged; I am not sure that I quite agree with the auditors in their view of the matter, but it is so small a question that I think it better to yield it, so that there may be no difference of opinion between us. It applies only to some few artificers who have been discharged abroad and who have received small pensions.

447. Then, on the whole, you think it well to concede that point?—Yes; and it may be looked upon as settled.

448. Besides that, there is no outstanding question raised by the auditors in this or in previous years, except as to the extra receipts?—Just so; and the auditors go more fully into that question in the account for army services.

449. Taking it now, it stands thus: that this Committee last year failed to solve the question?—Yes.

450. And upon that failure was not a Departmental Committee appointed by the Treasury to go into it?—A Departmental Committee was appointed to go into the whole question of extra receipts, not only as regards the accounts upon which the auditors have raised the question, but as regards all those accounts in which similar items occur. It is a very wide question, applies to very large amounts, and it will require a complete examination of the whole of the Civil Service

W. G. Anderson and C. Vine, Esqrs.

30 July 1866.

W. G. Anderson and C. Vine, Esqrs.

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vices before we can come to any satisfactory report upon the subject.

451. So that probably some months more must elapse before it can be decided?—It will probably not be decided till next year. The Treasury Minute of the 2nd of May 1848, laid down the rule that all extra receipts were to be paid into the Exchequer. Since that date the departments have gradually departed from the principle laid down. There may be a great deal to be said on both sides of the question as to whether it is right or not; but it is impossible to settle that question with reference to one particular account, because it applies to the whole of the Public Votes. I believe that the amount of these extra receipts, extending over the whole of these accounts, is very large, probably more than 5,000,000 *l.* a year.

452. That is including the interdepartmental accounts?—Yes.

453. No immediate action can be taken upon that question?—I think that that question must stand over until the Committee appointed by the Treasury have investigated the Civil Services under the recent Act of Parliament, and have reported upon the whole question. It mainly affects the preparation of the Estimates.

454. I will now go to the Army Account at page 14. The first question arises on a sum charged to Vote 13, in respect of the Old Arctic Expedition; it is an item of 707 *l.* 3 *s.* 3 *d.* in respect of stores issued for ships employed in the Arctic Expeditions between 1849-50 and 1854-55. What do you say to the remark of the auditors there?—The auditors state that these expenses were formerly provided for in the Navy Estimates, and that Parliament having fixed it originally as a naval charge, this balance should have been accounted for in the Navy Accounts. That would have been the case if the War Office had made their claim in proper time while the department held the Vote; but the navy, concluding that all the accounts relating to that expenditure were closed, paid over the balance, and had nothing left, and therefore could not repay that advance to the War Office; and I believe that their reply to them was that so many years had elapsed that they had no funds at their disposal out of which they could defray this charge, and that therefore it must remain as a charge upon the accounts of the department in which it had remained unclaimed since 1849. The Treasury thought that that was a valid objection, and that as the only way in which the money could be repaid to the army, was by voting it, it would be better to leave it as a charge on the funds of the department from which the stores were supplied.

455. On the second question, a small sum of 29 *l.* 3 *s.* 6 *d.*, is charged against the Army Telegraph Vote. Do you consider that that also ought to remain as a charge against Army Grants?—That is very much in the same condition. The provision for this telegraph was originally included in the Vote of Credit for the Russian war; and the sum in question was expended during the period of the war; we made every inquiry before giving up the unexpended balance of that Vote of Credit, whether there was any further charge against it, and there being no further charge claimed, we surrendered the balance to the Exchequer as a saving, on the 31st March 1860; therefore there were no funds out of which that charge could be reimbursed. There was great delay on the part of the department in making their claim, but I believe that they are winding up all outstanding claims, and that such arrears are not likely to occur again.

456. Is it your opinion, on the whole, that, after the lapse of some time, it is better to leave charges of that kind on the department who grants, rather than on the department for whom the money is granted?—I think that when the departments find that they cannot get their money back again, they will in future make their claim in time. It is not fair for one department to allow its accounts to run into arrear, and to force other departments to delay the closing of their accounts or to re-open them in order to re-introduce these charges.

457. The next question is, whether a small deduction should be made from the extra receipts of the Exchequer, in respect of expenses incurred on the military road at Winchelsea; that is to say, whether the gross total should be paid into the Exchequer, or the net total; that is, I presume one of the questions which must stand over?—Yes, it is a part of the question of extra receipts.

458. The next question is a question probably for further inquiry, and which cannot be treated as final, namely, a claim upon the Colonial Government of Tasmania?—That appears as an old claim; it is as far back as 1858.

459. Are you aware whether any steps have been taken to renew the claim upon the Colonial Government?—I have no doubt that upon investigation it has been considered right that it shall remain as an imperial charge.

460. There is a question whether a claim for 1,000 rifles shall be made at the same time; do you suppose that the War Office is now making that claim?—I am not certain; but I believe the claim has been dealt with according to the regulations; Mr. Vine will probably be able to answer that question.

461. The next item, namely, Item 13, also refers to the question of extra receipts?—That question of the recovery of law costs relates to the same matter.

462. And Item 14 is the same?—It is.

463. Paragraph 16 relates to a question which is still under consideration, is it not, namely, as to payments through the solicitor of the War Department, and whether the solicitor should be made an accountant?—The question is practically, whether he should be treated as an imprest accountant. I am rather inclined to agree with the department there, but it is one of those questions which we, as the Committee appointed by the Treasury, shall have to investigate closely, and report upon specially.

464. Upon Question 17, as you have already stated, the Treasury concur with the Audit Office?—That question has reference to the period to which the charges for small non-effective services paid for abroad should be recorded. The question is not finally settled, but the War Office have met it by altering their mode of payment.

465. With reference to the check upon the charges raised in the War Office books against the several Votes in which the cost of stores is provided for, are you of opinion that anything further can be done to audit the use of stores?—This question is very much connected with the mode in which the War Office prepare their Estimates. The Treasury approved of the change in the Estimates, which has led to this objection, and their ground for doing so was a representation from

from the War Department, that if they divided their Vote for Stores according to the departments which were responsible for the expenditure of stores, there would be a much more stringent check upon the application of them, and that it would ultimately lead to great public economy. The auditors think that in trying to attain that object, we have introduced some little confusion into the Estimates, and have made it difficult to assign the charges to the proper Vote. I have had a good deal of discussion with the War Office authorities about it, and they hold strongly to their previous opinion, but the auditors object to it as a matter of account, as rendering it difficult for them to follow the expenditure to the Vote in which it is provided for.

466. Do you believe that any audit of a store account is of use unless it is thorough, and unless you can follow the detail to its final conclusion?—This has reference to the purchases. The debit against all the Votes for stores is the first purchase, and not the application of the stores, and the auditors say that there are many stores of the same description which are charged against different Votes, and that they have no means, when these come before them, of knowing that they are properly charged.

467. You merely know that the stores purchased under a particular Vote are placed in the charge of the department which manages that Vote?—Yes. For instance, we will say that iron is supplied; they may charge it to one Vote in preference to another; but the auditors find that iron may be provided for in two or three Votes, and they say, "We cannot tell to which of those two or three Votes this item should be carried." Unless they will accept the appropriation which is made by the departments there is that difficulty.

468. There is no alternative, but to accept the appropriation which is made by the departments, or to follow the iron through all its stages, which would be impracticable?—Yes; it would be carrying the appropriation beyond what is fixed by Parliament. Parliament grants the money for the purchase of the article, and not for its application, because that application may not follow for years after its purchase; but I believe that the chief auditor does follow the actual appropriation of the articles to the proper service.

469. Do you not therefore think that it is better not to attempt to go beyond the audit of the cash transaction, or the purchase?—I think that the War Office should give the auditors the best evidence which they can that the stores are intended to be applied to the Vote to which they make the charge, and I think that the auditors should be satisfied with that evidence. I may state that the whole result of these objections upon the account for the year 1864–65, on an expenditure of upwards of 14,000,000 *l.* only amounts to 295 *l.* 5 *s.* 10 *d.*

470. (To Mr. *Vine.*) Mr. Anderson has stated that on the only question raised upon the Navy Account, at page 11, namely, whether the date of record should be governed by the date when the payment was actually made, or by the date of repayment to the department performing the service in the case of certain non-effective services abroad, the Treasury is now practically in agreement with the Audit Office?—No, I think not. A change has taken place with regard to the mode of paying the non-effective services of the Army, and they for the future will be paid through the Army Accountant, and will be recorded under the date when the payment actually takes place in the colony. The Navy having no accountant at several stations abroad, the payments are made by the Treasury Chest officers, and two payments made on the same day, one for effective services of the Navy, and the other for non-effective services, might under the present system appear under two different years in the Navy Account.

471. We have had it from Mr. Anderson that he thinks that it is now well to settle that discrepancy, and to place them upon the same footing?—(Mr. *Anderson.*) I think that the Navy have imprest accountants at all the stations where they have non-effective services payable. They were formerly paid through those accountants; and it was only on the consolidation of the Pay Departments that they were transferred to the Commissariat. I see no objection to their going back to the naval storekeepers; and it will place the Army and the Navy upon exactly the same footing. (Mr. *Vine.*) That will remedy my objection.

472. On the Army Account, at page 14, at section 10, you object to certain charges being made upon the Army Votes, which should, strictly speaking, if they had been claimed at the time, have been made, one upon the Navy, and the other upon a civil vote?—Yes.

473. Do you not think that there should be some time limited, after which one department should not be made liable to be called upon by another department to charge their vote?—That may be; but provision must be made for outstanding claims. It does not follow that because a claim has not been made within a limited time it should then become a charge against, say Army Grants, when it actually belongs to the Navy Service.

474. Do you think that in the estimate, an item should be distinctly inserted showing that it is a past claim, which cannot be made upon the other department?—I think that the sum in respect of the Arctic Expedition should have gone through the Navy Account, because otherwise, if you take up the Navy Account, and wish to trace the expenses of the Arctic Expedition, you will not find it there.

475. My question is, whether, after a certain lapse of time, the Navy should be liable to be called upon to charge an item of that kind which was of such old date?—It must be claimed against some grant of Parliament, and I think it better that it should be charged against the grant of Parliament where similar services have been already charged.

476. Whatever may be the lapse of time?—Yes. It may be of such a magnitude as to require a supplemental vote; but I think that the vote ought to be taken by the department which conducted the original expenditure.

477. So that you would put no limit upon the liability of a department to be called upon by another department to charge its Vote?—No; but I should blame the department for leaving the claim so long.

478. (To Mr. *Anderson.*) What do you say to that; which of the two courses do you think the better?—The Arctic Expedition was not an ordinary naval service; it was a special service, and there were certain stores supplied for that expedition by the Army, and certain stores by the Navy. The proper course was that one department should have supplied all the stores, or

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that if another department supplied some of the stores, one department should have been liable for the money, so as to have the whole cost of the expedition in one account. As a matter of account, no doubt that would be more regular, but I think that the Navy Department have very properly stated in this case that, after 12 years, they ought not to have been called upon to reopen an account which had been so long closed, and that the War Department should have gone to Parliament, or should have made a charge in their own accounts.

479. How did it appear in the War Office books; did it stand as an imprest for all those years?—Yes, it was the cost of certain materials or stores purchased.

480. How did the cash stand?—(Mr. *Vine.*) The cash stood for the original purchase of the stores. A charge does not seem to have been raised when these stores were issued, or, if raised, it seems to have been left in abeyance, so that the Navy had no notice of this claim upon them till ten years afterwards.

481. But was it originally charged to the War Office Vote?—It was charged to the War Office Vote for Stores, and it ought to have been charged against the Navy upon the issue of those stores.

482. There was an arrear in the examination of the accounts?—(Mr. *Anderson.*) There may have been some arrear in the examination of the store accouuts.

483. (To Mr. *Vine.*) Then, upon the whole, you think that it would be better, however late the claim might be for the recovery of a charge in the store account from another department, that it should be so recovered, and become a charge upon the Vote of the other department?—I think so, for the sake of uniformity of account. The only other course which I might suggest would be that if you limited the time for one department making a claim upon another department, they should be obliged to come to Parliament for a vote for a service not really belonging to them.

484. In which Navy Vote was this item for the Arctic Expedition. (Mr. *Anderson.*) There was a special supplemental vote for the Arctic Expedition in 1849–50; it was supplemental to the Scientific Vote.

485. Therefore it would be a charge on the Navy Scientific Vote?—(Mr. *Vine.*) I should presume so. (Mr. *Anderson.*) If the Navy had repaid that sum to the War Office, I think that the War Office should have paid it into the Exchequer.

486. (To Mr. *Vine.*) Upon question 12, is it the case that the Army omitted to make a claim for 1,000 rifles upon the Government of Tasmania?—I cannot say whether they omitted to make the claim, but the amount of a claim for ammunition was recorded in their books as an amount due by the Government of Tasmania.

487. How did you detect that?—From the entry being cancelled, and the papers which were produced in support of the cancellation of that entry, showed us that 1,000 rifles had been supplied, and that no claim had been made for them.

488. Then you discovered it incidentally?—Incidentally upon the papers which came before us.

489. Is that the only way in which you would discover the omission to make a claim upon a Foreign Government, or a Colonial Government, namely, that it might arise incidentally in the papers?—We have no check at all over the issue of stores; if it did not come into the cash account, it would not come before us.

490. Therefore, strictly speaking, as auditor you are not responsible for it?—No. This note about the 1,000 rifles was appended, in consequence of the circumstance having come accidentally before us in the papers.

491. It hardly comes strictly into the cash audit?—(Mr. *Vine.*) No, but at the same time we thought it right to report that fact to the Treasury. (Mr. *Anderson.*) I believe the Treasury have not objected to the War Office Regulations on this subject; namely, that the arms supplied to volunteer corps, both at home and in the Colonies, are only *lent* to the corps, but that the ammunition is a *grant* without payment; therefore, a money claim could be enforced against the Colony only in the case of the arms being returned into store in a defective state.

492. (To Mr. *Vine.*) Do you think that anything further ought to be done with respect to an audit of the store accounts of the two great departments?—That is too large a question to answer off-hand.

493. Do you not think that it is useless to do anything unless it is done thoroughly?—I quite agree. Stores represent money, and to audit the purchase of stores and not to audit the issue of stores, seems to me to be an incomplete audit.

494. Do you not feel that such a thing as, for instance, the audit of the Navy stores would be a matter of very great difficulty, and of immense expense?—Of very great difficulty.

495. And would you not hesitate to enter upon it unless you had the means of doing it thoroughly?—I certainly should not like to do so. (Mr. *Anderson.*) The issues are so numerous, and so minute, and are appropriated to so many different purposes, that it would require a very large establishment to audit the appropriation of them beyond the examination of the cash account.

496. (To Mr. *Vine.*) Looking to question 16, is the solicitor to the War Department not an imprest accountant at present?—He is not.

497. You think that he ought to be?—I do, because we have no check; a warrant may be issued to him on the 31st of March; he may keep it, and that warrant is recorded against the year ending the 31st March, although the solicitor never pays it away till three, four, five, or six months afterwards.

498. Has that question been further considered since the date of your report?—No; the War Office state that it is under the consideration of the Secretary of State for War.

499. Going to No. 18, if I understand the question, it is that stores of the same kind are purchased under different votes?—A requisition comes in for stores, and there are several stores which are applicable, say to barrack service, commissariat service, or medical service; the requisition comes in, say, for medical service; those stores are purchased and charged at once to the medical service; we have no check that they are actually issued for the medical service; they may be issued for commissariat or barrack service.

500. You only have a certificate in some shape from the department, that they are purchased for that purpose?—Yes.

501. Could you get anything more without a complete system of audit all the way through?—I think

I think that we could; I think that there should be one general vote for stores, and that the charge ought to be upon the issue, the same as in the navy.

502. My question is this; so long as the different votes include provision for the same stores, can you have any perfect check unless you can follow those stores to their actual application?—A great many of these stores go into store at the Tower, and are issued from the Tower, and a different practice prevails at the Tower and at Woolwich; at one place they are charged direct to the Vote which provides for these stores; at the other place they are charged to a general store Vote, and charged to the department which requires them upon the issue; so that we have no possible check that the credits which go to these Votes are correct.

503. Then is it your opinion that the Army should follow the same rule as the Navy, and should purchase all their stores, *ejusdem generis*, out of one Vote?—Yes. (Mr. *Anderson.*) That would simplify the business of the auditors in checking the first payment against the Vote, but it would not secure a correct appropriation of the stores more than the present mode.

504. What do you conceive to be the advantage of the present mode?—Without hearing from the department the reasons which they have for adopting this mode, I am scarcely prepared to state. (Mr. *Vine.*) I may observe that this subject has been referred by the Treasury to the War Office, and that they have not yet reported upon it.

505. (To Mr. *Anderson.*) With reference to the accounts of the Revenue Departments, there are no remarks on the Customs. On the Inland Revenue at page 8, paragraph 3, the auditors call attention to a charge for allowances to the Universities of Oxford and Cambridge having been made less than the payment; there has been an apparent error in the charge?—That, I think, has been corrected.

506. It appears upon page 4 that the account was ordered to be amended in accordance with the reports of the Commissioners of Audit?—I have no doubt that that error has been corrected in the Treasury Abstract prepared and laid before Parliament, which appears in pages 1, 2, and 3. I infer from the directions given in the Treasury Minute, that all the errors pointed out by the Audit Office have been corrected.

507. That would also refer to the Post Office Account which was ordered to be corrected?—I do not find that the Treasury Minute refers to differences of opinion with the auditors; the only question is with respect to the extra receipts, and the Treasury state in their Minute that they have appointed a Committee to inquire generally into the question of extra receipts in the various departments, and will await the result of their inquiries. I have no doubt that effect has been given to every objection of the auditors. The differences in the total of the accounts prepared by the department, and reported upon by the auditors, will show that all those questions have been adjusted.

508. Going into the Woods Account, the only question raised, I think, is at page 16, Section 4, with regard to law expenses. In that case the Treasury has, I believe, adopted the recommendations of the auditors?—This refers to a difference of opinion as to the mode of providing for certain expenses, and the Treasury gave directions that the recommendation of the auditors should be followed.

509. And that settles all the questions raised upon that subject?—Everything which has arisen upon the account of the Commissioners of Woods.

510. I will now go to the Works Account. The auditors, at pages 52 and 53 of that account, raise a number of questions in connection with the British Embassy House at Paris; will you state, in general terms, what that matter is; was not it this, that the Treasury originally authorised some expenditure at Paris to be charged upon the produce of the sale of land?—It was originally charged against extra receipts from the sale of land.

511. But on the auditors calling attention to this matter, the Treasury provided, in the Estimates of 1865–66, 4,000 *l.* to cover that expenditure?—That sum was voted as an estimate to cover the total expenditure, in order that the proceeds of the land might be paid into the Exchequer as an extra receipt.

512. But that 4,000 *l.* was not expressly stated in the estimate to be in respect of an expenditure of a past year?—No; at the time when the estimate was prepared the account had not been finally closed, and the amount had not been minutely ascertained; there were still some questions about it; it was not a finally examined account.

513. But I believe that the auditors are now in agreement with the Treasury, that that expenditure may be charged on that Vote?—Yes; the difference of opinion arose upon whether a particular item of a Vote was to be considered as a special appropriation. The Treasury considered that the total of the Vote was applicable to all the expenses included in the Vote.

514. Whether one item referred to a previous year, or not?—Yes. That is a rule which applies to all the Estimates, that it is the total of the Vote which governs the appropriation, and that if one item is more and another less, it is the general expenditure which ought to be charged against the general Vote, in order to ascertain the surplus or the deficiency.

515. But is it not the view of the auditors, that if a general item stated to be for a deficiency of a previous year is itself found to be deficient, the difference should appear in the Estimates in some shape, in a special estimate?—I do not know that they distinctly lay it down as a principle, but we hold that whenever the auditors have a doubt upon any item, it is their duty to call the attention of the Treasury to it, in order to throw upon the Treasury the responsibility of the decision; but I do not think that the auditors go so far as to insist upon the separate appropriation of a distinct part of a Vote.

516. Not even where it is a sum which is stated to be for the purpose of making good a past year's deficiency?—The auditors have rather objected to that mode of providing for deficiencies.

517. In your opinion, would it not be very much better that all deficiencies of past years' accounts should appear in a Deficiency Vote?—Precisely so, and that is now done; upon this very report an estimate has been presented this year to make good the deficiencies.

518. In a future year it would be better, instead of including a sum like that of 4,000 *l.* in the Estimate of 1865–66, to take that 4,000 *l.* in a Deficiency Estimate?—It would have been done in that way if the arrangement had been carried

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carried out under the new law, of rendering an account of Civil Services. At the time when that sum was voted, we had no final account of the appropriation of any of the Civil Votes, except the Works and the Woods, and therefore it was done in this way, that is to say, that the department received authority to make a charge in their Estimates then before Parliament, in order to cover the estimated deficiency of a former Vote.

519. But in future Estimates, if departments rendered Appropriation Accounts, it would not be proper to mix up with the general Estimate of the year an item for a deficiency of the past year?—Certainly not, because it would strike against the principle of an appropriation audit, which is to keep the appropriation of one year perfectly distinct from that of another.

520. Therefore, such an item as this sum of 4,000 *l.* will cease in future?—Yes.

521. As a matter of fact, I believe that there is a deficiency of 80 *l.* in that case?—Yes; but I believe that that has been finally settled by subsequent correspondence with the Audit Office.

522. The other deficiencies have been already voted this year?—Yes. There were still questions not finally settled on that particular Vote, but they have all been subsequently discussed in a Minute dated in May last, and they may now be considered as finally settled.

523. With regard to the question of pensions raised in paragraph 10, have the Treasury adopted the view of the auditors?—This question will be settled in that way in future. There are a few small pensions which have been charged upon the Expenditure of Parks; and I believe that the Treasury have decided to take them out of that Vote, and to place them upon the Superannuation Vote.

524. Will it not, however, be necessary to take care that any pensions paid with respect to Crown property which might revert to the Sovereign, should be kept distinct from the pensions paid with respect to the Ordinary Civil Services?—I have no doubt that that question gave rise to this mode of charge, because I do not know that keepers and widows of keepers, and so on, can be properly put under the Superannuation Act, and be included in that Vote.

525. They can properly be put under the Superannuation Act, but there should be a provision to charge those pensions at the proper time against the Crown Revenues?—There is no doubt that it originated in the former practice by which all those pensions were charged upon the Land Revenues, and it has been continued since a portion of that expenditure has become a Vote of Parliament.

526. With respect to the Treasury Minute of the 22nd of June last, you and Mr. Vine were by that Minute appointed a Committee to prepare the future account books of the whole of the Civil Departments?—This Minute appointed Mr. Vine and myself to undertake that investigation, and we have broken ground by writing to the Public Works Commissioners, asking them to name a person to act with us for that department, and as soon as the business of the Session is over, we shall immediately commence with that department, and shall then proceed with the others as fast as we can perform the duty.

527. With reference to the latter part of the Minute, which is specially a subject of inquiry by this Committee, the Treasury propose that the Estimates, instead of being divided into their present classes, should be divided in accordance with the department which is responsible for the expenditure, and which has to render the appropriation account; do you feel that you would be able to make that division during the course of the autumn?—In looking through the accounts of the different departments, we shall keep that point distinctly in view, and any difficulty which we may meet in the course of our examination of the details of the accounts, we shall bring under consideration, in order that it may if possible be overcome, before we finally complete our inquiry and propose a general re-classification of all these Estimates. There are many Votes which will have to be divided, because at present there are some Votes which are under the control of different departments, and the object of an amended division will be to define the expenditure which is to be controlled and accounted for by each department, in order to fix more directly the responsibility of each department to Parliament; and also that it may be determined what departments are to account to Parliament for these Votes.

528. I suppose that the Treasury itself will have to account to Parliament for a considerable number of Votes?—Wherever there is an expenditure which we cannot fix upon any one of the subordinate departments, the Treasury, I expect, must take the whole of those expenses.

529. For instance, as regards the legal expenditure, the Treasury will have to be the accountant for a good deal of it?—The Treasury no doubt will take the whole of the legal Votes unless we can make an arrangement in Ireland that the Chief Secretary shall take a portion of them; but until we have gone through the details it is very difficult for us to form any scheme at all.

530. But you anticipate being able to complete the investigation in time for the preparation of the Estimates? — It will be our endeavour to do so.

REPORT

FROM THE

COMMITTEE

OF

PUBLIC ACCOUNTS;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

AND

MINUTES OF EVIDENCE.

Ordered, by The House of Commons, *to be Printed,*
4 *August* 1866.

475.

Under 2 *oz.*

MINUTES OF EVIDENCE

TAKEN BEFORE THE

SELECT COMMITTEE

ON THE

ROCHDALE VICARAGE BILL;

WITH THE

PROCEEDINGS OF THE COMMITTEE,

AND

AN APPENDIX.

Ordered, by The House of Commons, *to be Printed,*
2 *July* 1866.

Monday, 28*th May*, 1866.

Ordered, THAT the Rochdale Vicarage Bill be read a Second time, and committed to a Select Committee of Eleven Members, Six to be nominated by the House, and Five by the Committee of Selection.

Monday, 4*th June*, 1866.

Members nominated—

Mr. Walpole.	Mr. Potter.
Mr. Bright.	Mr. Powell.
Mr. Alexander B. Hope,	Lord Charles Bruce.

Added by Committee of Selection, 5th June 1866—

Sir F. Heygate.	Mr. Sandford.
Mr. Kirkman Hodgson.	Mr. Selwyn.
Mr. Robartes.	

Ordered, THAT the Committee have power to send for Persons, Papers, and Records.

Ordered, THAT Five be the Quorum of the Committee.

Ordered, THAT the Petitions presented to this House respecting the said Bill be referred to the Committee, and that such Petitioners as shall have prayed to be heard by themselves, their Counsel, or Agents, be heard upon their Petitions, if they think fit; and Counsel heard in favour of the Bill against such Petitions.

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PROCEEDINGS OF THE COMMITTEE.

Friday, 15th June, 1866.

MEMBERS PRESENT:

Mr. Walpole.	Mr. Sandford.
Lord Charles Bruce.	Mr. Bright.
Mr. Selwyn.	Mr. Hope.
Mr. Robartes.	Mr. Potter.
Mr. Powell.	

Mr. *Walpole* was called to the Chair.

The Committee proceeded with the Bill.

ROCHDALE VICARAGE BILL.

Counsel:—Mr. *Davison*, Mr. *Lomax*, and Mr. *Goule*.

Agents:—Messrs. *Dorington*.

The following Petitions against the Bill were read:—

Mayor, Aldermen, and Burgesses of Rochdale.

Agent:—Mr. *Newall*.

Incumbent of Parochial Church and Chapelry of Saddleworth, and others.

Agents:—Messrs. *Fearon* and *Clabon*.

Incumbents of Parishes and Districts in the Chapelry of Saddleworth, and others.

Agents:—Messrs. *Fearon* and *Clabon*.

Todmorden.

Agent:—Mr. *Tahourdin*.

Ralph Radcliffe Whitehead.

Agents:—Messrs. *Dorington*.

Mr. *Davison* was heard to open the case of the Promoters of the Bill.

Dr. *Molesworth*, Mr. *J. Molesworth*, Mr. *E. J. Smith*, and Mr. *George Pringle*, were severally examined.

Mr. *Davison* was heard to state that he had closed his case on behalf of the Promoters.

Mr. *Tahourdin* was heard on behalf of the Inhabitants of Todmorden, in opposition to the Preamble, and called evidence.

Mr. *James Taylor*, Mr. *Samuel Crossley*, and Mr. *James Heap*, were severally examined.

Mr. *Tahourdin* was heard to sum up the evidence on behalf of the Inhabitants of Todmorden.

[Adjourned till Monday next, at Eleven o'clock.

Monday, 18*th June*, 1866.

MEMBERS PRESENT:

Mr. WALPOLE in the Chair.

Lord Charles Bruce.	Mr. Beresford Hope.
Mr. Bright.	Mr. Selwyn.
Mr. Potter.	Mr. Sandford.
Sir F. Heygate.	Mr. Powell.
Mr. Robartes.	

Mr. *Tahourdin* was further heard on behalf of the Inhabitants of Todmorden.

The Committee amended the Preamble of the Bill verbally.

Question, That the Preamble of the Bill, as amended, is proved—put, and *agreed to.*

The Committee proceeded with the Bill clause by clause.

Clauses 1 and 2, *agreed to.*

Clause 3, amended, and *agreed to.*

Clause 4, *agreed to.*

Clause 5: Amendments proposed in line 8, to leave out from the word "aforesaid" to the word "to" in line 14.—Question, That the words proposed to be left out stand part of the clause—put, and *agreed to.*

Another amendment proposed, after the word "pound," in line 17, to insert the following words: "and that of the Incumbent or Minister of the Church of St. Martin, Castleton Moor, to the annual sum of 300 *l.*, and also raise the income of the Incumbent or Minister of the Church or Chapel of St. Chad, Saddleworth, to the annual sum of 300 *l.*, exclusive of the stipend now payable out of the rectorial tithes of Rochdale."—Question, That those words be there inserted—put, and *agreed to.*

Clause 5, as amended, *agreed to.*

Clauses 6 and 7, *agreed to.*

Clauses 8 and 9, amended, and *agreed to.*

Clauses 10 and 11, *agreed to.*

Clause 12, amended, and *agreed to.*

Clauses 13, 14, 15, and 16, *agreed to.*

Clause 17, amended, and *agreed to.*

Clause 18: Amendment made, line 2, by leaving out the word "such," and inserting the word "absolute," instead thereof.

Another Amendment made in line 12, by inserting after the word "conveyance," the words "of the fee simple in such glebe lands, or in any part thereof, under the provisions of this section."—Clause, as amended, *agreed to.*

Clauses 19 and 20, *agreed to.*

Clause 21, *disagreed to.*

Clause 22, *agreed to.*

Clause 23, amended, and *agreed to.*

Clauses 24, 25, and 26, *agreed to.*

Manuscript Clauses 18 *a*, 18 *b*, 18 *c*, 18 *d*, brought up, and read a first time.

Motion made, and Question, That the said clauses be read a second time.—The Committee divided:

Ayes (8).	Noe (1).
Mr. Potter.	Mr. Selwyn.
Lord Charles Bruce.	
Mr. Bright.	
Mr. Sandford.	
Mr. Powell.	
Mr. Beresford Hope.	
Mr. Robartes.	
Sir F. Heygate.	

Clause 18 *a*: Amendment proposed, after the words "1853" to insert the words, "and with the consent of the Bishop of the Diocese"—(Mr. *Selwyn*).

Question put, That those words be there inserted.—The Committee divided:

Aye (1).	Noes (8).
Mr. Selwyn.	Mr. Potter.
	Lord Charles Bruce.
	Mr. Bright.
	Mr. Sandford.
	Mr. Powell.
	Mr. Beresford Hope.
	Mr. Robartes.
	Sir F. Heygate.

Clause 18 *a*, *agreed to.*

Clauses 18 *b*, 18 *c*, and 18 *d*, *agreed to, and added.*

Manuscript Clause 20 *a*, brought up, and read a first and a second time, and *added to the Bill.*

Manuscript Clauses 25 *a*, 25 *b*, 25 *c*, and 25 *d*, brought up, and read a first and second time, and *added to the Bill.*

Schedules 1, 2 and 3, *agreed to.*

Report read, and *agreed to.*

Ordered, To Report.

LIST OF WITNESSES.

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MINUTES OF EVIDENCE.

Friday, 15*th June* 1866.

MEMBERS PRESENT:

Mr. Bright.	Mr. Robartes.
Lord Charles Bruce.	Mr. Sandford.
Mr. Beresford Hope.	Mr. Selwyn.
Mr. Potter.	Mr. Walpole.
Mr. Powell.	

THE RIGHT HON. SPENCER H. WALPOLE, IN THE CHAIR.

Dr. *John Edward Nassau Molesworth*, called in; and Examined by Mr. *Davison*.

1. You are the Vicar of Rochdale?—I am.

2. How long have you been so?—Since 1839.

3. I believe the Borough of Rochdale has a population of some 40,000, and the parish of about 120,000?—As near as I can tell you, those are the numbers.

4. The gross revenue of the Vicarage of Rochdale at present is, I believe, something approaching 5,000 *l.*?—I believe.

5. And you have within your parish 17 churches in public patronage?—Yes.

6. All of them more or less poorly endowed?—Yes.

7. In 1865 did you receive a copy of a memorial signed by many of the principal inhabitants of Rochdale, which had been addressed to the Ecclesiastical Commissioners?—I received such a memorial from Lord Chichester, not from the memorialists.

8. It was a memorial, was it not, of the principal inhabitants of your parish to the Ecclesiastical Commissioners?—Yes, it was.

9. You addressed the Commissioners at first, and afterwards had interviews with them on the subject of that memorial?—My communication was principally with Lord Chichester, as Chairman of the Commissioners.

10. And with a view to arrange terms for vesting the glebe lands in the Commissioners?—Yes.

11. And for making provision for the various vicarages in your parish?—That was the object.

12. I believe proposals were submitted to you by Lord Chichester?—Yes.

13. The original proposal, I believe, was not exactly that which is suggested by the scheme of the Bill, but very like it?—I conceded some part of the income that was proposed to me.

14. I believe it was not proposed, in the first instance, to limit your income to less than 5,000 *l.* a year?—Now.

15. But you are now content, the other matters being carried out as the Bill suggests, that your income should be limited to 4,000 *l.* a year?—Yes.

16. Now at Todmorden there is an old church and a new one?—Yes.

17. The new one was built in 1832, I believe?—It was consecrated at that time.

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18. The old church has been disused as long as you can recollect, I may say?—Yes, until recently.

19. As far as the incumbent of Christ Church is concerned?—Yes.

20. It is smaller than the new church?—Much smaller.

21. One having accommodation, I believe, for 1,400 or 1,500, and the other 400 or 500?—The new church accommodates between 1,200 and 1,300.

22. What is the capacity of the old church?—I cannot say positively; I should think it would not accommodate comfortably more than 500; that is guess work on my part.

23. I believe that some difficulty has arisen with respect to the consecration, and as to whether you have a right to shut up the old church?—There has been a difficulty; it has been believed by me always that at the time of the consecration the old church was found insufficient, and that the new one was substituted for it.

24. That was more than 30 years ago?—Yes.

25. It has been used by other persons in the district for public service, I believe, for some time, and has also been repaired?—It has not been opened for legal public service; it has been usurped for some purpose.

26. It is your desire, and that also of the bishop, that that matter should be set at rest under the present Bill?—It is.

27. That is one of the matters that you respectfully ask the Committee for, I do not say as a *sine quâ non*?—Yes.

28. You propose that the new church should be made the incumbency, and the old church a chapel of ease?—Yes.

29. One hundred and fifty pounds being allotted to the incumbent of Christ Church, to provide services at the old church?—In addition to the augmentation.

Cross-examined by Mr. *Tahourdin.*

30. I think you probably do not recollect the time when the new church was built?—It was before my time.

31. You say that the old church has not been used for legal public service; I do not quite understand what you mean?—I mean that during a short time it has been used by laymen to perform service; and once a Dissenting minister was invited by those gentlemen to perform service there, and was only induced to withdraw in consequence of the bishop requesting him not to do so.

32. Has there not been, for some time, a clergyman of the Church of England appointed by the inhabitants to perform duty in that church?—No clergyman has been licensed to that church.

33. But regularly performing duty there?—Yes; a clergyman has done duty there who is the incumbent of another district.

34. He has been regularly performing the service there for some time, has he not?—I cannot say what service he performed.

35. Do you know how he has been remunerated?—I do not.

36. Do you not know that the inhabitants of the old district have subscribed a stipend for him in order that service may be performed in the old church?—I have heard it rumoured that it is so, but I know nothing more of it.

37. The old church was for a long time out of repair, was it not?—It was.

38. Has it not been restored into a state of good repair?—It has been partially restored, but I cannot say to what extent.

39. Do you know that 700 *l.* or 800 *l.* has been subscribed, and laid out upon it?—I cannot say how much; I dare say that a considerable sum has been expended.

40. The old church, as I understand, is now in a condition fit for Divine service?—I presume it is; I have never been into it since this occupation of it; I do not know whether it is fit or not now.

41. How long is it since you were there?—I cannot tell you exactly; I should think four years.

42. Have you had any communication with the inhabitants of that district with reference to their desire that St. Mary's should be kept as the mother church, and Christ Church as a chapel of ease?—I have had communication with the Bishop of Manchester, and with Archdeacon Rushton upon the subject.

43. But

43. But not with the inhabitants of the district?—I do not recollect; there may be individuals who have addressed me from time to time; I have never had any formal communication with the inhabitants.

44. You know probably that a large proportion of the inhabitants desire to retain St. Mary's as the mother church?—I have no doubt there is such a desire, but I cannot say to what extent it exists.

45. It is an old church, and was built in 1559?—I do not know the date of the building; it is an old church.

46. The ancestry of all the principal inhabitants of the parish are buried there?—Yes.

47. And you suppose that there is a great deal of old association connected with the church?—I can only give you the same supposition, so far as that goes.

48. All those memories which we attach to the church of our childhood exist?—I presume it may be so, or may not; I know nothing about it.

49. You can understand, probably, that that desire to retain the old church as the mother church is a very natural one on the part of the parishioners?—I know nothing of it, but, from the fact of several school teachers having got the key, kept possession of it, and there has been a good deal of factious movement, without the consent of the incumbent.

50. Supposing a disagreeable feeling to have existed, do you not think that that would be quickly removed by declaring the old church to be the mother church?—Possibly it might. The only feeling I have upon that subject is, that the new church is the much more fit one; it matters not which it is, so that the parish is united.

51. You say it is a fit one, simply because it is larger?—It is larger, and more commodious; the other is a most inconvenient one, and ill-situated.

52. The old church, I believe, was stripped of its internal fittings in order to fit up the new church?—I have seen papers stating that part of the materials of the old church were used in building the new church; it was supposed that one was transferred to the other.

53. Have not the inhabitants who prefer the old church replaced those old fittings with new ones?—No, they have not.

54. In a great measure?—No, I believe not.

55. The organ, for instance, was taken from the old church to the new one?—I cannot tell you whether it was or not; I know that a great many of the fittings were taken from the old to the new church, and it was considered that the service was transferred from one to the other; and I believe that parties had pews given to them in the new church in lieu of those that were taken away from them in the old church.

56. Do you happen to know whether the organ taken away from the old church, was replaced by the inhabitants of the old district by another organ?—No, I know nothing about the organ.

57. It is a long time probably since you have been into that church?—A very long time; I have been very little in it; it was only used for funerals in cases of death in the families of those residing in the neighbourhood.

58. Now with reference to the consecration of the new church, I believe that for a long time marriages were celebrated in the new church, which were afterwards found to be illegal?—It was said to be so, but I do not believe it; I was advised by high authority that they were not illegal. The Act of Parliament was passed without my consent, or interference, and I believe it is unnecessary altogether, and I am advised that it was so.

Cross-examined by Mr. *Clabon.*

59. You mentioned, I think, that the present income of the vicarage lands was about 5,000*l.* a year?—I believe it is.

60. I believe part of that property consists of building land?—Yes.

61. And there is a probability, is there not, of its being largely increased in value in a few years?—There is.

62. May we not take it that the increase will be very large indeed within the next 10 or 20 years?—I should think very large, but that I cannot tell; it depends upon contingencies.

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63. It is part of the scheme under the Bill, that the Ecclesiastical Commissioners should make some advances till that increase takes place?—Yes.

64. Repaying themselves ultimately by taking the amount out of the income when it does increase?—Yes, the Bill so states.

65. At four per cent.?—The Bill so states.

66. Now I wish to ask you one or two questions about Saddleworth. You say that the total population of the parish is about 120,000?—I know that it is upwards of 100,000.

67. That includes Saddleworth?—I am not quite certain about that.

68. You are, no doubt, well acquainted with the Church of St. Chadre, Saddleworth?—Yes.

69. That is a very ancient church?—It is a very ancient church.

70. Formerly it was the church of the whole chapelry of Saddleworth?—Yes.

71. The various districts taken out of it, I believe, are Friarmere, Dobcross, and Lydgate?—Yes.

72. Now, before they were taken out of Saddleworth, the incumbent of Saddleworth had the whole of the fees, had he not?—I believe they were partly fees, payable to the Vicar of Rochdale.

73. Since the districts have been constituted he has allowed the incumbents of those districts to take the fees within the district?—That I do not know.

74. The income of those several parishes is very small, you are aware?—Yes.

75. I believe you are aware that many of the parishioners of St. Chad ask that the living of the incumbent may be increased to 500 *l.* a-year, and that the other incumbents, where the population is under 4,000, should have their incomes increased to 300 *l.* a-year; is there anything unreasonable, if there are proper funds, in that increase?—The original offer to me was that all the livings should be increased to 300 *l.* a-year, but a calculation was submitted to me which showed that the funds would not bear that; I am willing that they should get as much as they can, but I entered into no calculation as to whether the living could or could not afford it; when it was communicated to me by the bishop and by the memorialists, I said, "I enter into no calculation: I accept the proposal."

76. Is 300 *l.* a-year an improper income for the incumbents of those parishes?—No.

Re-examined by Mr. *Davison.*

77. You have no objection, if there is the money, that they should have 300*l.* a-year?—Not the slightest; I should be glad that they should get it.

78. You have given up 1,000 *l.* a-year on the understanding that this scheme is carried out, and that the Todmorden matter is set at rest?—Yes.

79. Was it always understood that the new church was a substitute for the old one?—It was always understood until very recently.

80. By the Bishop of Chester and by others?—Yes; since he has been Archbishop of Canterbury he gave it me as his opinion; it was his intention.

81. By some means the keys of the church were procured, and service has been performed by laymen and clergymen from time to time up to the present time?—That is the fact.

82. No clergyman being licensed to the parish, but a clergyman attending there from time to time?—And against the consent of the incumbent.

83. Mr. *Selwyn.*] Have not some of the lands which are the subject of this Bill been recently let?—Yes.

84. For 99 years?—Yes.

85. Some of them have been let to Mr. Kershaw?—My agents will tell you; I do not know.

86. Mr. *Beresford Hope.*] I presume that Todmorden is some distance from Rochdale?—About nine miles.

87. In whom is the fee simple of this chapel supposed to vest, about which there is the dispute?—Primarily in me as patron; I was patron of the chapelry of Todmorden, without reference to St. Mary or Christ Church.

88. Would it have been open to the incumbent of Christ Church to appoint any-

anyone to St. Mary's as a chapel of ease?—It was considered that it was transferred, and the chapel was to be disused.

89. Is there any population round the old church?—The population is entirely round the two churches; the two churches are close together, within a stone's throw.

90. Then the old church does not accommodate another part of the parish?—No, not at all; there is part of the parish which requires another church.

91. The only use would be to augment the number of church sittings?—There are ample in the new church.

92. Ample for the parish?—Yes.

93. Mr. *Bright.*] Do you propose to get rid of the old church altogether?—I understood it had been.

94. The building is there?—My notion is, that in order to get peace and quiet, and satisfy all parties, the old chapel should have 150 *l.* a year appropriated to it.

95. To have a clergyman expressly for it?—To keep a curate, so that at the two churches there would be four services in the day.

96. You want to get rid of the clergyman who has recently been ministering in that old church?—We are rid of him, properly speaking; he has another living.

97. He comes over at the request of the congregation?—Yes.

98. You suppose that if he has any remuneration they provide it?—I suppose they do; I cannot say whether he has any remuneration or not.

99. Has there been any effort made to ascertain the views of the congregation of the old church with regard to the proposal contained in this Bill?—They have sent in a petition, and there has been a great deal of discussion going on in the newspaper. I had a long controversy with the bishop upon the subject, all of which has been published.

100. Has there been any attempt to obtain the approval of those who meet as a congregation in the old church at Todmorden to the provisions of this Bill?—Not by me; I consider them trespassers.

101. Or by the memorialists and promoters of the measure?—I have had no communication with them as a body; I have had communications with individuals who have chosen to address me.

102. Are we to understand that what the counsel stated is correct, that you consider this matter of Todmorden vital to the Bill?—Yes.

103. And that if we are not able to agree to it upon the terms proposed, you will withdraw your assent to the Bill?—Yes.

104. Mr. *Beresford Hope.*] I apprehend that you not only suggest the appointment of this curate for the sake of peace, but that you consider he would be an assistant to the incumbent of Christ Church in his weekly parochial visitations?—I propose it for the sake of peace in the parish, because if there are two churches, there will be two clergymen in continual dispute. It would keep up the scandal that now exists, and a very great scandal it is.

105. Mr. *Bright.*] Do you go upon the theory that you cannot have two clergymen in the same parish without their disagreeing?—There are two classes, and one would be representing persons working against the other, continually. Already they are in a state of antagonism, for I think that when this is settled there will be none in the parish, and that everything will go on quietly and smoothly.

106. Mr. *Powell.*] What is the number of the congregation of the old church?—I cannot tell; my son was there last Sunday, and he said that there were about 100 present.

107. Mr. *Sandford.*] Do you say that these services were held without any ecclesiastical sanction whatever?—Certainly.

108. *Chairman.*] What is the distance between the old church and the new church?—I cannot exactly tell you, but I should think some 200 or 300 yards.

109. I think you said that Christ Church would hold from 1,200 to 1,300?—One thousand two hundred and fifty.

110. I do not recollect taking down the number that you said Christ Church would hold?—I should think 400 or 500; I speak very loosely about that, but I give you the measurement of the other.

Mr. *John Molesworth*, called in; and Examined by Mr. *Davison*.

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111. You are Receiver and Solicitor to the Vicar of Rochdale?—I am.

112. And have been so for 24 years?—I have.

113. You can give us some figures which will afford Mr. Clabon an opportunity of inquiring into the matter in which he is interested; can you hand in a return of the gross revenue?—Yes. (*The Return was handed in.*)

Vide Appendix.

114. The amount is 4,900 *l.*?—Yes.

115. I believe there are some 40 or 50 acres of land eligible for building purposes which are not yet let?—Not yet built upon.

116. Of course that would increase the revenue considerably?—Yes.

117. Many of the ground rents which have been secured upon leases for 99 years are falling in?—Some of the leases have expired.

118. The increased revenue would be obtained from renewing those leases for longer terms?—Yes.

119. The funds in the Court of Chancery are monies received for land sold compulsorily to the Railway and Canal Company, and amounting to 10,583 *l.* 16 *s.* 4 *d.*?—Yes, that is so.

120. There are 17 churches in public patronage in the parish?—There are.

121. I believe that the revenue they have amounts to 1,722 *l.* 1 *s.* 11 *d.*?—There is Spotland in addition to that, 170 *l.*

122. Then 1,962 *l.* 1 *s.* 11 *d.* is the total existing revenue of the 17 churches?—Yes.

123. Mr. *Bright.*] Separate from the 4,900 *l.*?—Yes.

124. And derived from other sources?—From the endowments.

125. Mr. *Davison.*] To raise that so as to give one income of 500 *l.*, nine of 300 *l.*, and seven of 200 *l.* a-year, would require how much?—£.4,056 *l.* 19 *s.* 11 *d.* per annum; that is in addition to 4,000 *l.* to the vicar. That includes the five new districts which it will take some time to form; one is formed.

126. Mr. *Bright.*] Which are they?—They are not quite settled; they are to be settled by the bishop and the Commissioners, and by the vicar, I suppose.

127. Which is the one that is just formed?—Homer; the church is built, but it is not yet assigned.

128. Where are the other four to be?—One will be on the road to Milnrow, and another is to be taken out of St. Mary's district; that is merely a proposal, as yet.

129. What is the distance from that church at Homer, on Mr. Enthwistle's land, to St. James's?—I should think about a quarter of a mile, as the crow flies.

130. Has it been determined, in consultation with anyone in the parish, that these new districts should be formed, or is it a mere idea that at some time, as the population extends, it may be necessary?—It is considered that the popula- is so large that they require additional accommodation.

131. You have the Old Church, St. Mary's, St. James, and Homer Church?—Yes.

132. They are almost all in a line, and very near together?—Yes.

133. You do not propose to put churches quite so thick as that all over the parish?—There is a long distance from St. Mary's, on the other side, without a church; the population is very dense about there.

134. There is a question as to whether the present livings should be raised to 300 *l.* a-year?—Yes.

135. If you keep back funds to establish new districts, and to sustain other churches and clergymen, of course it makes the time longer before you can raise the present livings to 300 *l.* a year?—Yes.

136. It becomes a serious question whether you should put five more clergymen there to starve upon 200 *l.* a year, or delay that for a time and raise the present livings to 300 *l.* a-year. I want you, therefore, to tell me where those new districts are to be, and when it will be necessary to establish them?—I believe the Bishop of Manchester, not the vicar, has fixed on those new districts.

137. Mr.

137. Mr. *Davison.*] Is not that a point which the Bishop presses as an important one?—I believe so.

138. The scheme of last year was to raise 200*l.* to 300*l.*?—Yes.

139. These seven gentlemen are some of the petitioners, who say they would like to have the 300*l.* then proposed?—Yes.

140. The bishop's view is, that there should be five new districts immediately formed?—Yes.

141. Postponing the raising of those who take 200*l.* to 300*l.* until the 200*l.* are satisfied?—Yes.

142. One proposition is, that Spotland church should have 500*l.* a year?—Yes.

143. Was that the proposition of the bishop?—It was the proposition made to the vicar. The original proposition was that two were to have 500*l.*, two 400*l.*, and the rest 300*l.*; they reduced seven churches 100*l.* a year each, and reduced one of 500*l.* and two of 400*l.* to 300*l.*

144. Supposing that the Committee dismiss the project of new churches in the parish, would the funds, as you understand they are likely to be within the next few years, enable you to return to that old proposition so far as to leave none of the present clergymen with less than 300*l.* a year?—With the same outlay that they now propose, they would. If they did not reserve anything for the proposed new districts, they would be able to give 300*l.* a year to the whole of the clergymen, or the whole of the district in the second schedule, and leave a surplus.

145. Which surplus, I suppose, would grow?—No, it would go in reduction of the debt upon the living. It now takes 4,056*l.* 19*s.* 11*d.*; to raise the whole to 300*l.* a year would take 1,000*l.*; whereas it would only require 700*l.* to raise all the districts to 300*l.* a year each.

146. The property of the vicarage grows very rapidly, as you know?—Yes.

147. The new districts might, at some not distant time, be still made?—Yes, I think so; that would depend upon the length of the present vicar's incumbency, because a future vicar is only to have 1,500*l.* a year instead of 4,000*l.*

148. The Committee would have to decide whether it is desirable to provide for districts which are not yet existing, or whether there should be a larger appropriation to the augmentation of the present livings?—The Bishop of Manchester's consent would be necessary; the Bill cannot pass without his consent.

149. Mr. *Davison.*] One question with reference to Spotland. I think that that recommendation was made by Lord Chichester, after consultation with the bishop?—The recommendation came through Lord Chichester.

150. That table that you have before you shows in detail, does it not, the incomes of the various incumbents of those 17 incumbencies?—Yes.

151. All having consented to the Bill, I think, except the seven gentlemen who are to get 200*l.* a-year only?—Yes.

152. They dissent naturally, and desire to have 300*l.* a-year?—They dissent from that clause of the Bill.

153. Mr. *Bright.*] What is the population in the parishes of those gentlemen who dissent?—Under 4,000.

154. Some of those districts under 4,000 are wide, are they not?—Yes, very extensive.

155. You have had a great deal to do with clergymen, and have seen their work; does not a population of 4,000, spread over a wide and mountainous district, involve more laborious work for a clergyman than 6,000 or 7,000 within a narrower compass?—I believe it is generally understood that a clergyman cannot pastorally attend to more than a certain number, which is considerably under 4,000, so that where there are more some must be neglected whether they are near or far off.

156. Whatever the work of those above 4,000, you consider that those who have not 4,000 have as much to do as any reasonable man can undertake?—They may have their time fully occupied.

157. The extent of the population is no just test of the income which a minister ought to receive?—It is the test adopted, I believe, by the Ecclesiastical Commissioners in dealing with funds at their disposal.

158. Mr. *Davison.*] Neither you nor your father, I believe, have had anything to do with the details of the scheme?—No.

159. The question of the 4,000 being the turning point, is not a question

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relating to Rochdale only, but is the scheme of the Ecclesiastical Commissioners of England?—I do not know that.

160. You know something about the two churches at Todmorden?—Yes.

161. You have the deed of consecration of the new church in 1832?—Yes.

162. You know, as a lawyer, that questions have arisen as to whether the old church was disused legally?—The question was raised for the first time, I believe, by the Bishop of Manchester, during the late incumbent's life time, about 10 or 12 years ago.

163. Was it decided?—It was never decided. Dr. Phillimore, whom I consulted, was of opinion that the consecration deed could not be upset.

164. The church has been disused, as long as you can remember, for Divine service, by the incumbent of Rochdale?—Yes, before I went into Lancashire.

165. And from that time up to the present?—It has not been used by the incumbent except for funerals.

166. We hear that it has been used by laymen at times?—Yes, they have advertised services there.

167. And also by a clergyman from an adjoining district?—Yes.

168. Not by any licensed clergyman?—Not licensed to the district.

169. Is one church twice as large as the other?—I had them surveyed; in the old church there are sittings for 400, and in the other for 1,250.

170. The old church has, I believe, been repaired, and at some cost?—Yes.

171. But it is not in substantial repair?—According to the survey I had made it wants about 600 *l.* or 700 *l.* laid out upon it; it requires a new roof.

172. Under the 7th clause 150 *l.* is to be paid to the incumbent of Christ Church so long as he shall have occasion to provide for Divine service in the old church?—Yes.

173. That is the machinery by which the service can be carried on, the new church being the incumbent's church?—Yes.

174. And the old church the chapel of ease?—Yes, the incumbent has been licensed to the old parochial chapelry.

175. Mr. *Bright.*] At whose expense has the old church been repaired?—By the congregation.

176. It is not intended, I presume, to exclude them from attending hereafter?—Oh no.

177. Only they will not have a minister of their own choice?—No; Mr. Plow has been licensed to the whole district; I believe he has not been dispossessed.

178. Mr. *Davison.*] There is a petition in favour of this scheme, is there not?—There is.

179. From persons who frequent the new church?—Yes.

180. Respectably signed?—Yes, very.

Cross-examined by Mr. *Tahourdin.*

181. What is the revenue from the endowment of St. Mary, Todmorden?—£. 127 a year, exclusive of pew rents and fees.

182. Do you know what the pew rents and fees amount to?—I do not.

183. How far is the old church from the new?—I should say about 300 yards; I have not had it measured.

184. The old church is in the middle of a populous town, is it not?—Yes.

185. Is this a correct photograph (*producing one*) of the town, showing the old church?—It is.

186. The new church is in the outskirts of the town, is it not?—It is; but I think there is a large population lying beyond it.

187. With regard to the state of repair of the old church, this is a correct photograph (*producing another*), is it not, of the outside of the church?—It is.

188. And is this a correct photograph (*producing a third*), of the inside of the church?—Yes.

189. Do you know what amount of money has been laid out in repair of the old church within the last few years?—I believe a good deal has been laid out, but I have never heard the exact amount.

190. Have you known the church for a long time?—Yes; but I have never been inside it but once.

191. You

191. You must be able to judge from the difference in its appearance now and when you first saw it, whether a good deal of money has been laid out upon it?—It appears to have been painted.

192. At any rate, a good deal of money has been laid out there?—I presume so.

193. Do you know who has provided the money?—I believe it was raised by subscriptions locally.

194. Have you had much conversation with the inhabitants as to that church?—No, very little; I live five or six miles from it.

195. You know the question is whether the old or new church should be the mother church?—I cannot say which way the majority of church people would be, but I should think in favour of the new one.

196. Do you know how many ratepayers there are in the district?—I think there were 6,000 in the Ecclesiastical district before Lydgate was taken off; that has reduced it by, I believe, 1,000.

197. Do you know the number of signatures to the petition in favour of the measure?—I should think 30 or 40.

198. Have you seen the petition signed by about 800 on the other side?—No, I have not

199. You were asked just now whether the old church had not been disused by the incumbent, with particular emphasis upon "incumbent;" do you know the meaning of the emphasis?—Yes, I think so.

200. Do you know whether the incumbent has ever attempted in any way to supply that church with a service?—No; I believe he never has.

201. Has he set himself against it?—No, I do not think that he has; if he had been asked to perform the service, I believe he would have done so.

202. Do you know why he has not provided for the service there?—Because he has not possession of the church, and cannot get possession; they locked him out.

203. Who locked him out?—The people who have got possession of it.

204. Who are they; are they the churchwardens?—I do not know one of them.

205. Do you know the fact that he is locked out?—Yes, I know the fact that the church is kept locked up.

206. Service is performed there, is it not?—Yes.

207. Then how can you say that it is locked up?—They will not allow any one to go in.

208. Who are "they"?—The people who have got possession of it.

209. Whom do you mean?—The people who have possession of the key; I do not know who they are.

210. You say that services have been performed there by laymen?—They advertise services.

211. Do you know that?—I heard that Thomas Fielding, the saddler, and Howard, the joiner, were to perform service there on 3d June; I saw that in the Todmorden papers.

212. You do not know it of your own knowledge?—No.

213. Have you ever had any conversation with the Bishop of Manchester about the services in this church?—Never.

214. You do not know whether he has expressed his willingness to license any person to it?—I am not aware that he has.

215. Can you tell me the meaning of the expression in the Bill which provides for payment to the incumbent of Christ Church of 150 *l.*, so long as he shall have occasion to provide for the performance of Divine service in the old church. Does that mean that he contemplates that he may not have occasion?—I know he does intend to perform Divine service there if the Act is passed.

216. The language seems to suggest that it is only to be temporary; does he contemplate pulling the church down?—No, he does not.

217. Or of discontinuing the service there in any way?—No.

218. Mr. *Bright.*] How long has the present clergyman been at Todmorden?—He was licensed in 1863.

219. Is he a relation of the vicar?—He is no blood relation; he married a distant connection.

220. Mr. *Tahourdin.*] I understand you to say that you were advised that the consecration did transfer the services from the old church to the new church?—

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I said the opinion that Dr. Phillimore gave was, that at this distance of time no court of law would upset the consecration deed after a lapse of 30 years or more.

221. Mr. *Potter.*] When the fittings were taken out of the old church, was there an intention, in 1832, to pull it down?—No, it was intended to perform burials there, because it is situated in the old burial ground, and there were old graves there.

222. In what year were the new fittings put into the old church?—I believe about four or five years ago.

223. Then from 1832, until four or five years ago, the church was not fitted up?—It was not.

224. Mr. *Sandford.*] Do you know the number of the congregation attending there?—I have been once, and I counted about 75 people, but I think more do attend sometimes, because I believe there was a collection somewhere else on that day, and some of them were absent.

225. Do you know of any legal steps being taken to obtain possession?—No.

226. Is the church in the possession of churchwardens?—It is.

227. Regularly appointed churchwardens?—Yes.

228. Is not one of the churchwardens always appointed by the vicar?—No; they say there is no incumbent; that the right has lapsed.

229. Mr. *Bright.*] That it is an independent church congregation?—Yes, I believe the archdeacon considers himself bound to swear in any person who presents himself as churchwarden.

230. Mr. *Beresford Hope.*] Are there independent churchwardens for Christ Church?—Yes.

231. The two sets respectively contend that they are the legitimate churchwardens of Todmorden?—They have done so.

232. Has the archdeacon sworn in both sets of churchwardens?—Yes. Mr. Plow has been licensed to the ancient chapelry of Todmorden, and they are merely licensed to the old church.

233. Do they contend that the consecration was wholly illegal, and that therefore Mr. Plow is not incumbent of the chapelry of Todmorden?—No, I do not think that they contend that; they say it is questionable.

234. Do they contend that it is illegal?—I suppose they do.

235. They contend that they are the churchwardens of the living of which the presentation has lapsed, and that, as churchwardens, they are bound to provide service there?—Yes.

236. How did they get the keys?—They obtained them of the late incumbent under pretence of holding a school there, and would not return them.

237. Had they gone on electing churchwardens before that time?—No; I think it is only within the last two or three years that they have elected churchwardens.

238. *Chairman.*] Who elects those churchwardens?—I am not aware, but I suppose the people who meet at the church. There is a meeting for the purpose.

239. Mr. *Beresford Hope.*] Inside the church?—Yes.

240. Mr. *Potter.*] In what year were the keys obtained?—I think about 1861, but I do not recollect the year.

241. Mr. *Beresford Hope.*] Has this state of things ever been discussed in a court of law?—No.

242. Mr. *Powell.*] Does the archdeacon recognise those churchwardens?—I believe he does.

Cross-examined by Mr. *Clabon.*

243. You have talked about 40 or 50 acres of building ground, can you give us the probable increase of income; is it likely that in five years it will be 10,000 *l.* a-year?—I suppose it will be about 7,000 *l.* a year in about 10 years.

244. You are aware that the Ecclesiastical Commissioners are increasing livings where there is a population of 4,000 to 300 *l.* a-year?—Yes.

245. In how many of the livings in Rochdale is the population about 4,000?—In 10 in public patronage.

246. The

246. The present income of those 10 livings is 1,021 *l.*?—Yes.

247. The increase will be nearly 2,000 *l.* a-year?—Yes.

248. But for this Bill that increase would come out of the general fund of the Ecclesiastical Commissioners?—Yes, it would; I am not certain whether I am right in saying that they would raise them to 300 *l.* a-year, but they would raise them; they take pew rents into consideration.

249. The pew rents here are very small?—Yes.

250. If you take them into account, would the increase be 800 *l.* a-year?—I dare say it would.

251. Seven of the livings having a population of less than 4,000?—Yes.

252. If all the livings were 300*l.* a-year, instead of 200 *l.*, there would be an increase of 700 *l.* a-year?—Yes.

253. And if you put St. Chad's at 500 *l.*, that would make 900 *l.* a-year?—Yes.

254. In the next 20 years is it not probable that the income will increase to 20,000*l.*?—No, I should say not.

Re-examined by Mr. *Davison.*

255. Under the 12th clause of the Bill they will be carried into the schedule of 300 *l.* a-year when the surplus fund is sufficient?—Yes, they will.

256. The first thing to be done under that clause of the Bill is to "raise to the annual sum of 300 *l.*, exclusive of surplice fees and pew rents, the income of the incumbent or minister of each of the churches or chapels mentioned in the second schedule hereto, whose income does not already amount to that sum?"—Yes.

257. So that the first thing the surplus revenue would go to would be to raise the income of my friend's clients?—Yes.

258. Now, as regards the Todmorden churches, you have heard of the case of Chadwick *v.* Ormerod?—Yes.

259. Where the question was whether a church-rate was good, notice of which was not put upon the old church?—Yes.

260. I believe the decision was that it was a good rate, and that the Lord Chief Baron gave judgment in that view?—Yes.

261. That the old church being disused, it was not necessary to put a notice upon the door?—I believe that was the judgment.

262. Mr. *Bright.*] That would be during the time it was disused?—Yes.

263. Mr. *Davison.*] That decision was given, I think, about 13 years ago?—Yes.

264. The keys were obtained by some one about four or five years ago, the church having been used for funeral services only up to that time?—Yes.

265. Since that time gentlemen have preached there, and also a clergyman from an adjoining parish?—Yes.

266. And money has been spent in repairing the church by local subscription of persons who are interested in maintaining the services there?—The clergyman does not come from an adjoining parish, but from a distant parish.

267. I believe there have been advertisements with the view of ascertaining whether they could get a couple married in the church, in order to try the question?—I did not see that.

268. Mr. *Selwyn.*] Have not some of these lands been recently let?—Yes.

269. To Mr. Kershaw?—The lease is not carried out; but there is a treaty for it, and an agreement has been approved of by the parish.

270. Was the price 3½ *d.* a yard?—Yes.

271. Making 70 *l.* 11 *s.* 8 *d.* an acre?—About that.

272. Another portion has been recently let, I think, at 4 *d.* a yard north of the river?—Yes.

273. Making 80 *l.* 13 *s.* 4 *d.* an acre per annum?—Yes.

274. Mr. *Powell.*] What is the extent of the land that has been let to Mr. Kershaw at that rate?—It is a small plot; but I think the rent comes to about 10 *l.*

275. Does it possess any advantages or disadvantages?—It adjoins the land proposed to be sold to the corporation.

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276. What is the extent of the land let, at 4 *d.* a yard?—It brings in about 40 *l.* a year.

277. What is the character of the situation; is it good or bad?—It is a central situation; but it is low; near to the river; it was let for a theatre.

278. You do not mean that it is disadvantageous, but that it is geographically low?—Yes.

279. Can you give the Committee the extent of the church accommodation in the parish of Rochdale?—I should think it would average 800 sittings each church, taking the large ones at 1,200 to 1,400, and there is one church that holds as many as 1,600.

280. But the proportion of church accommodation to the population is highly unsatisfactory?—Many people think so.

281. Is the clergyman who performs service at the old church at Todmorden a beneficed clergyman?—Yes; he is an incumbent.

282 Have you any idea of the extent of his own parish?—No, I have not.

283. Do you know the peculiar circumstances of Spotland which have caused that to be mentioned as a living to be increased to 500 *l.* a year?—Yes; two churches were originally proposed to be raised to 500 *l.* a year, and two to 400 *l.*, and it was presumed that, as Spotland was one of the largest, and held by my brother, Dr. Molesworth's son, that he would give it to him; and, therefore, in altering the terms they retained that sum; it was a proposal made to him.

284. It is close to the borough of Rochdale?—Yes, part of it; but part is just outside the borough; it has a population of 10,000, but since the last census 2,000 have been taken off for Norden.

285. St. Paul's, Norden, is in the gift of St. Michael's?—Yes.

286. It is proposed to vest the patronage of St. Paul's in the bishop?—Yes, and Spotland also.

287. Is the district of Spotland so extensive as to necessitate a subdivision?—Yes, it is a very expensive district; some of it extends five or six miles.

288. What is proposed to be done with the livings in the third schedule of this Bill?—They are to be retained in the patronage of the vicar, of course.

289. Do you know the mode of selection between livings in the second and third schedules?—Those mentioned in the second schedule are mentioned in the third also.

290. Why are they selected?—Because they are town livings properly.

291. And in more intimate connection with the parish church?—Yes, the vicar wished them to be retained in his patronage.

292. How far is Littleborough?—Two miles.

293. I believe that the districts of Saddleworth are a considerable acreage?—Yes.

294. Can you give us the size of Holy Trinity?—No.

295. Would it be three miles by two?—I cannot say; there are witnesses here who will be able to speak to that.

296. Mr. *Bright.*] You have been asked about the unsatisfactory provision in the church in the parish of Rochdale; is it not a fact that the Nonconformists' body furnish sittings for a much larger portion of the population than the Established Church?—There was a return by which it appeared so, but it was stated that many of the chapels held three services, and the church only two; I dare say there are more sittings for Nonconformists.

297. And in the borough of Rochdale very considerably more, you would say?—I should think there would be.

Mr. *Edmund J. Smith,* called in; Examined by Mr. *Davison.*

Mr. *E. J. Smith.*

298. You are Surveyor to the Ecclesiastical Commissioners?—I am.

299. It is part of your duty to report to the Board with reference to the value of properties which are to be placed under their control?—It is so.

300. When did this matter, with respect to the glebe lands in Rochdale being placed in the hands of the Commissioners, first come under your notice?—At an inspection of the estate in 1865.

301. Did you then make yourself acquainted with the nature of the land which would fall into the hands of the Commissioners, and the various properties in Rochdale which they would have control over, with a view to report to the

the Commissioners as to what might be done to increase the stipends of the various clergymen in Rochdale, as far as could be done, looking to the future? —I carefully examined the estate, in order to state if it would be advantageous to the interests of the church that the vicar should accept 4,000 *l.* per annum during his incumbency, and assign the estate to the Commissioners, in order to enable them to effect immediate augmentation.

302. I believe your report on the subject is here, and it is dated November? —I made a written report on the subject, which I have no doubt is the one you refer to.

303. I need not, perhaps, read it; my friends may have it if they like, but in point of fact, in your view, bringing your knowledge to bear upon the subject, is the proposal now submitted to the Committee one that you should recommend the Commissioners to adopt?—Yes.

304. I may ask you, was the whole scheme which is now submitted to the Committee the result, first of all, of your report to the Commissioners, then a communication with the Bishop of Manchester, and afterwards of a negociation with the Rev. Dr. Molesworth? —That is so.

305. Of course without Dr. Molesworth's consent the matter must have been postponed?—Certainly.

306. Without the consent of the Bishop also, as regards certain portions of the Bill, there would be a difficulty in dealing with the matter and carrying it any further?—I apprehend so.

307. Therefore I may take it from you, as representing the Commissioners here to-day, that it is the result of negociations and communications between these three parties?—Certainly.

308–9. Taking into full consideration the claims which the clergymen in the district have upon the fund, on the property in the neighbourhood of Rochdale, and all the circumstances of every kind; and with every desire to deal as fairly and fully with them as you can?—Every anxiety to do so.

Cross-examined by Mr. *Tahourdin.*

310. Have you had any conversation with the vicar or the bishop on the subject of Todmorden?—The whole of the personal communications have been carried through by the Earl of Chichester himself; I was merely in attendance on the Earl, as the surveyor, but he himself carried through all the negociations with each of those two gentlemen.

311. Are you able to say whether the bishop makes the arrangement which the Bill proposes with regard to Todmorden Old Church and Christ Church a *sine quâ non* for his consent being given to this Bill?—I think I am scarcely in a situation to do that; I apprehend that Mr. Pringle would be the officer who would state that.

Cross-examined by Mr. *Clabon.*

312. Can you at all estimate the probable increase in the value of the Glebe Estate during the next five years?—It would depend entirely as to degree on the arrangements that might be effected between the Ecclesiastical Commissioners and those parties who have existing interests in the estate, excepting as regards the portions of the estate called the excepted estate.

313. Are there not 40 or 50 acres of building land?—That is the excepted estate, and it consists of about 18 or 20 acres.

314. Besides that, are there not various lands fitted for building?—I think that the others are almost wholly under some kind of arrangement.

315. Can you at all estimate what the income of the vicarage lands will be 10 years hence?—I do not think it can be estimated very accurately; there is every reason to expect a very considerable increase; but as to the degree of increase, it will depend on the negotiations with other parties, so that it is impossible for any surveyor to give an absolute opinion on the subject.

316. Mr. *Powell.*] You say that no surveyor can tell?—He cannot say

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accurately, because it depends on the negotiations that may take place in the interval.

317. Mr. *Bright.*] If there is any land still to be let, and if let at the rate that land has been in that neighbourhood for the last few years, would it not still add considerably to the income without taking into consideration any fines which the Commissioners might receive for the renewal of the existing cases?—I think that independently of that you may safely assume an increase of 2,000 *l.* a year.

318. For the letting of new lands?—Yes.

319. And for how many years could that go on?—The 2,000 *l.* per annum would extend over the whole of the acres that are uncovered, which constitute the excepted portions under the former Acts.

320. *Chairman.*] How soon would that increase take place?—That I should think would accrue probably in the first two years after it was in our possession.

321. Mr. *Bright.*] Then would that absorb the whole of the glebe land that can be let, always excepting the excepted land?—It is of the excepted parts that I am speaking.

322. Mr. *Clabon.*] It is the usual rule with the Commissioners now, is it not, to increase livings to 300 *l.* a year where the population is 4,000 and more?—In 1866 it extends to 5,000 inhabitants; in 1867 to 4,500; and in 1868 it will extend to 4,000.

323. Are you aware that 10 of the livings in Rochdale have a population of 4,000 and upwards?—No; my attention has not been called to that particular point.

324. If that were so, the result would be that in 1868 the Commissioners would increase those 10 livings, if there were no Rochdale Vicarage Fund, to 300 *l.* a year each?—Yes, if those 10 are under public patronage.

325. Supposing this Bill were to pass, and these, and the livings above 4,000 inhabitants are increased to 300 *l.* a year out of the Rochdale Vicarage Fund, that would be in relief of the general funds of the Commissioners?—Yes, *pro tanto.*

326. Mr. *Powell.*] Do you know what increase has taken place in the population of Rochdale since the passing of the Act of the 4 Geo. 3?—The Act of the 4 Geo. 3 would be in 1764; I cannot say that I have gone so far back as that.

327. Are the excepted lands near the vicarage?—Yes, immediately opposite, and adjacent to the vicarage house and grounds.

328. Were they so situated that, in the then condition of Rochdale, the retention of them would greatly increase the comfort of the vicarage as a residence?—I could hardly go so far as to say that, in the state of Rochdale at that time, it would be of any great consequence, because the whole exterior at that time was uncovered. I do not know whether the situation of them is accurately before the Committee, and I think the Committee will understand it better if I explain it by the map. The church stands on a high hill; the height of the church above the bridge is 130 feet, or something of that sort; the vicarial residence is at the side of the church; and the excepted grounds are those coloured blue on the map.

329. Mr. *Bright.*] Those were grounds which the vicar was prohibited from letting for building purposes?—He is not able to do so under the private Act.

330. Mr. *Selwyn.*] Those were the lands which were the subject of the decision in the Queen's Bench, in the case of Molesworth *v.* Quain?—Yes.

331. And which it was decided that, subject to the required consents, the vicar could let on building leases?—Yes.

332. That was the decision of the Court of Queen's Bench?—Yes.

333. Mr. *Bright.*] What is the requisite consent?—The consent of the Bishop and the Ecclesiastical Commissioners, under the general Act of Parliament.

334. Mr. *Selwyn.*] It was a special case, stated for the opinion of the Court of Queen's Bench, and they so decided?—Yes.

335. Mr. *Beresford Hope.*] What is the part coloured red?—The whole of this (*pointing to the map*) is vicarial estate, and these are portions that have been sold off.

336. Mr. *Robartes.*] Will you point out the 25 acres that are excepted?—The 25 acres excepted are these (*pointing them out on the plan*).

337. Mr.

337. Mr. *Powell.*] What is the character of the country at Saddleworth; is it a hilly, mountainous country?—Yes. Mr. *E. J. Smith.*

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338. A difficult country to traverse, and a country that is greatly exposed to weather?—It is a high, cold country.

339. Mr. *Beresford Hope.*] Grouse moors, and that sort of thing?—A great deal of that sort of thing.

340. These 25 acres, then, of excepted land, are what you are looking to for the increase of the estate?—It forms part of it; and there are also a few acres which are still undisposed of; I should think, perhaps, about ten or a dozen acres.

341. How will they be sold, by auction or private contract?—In either form, so as to obtain the highest sum; our object will be, undoubtedly, to obtain the highest sum, either by auction or private contract; sometimes you obtain a higher sum by auction, but ordinarily you obtain a higher sum by private contract.

342. You only bind yourself, then, to obtain the highest sum for them that you can?—Undoubtedly we should do that.

343. Mr. *Powell.*] Have you valued the excepted lands?—Yes, I have gone over them, and know them intimately.

344. Supposing they were thrown out for building purposes, with the ordinary price at which such transactions are conducted, what should you say was the value of the excepted land?—The 20 acres might probably bring in the aggregate from 20,000 *l.* to 22,000 *l.*, or perhaps it would be higher; as I may have to sell them it is inconvenient for me to fix the value.

345. Mr. *Selwyn.*] If you intend to get the highest price you can, it would be inconvenient to enter into a discussion of it now?—There is that inconvenience.

346. Mr. *Powell.*] Is that the value which you think they are worth if sold in a block now, or the additional value you would receive if sold in small plots?—The total sums would be considerably higher if sold in plots, but then you would have to sacrifice a portion for forming roads and accesses, and other things of that kind.

347. Mr. *Bright.*] Besides that, is it not the fact that a considerable portion of it is not very eligible for building; that which is down towards the river might do for manufactories, but it is not all very eligible for building, is it?—I can hardly agree with that; I think I could find eligible objects to occupy every portion of the ground; in fact, any area round such a town as Rochdale always has a considerable value, however unfavourably any part may be situated.

348. Mr. *Selwyn.*] I understood you to say that the practice of the Commissioners would be, when they had got the power to sell this land, to sell it either by public auction or private contract, as would be most advantageous?—Yes, after they have it; but there is no doubt at all that there has been an understanding come to as to part of it.

349. Do you mean that the Commissioners have come to an understanding to sell this land before it is vested in them, and before Parliament has given them any power to sell it at all?—I believe there is an understanding of that kind.

350. Do you mean that before the Act is passed, before the land is vested in the Commissioners, and before the Commissioners have any power to sell it at all, that they have entered into a bargain with anyone to sell any part of this land?—I cannot say as to their entering into a bargain, but there is no doubt at all that terms have been communicated as the terms which they would be prepared to accept if those terms are agreed to.

351. What are the terms then?—The terms are to sell a certain portion indicated on the plan which we have there, and which I can indicate on this plan; they propose to sell 14½ acres for an annual charge of 380 *l.*

352. How much is that an acre?—That is at the annual sum of rather higher than 25 *l.* an acre.

353. Are you aware that some portion of this land has recently been let at the rate of 80 *l.* an acre?—Yes; I am perfectly sensible of all the transactions that have occurred.

354. And another portion of it at 70 *l.* 11 *s.* 8 *d.* an acre?—Yes.

355. Are not those the same lands which you valued just now as producing in a block 22,000 *l.*?—No, only a portion.

356. And which you said, if sold in pieces, you would put at a higher sum?—Yes, ultimately; if sold from time to time they would fetch a higher sum.

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357. Mr. *Powell.*] If you let these 14½ acres for 380 *l.* a year, what is that capitalised at?—It is equal to 700 *l.* an acre in the aggregate, without taking out of it any deductions for roads, or anything else, which, if you sold in detail, would of course take a considerable proportion of the area.

358. Is it not a perfectly familiar practice that in dealing with building land in Lancashire and Yorkshire you include half the street?—Yes; and if you do it is all part of the terms.

359. How do you account for this, that if the 14½ acres are only worth 700 *l.* an acre, the 20 acres are worth 22,000 *l.*?—Because these are in a situation which is not of so high a value as other portions of the 20 acres.

360. If you were to sell 14½ acres in a block, you would expect to receive as large a proportion per acre than if you sold the 20 acres in a block?—Yes, undoubtedly, if the 14 acres were the average of the whole.

361. Do you consider that the remaining portion of the 20 acres will bring in the balance between the 22,000 *l.* and the sum you have mentioned?—Certainly. I should add also that it is part of the conditions of sale to carry a street down to the heart of the estate, so that the enhancement of the other part of the estate is an element in the consideration of the terms.

362. Do those parties who by this incipient or contingent agreement are to pay the sum that you have mentioned, contract to make roads, drainage, and so on?—Everything; there is not any charge upon us.

363. They take the whole of that upon themselves?—Yes.

364. And the maintenance and drainage of roads in the future?—Yes, everything; all that appertains to us afterwards is to receive the 380 *l.*

365. Have they given you all advantages of rights of road?—Everything.

366. What are the superior advantage of the remaining portion of the 20 acres which would make it so much more valuable?—It is the situation; you must understand that the Town Hall is here (*pointing to the plan*); it is to be erected at a cost of 60,000 *l.* (the estimate is 50,000 *l.*, and they will not do it under 60,000 *l.*); there is a street to come there, another here, and you will then for the first time get access from this portion of the estate by this road on the high ground, right up to the station; therefore you enhance the value of every inch of ground that you have between there and the railway station.

367. Does the vicarage property derive any benefit from that enhancement?—Yes.

368. Mr. *Selwyn.*] Is there anything to prevent the owners of the vicarage property from making any road on their own land?—Yes, we have been aiming to have a communication there for a considerable time; but the corporation will be able to carry it through under the powers of the Act for the Improvements of Towns.

Mr. *George Pringle*, called in; and Examined by Mr. *Davison.*

Mr. *G. Pringle.*

369. I BELIEVE you are Assistant Secretary to the Ecclesiastical Commissioners?—I am.

370. Have you conducted this matter for them?—Yes.

371. The corporation of Rochdale, I believe, had a petition against your Bill?—Yes, they had.

372. In that petition I believe substantially they desire to keep the whole or a portion of the 25 excepted acres open for the sake of a public recreation ground, or some other purpose of that sort?—That is so.

373. Now there have been negociations put on foot between the Commissioners and the surveyors of the corporation of Rochdale, which resulted in an agreement, which agreement at the proper time will be brought out in the shape of clauses for the consideration of the Committee?—I believe that the petitioners communicated through their agents with one of the Church Estates Commissioners, and pointed out that it was very undesirable to put either side to the large expense of fighting the Bill when the objects which they sought to bring about were such as they thought the Commissioners thoroughly understood, and were such that if the interests of the Church were duly protected they ought to concur in, as also ought the Vicar of Rochdale, and the Bishop of Manchester. The consequence was that, at their particular request, the Church Estates Commissioners allowed them one or two interviews, and, in the course of a discussion,

at

at which the Commissioners' surveyor was present, it was arranged that in the assumption that this Bill should pass into law, the Commissioners would be ready to carry out the specific appropriation of some 14 acres of ground in the immediate neighbourhood of the Vicarage House, so as to bring in a rental of about 380 *l.* per annum upon a long lease, say for 999 years, the special object being the appropriation of the land comprised in the arrangement to the purposes of public recreation, and the promotion of the health of the town of Rochdale, and to no other purpose.

374. I believe one of the clauses that we desire is, that they should never be built upon, but kept always open?—Yes.

375. And the purchasers are to make the roads, which will be an improvement to the rest of the property then left in the hands of the Commissioners?—Yes.

376. £.380 a-year works out, at 25 *l.* an acre, which is about $1\frac{1}{4}$ *d.* per square yard?—That is so.

377. With the mines and minerals reserved to the church?—Yes.

378. In considering the price I suppose the Commissioners took into consideration the object for which the land was to be sold, if sanctioned by the Committee?—Yes, to some extent, undoubtedly, I think they did.

379. Now, about the general matter of the scheme now before the Committee; that, in point of fact, is the result of a compromise, is it not, between three parties, the Commissioners, the Bishop, and Dr. Molesworth?—Yes, it is a compromise on a great number of points, so much so that it would be impossible, I think, to say that any one point, or any two points, hinges by itself.

380. The Bishop is especially anxious that there should be five new districts in the parish of Rochdale?—Yes, he thinks that the cure of souls in Rochdale is most unsatisfactorily provided for. I heard him say only a week or two back that his main object was to bring about an arrangement that would render it possible for five new districts to be immediately constituted.

381. On the other hand, Dr. Molesworth wished to keep things quiet and to make peace?—That is one of Dr. Molesworth's particular objects.

382. And the Commissioners are not willing to go beyond that which they think is a liberal thing to give to the incumbents who have the 17 churches in Rochdale?—The Commissioners are satisfied to do what the Bill proposes with regard to augmentation, but they would have had no objection to make all the livings in Rochdale up to 300 *l.* a-year immediately on the passing of the Bill, or, rather, on the land becoming vested in them, if the Bishop had not considered that to raise 300 *l.* a-year immediately, instead of 200 *l.*, would have weighted too heavily the Rochdale vicarage fund, and so have put it into debt for a long period.

383. But when the Rochdale Vicarage Fund is out of debt, the first thing to be done is to raise the income of those vicarages from 200 *l.* to 300 *l.*?—Yes.

384. Mr. *Bright.*] With regard to the last point, do you know when the vicarage fund will be out of debt, according to the arrangements of the Bill?—I do not.

385. Has there been any estimate of it?—No, no precise estimate.

386. Now it has been stated to the Committee that the Bishop has suggested the propriety of making five new districts, one of which I think is about being done, because the church is nearly built?—There is nothing settled in the office at all about any one district yet.

387. But there is a new church built?—I have heard so to-day, but that is the first time I have heard of it.

388. Supposing the establishment of these five new districts was postponed for some moderate period, would it not be possible now to augment the livings to 300 *l.* a year?—Oh undoubtedly; you would free 1,000 *l.* a year for exactly the time that you postponed the formation of the districts.

389. And therefore it is a question whether you should augment these livings now to 300 *l.* a year according to the original idea, and postpone the new districts, or whether you should have the new districts immediately, and postpone indefinitely the augmentation of the livings?—It is clearly a question whether you should consider the interest of the existing incumbents, or the interests of the persons who are in want of spiritual supervision first.

390. The incumbencies are actually in existence, and we know where they are; but

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but the new districts have not been laid out; there is no provision for building the churches; and, in fact, no determination come to as to what portions of the parish should form those districts?—The formation of the districts would not wait the building of the churches at all; it would proceed at once under Sir Robert Peel's Act, and it is only a question of where you take them, having got a large population to take the districts out of.

391. Who would provide the funds for these new churches in those districts?—It has been universally found that wherever you have endowments, there is hardly an instance where the church has not followed within a moderate period.

392. Some one will offer the land, and others will find money to build the church?—Yes.

393. Do you know anything about the parish of Rochdale?—I have been at Rochdale; I have just passed through it.

394. You are not able to give an opinion as to where those districts should be, or if they are necessary now or will be at any future period?—No; but the town of Rochdale, I have heard the Bishop state, is grievously ill provided with church accommodation; I think he states that there are some 40,000 people, there being only accommodation for 4,000, and he considers that very much too small.

395. The Bishop did not tell you anything about the chapels?—Of course not.

396. He does not intend to build as many churches as will hold all the people who now go to chapel?—No, but I dare say he hopes to get a good many people who now go to chapel, when he has built the churches.

397. The question of the augmentation of the existing livings rests here, does it not; the Commissioners may augment them now, if they will in some degree postpone the new districts; or they may establish the new districts at an earlier period, and postpone indefinitely the augmentation of the existing livings?—Those are alternatives, undoubtedly.

Cross-examined by Mr. *Clabon.*

398. What is the present rule of the Commissioners as to small livings?—Just what Mr. Smith stated.

399. Mr. Smith did not quite state what it was now at the present moment?—£.5,000 during the whole of the present year.

400. Then several livings in Rochdale are already within the rule, are they not?—There are not a great many; I do not know how many.

401. But if it had not been for this fund, would not several of those livings have been endowed by the Commissioners out of the general fund?—One or two of them would. They are holding back one or two, and using them as a partial lever to get this worked out.

402. You are aware that 10 of those livings have a population of 4,000?—I do not know quite the number; I dare say there are 10.

403. I will assume, for a moment, that the 10 livings that now have 1,000 *l.* a year, will have, under this Bill, 3,000 *l.* a year in two years; would not the general fund of the Commissioners be relieved just by the difference of 2,000 *l.* a year?—Undoubtedly, as soon as ever the Rochdale fund presents a surplus, not before then, the common fund of the Commissioners will commence to be relieved.

404. But if this Bill were not passed at all, the Commissioners in two years from this time, supposing that there are 10 livings, and that their income is only 1,000 *l.* a year, would be entitled to increase that to 300 *l.* a year each, and but for this Bill in two years the Commissioners would have to pay 3,000 *l.* a year out of their own fund?—Yes.

405. They do not propose from their common fund to add to this fund?—They only propose to use the common fund as the fund to draw upon in the interval, during the time when the Rochdale fund will not suffice to pay its own way.

406. And they will repay themselves with interest at four per cent. afterwards?—Yes, they treat this as a claim; it will be put exactly on a level with every other claim.

407. Are you aware that they have refused, in one or two cases, to relieve them out of the common fund?—Yes; I stated that they had done so for the purpose of forcing on some arrangement by which the vicarial interest shall be made more suited to the cure of souls.

408. Mr. *Selwyn.*] The four per cent. is compound interest?—Yes.

409. Is this agreement that you have been speaking of in writing?—I cannot say. The solicitors of the Commissioners have been conferring with the solicitors of the Corporation on the subject, but the only agreement that I can speak to positively is an oral agreement, an understanding.

410. Have you seen any agreement?—I have seen certain clauses.

411. Was the Bishop a party to that agreement?—He has only agreed within the last day or to, if he has.

412. His consent has never been asked or obtained?—There has been no time to communicate with him at all; but if they are put in they would be subject to his consent, I presume.

413. Mr. *Davison.*] You are speaking of the clauses?—Yes.

414. Mr. *Powell.*] As regards the livings, be they seven, or be they 10, which are above 4,000 population, the difference is shortly this; there will be the pew rents in excess in favour of the livings?—Yes.

415. And seeing that you will extend those livings to the amount of 300 *l.* a year in the course of three years time, it will make the difference of an augmentation up to 300 *l.* a year during those three years?—Yes; perhaps you will allow me to explain also that your question reminds me that the Commissioners in augmenting, according to their general rule, take into account reasonable receipts from pew rents, but in this case the provision of the Act would exclude pew rents and surplice fees from all computation, and of course *pro tanto*, the grant from the Rochdale fund will be larger than the grant from the common fund to the extent of the pew rents, and would have to be written off.

416. Has any inquiry been instituted as to the amount of those pew rents?—No, it has not; we have got returns in some cases; but no inquiry has been instituted with reference to this particular Bill.

417. Then no accurate investigation has been made as to the relief of the common fund which would arise from the passing of this Bill?—No; it was not considered material to the question, and would take place sooner or later.

418. You made a remark on the local claims; is that on the theory that this Bill passes?—Only on that assumption.

Re-examined by Mr. *Davison.*

419. As long as the Vicar of Rochdale kept the 5,000 *l.* a year you withheld that which you had given to clergymen in the same circumstances as regards population, but under different circumstances as regards the parent church?—That is so. During the last two years, since the question was first brought prominently before the notice of the Board, by a memorial of the laymen interested in the well-being of the church in Rochdale, the Commissioners have, so to speak, put the screw on the parish of Rochdale.

420. Now, that being assented to, you take 4,000 *l.* a year by the Bill, and you propose that the future vicar shall have 1,500 *l.* a year, and the Commissioners are willing to pledge the common fund to the debt that will be created by finding at once 4,000 *l.* a year.

421. Then, as far as the Commissioners are concerned, they are kept under the property clause, except the 6th head?—Yes.

422. And under the 6th head in clause 12, the benefits of the Rochdale Vicarage Fund are extended to their assistance?—That is so.

423. So that whatever you take from Rochdale is spent at Rochdale, your common fund being pledged up to the time when it is able to support itself?—That is so.

Mr. *James Taylor*, called in; and Examined by Mr. *Tahourdin*.

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424. I BELIEVE you reside at Todmorden Hall, and also at Culverlands, in Berkshire?—Yes.

425. I believe you are a justice of the peace for Lancashire, Yorkshire, and Berkshire?—Yes, I am.

426. You were born in Todmorden Hall, I believe?—I was.

427. Your ancestors have lived there for some hundreds of years?—In the neighbourhood.

428. Were you baptised at St. Mary's, Todmorden?—I was.

429. You do not recollect the circumstance?—I do not recollect it.

430. How many of your ancestors are buried in the cemetery, or the churchyard?—A great many of them.

431. Were all your children by your first wife baptised there?—Yes.

432. And several of them buried there?—Yes.

433. I suppose I need scarcely ask you whether you have always entertained a great regard for this old church?—Yes, naturally so.

434. Your family have done the same, I believe?—They have; and they have supported it very liberally.

435. I believe you knew the district when it was purely an agricultural district?—Scarcely when it was an agricultural district.

436. At all events, when you first knew it, it was chiefly so?—It had a very small population.

437. I am speaking of some 50 years ago?—Yes.

438. At that time it was a thinly populated district?—It was.

439. I believe at that time you knew every one in the place?—I knew them when I was a boy, or most of them.

440. How was the repair of the church provided for at that time?—By the different farms; the farm tenants all paid a church rate.

441. Mr. *Bright*.] Was it a church rate or a voluntary contribution?—A church rate; we had a church rate in those days in the parish church at Rochdale.

442. But you did not apply all the church rate to the repairs of the church at Todmorden?—They had that besides, but they had a regular church rate for the whole parish.

443. The question was, how did you repair the church at Todmorden; was it by a church rate, a local rate, or by a voluntary contribution?—By a rate, part of that rate.

444. Mr. *Tahourdin*.] Was it purely on the land in fact?—Yes, entirely upon the land.

445. The farmers used to pay this church rate?—Yes.

446. Do you know anything of the history of the proposals for the building of a new church between the years 1829 and 1832?—Yes.

447. Can you give the Committee any information upon that subject?—The population had increased so much that it became a very inconvenient church; and many gentlemen had come into the district and made a great deal of money in the cotton business, and they thought it was not good enough for them. The seats in the old church were appropriated by the farmers, so they erected a gallery, and those parties had seats in the gallery; but they began to think they would rather have a new church, and the then incumbent seconded them; in the meantime he had got a new cemetery built, about a quarter of a mile from the old church, and he used to say it was too far for him to go on a wet Sunday, and he started this idea of a new church near the cemetery.

448. Did not the question of either building a new church, or repairing and enlarging the old church, arise about that time?—It did.

449. Do you know what the feeling of the congregation at that time was, as to whether the new church should be built, or the old one repaired and enlarged?—They would have preferred the old one being enlarged.

450. Your mother, I believe, made an offer of ground to enlarge the old church?—Yes, she did, free from expense.

451. Can you tell us why it was that the proposal for enlarging the old church was not carried out?—I cannot exactly say that that rested with the incumbent, and

and one or two other individuals, who wanted it to be near the new parsonage house.

452. *Chairman.*] Who was the incumbent at that time?—A Mr. Cohen.

453. Mr. *Bright.*] Was it the cause of great disputes at that time?—It was.

454. Mr. *Tahourdin.*] Now, did the desire to retain the old church as a parish church arise from a desire to appease the incumbent?—It was that they wished to keep it where it was; they did not wish it removed.

455. Was there a feeling of attachment towards the old church among the parishioners who frequented it?—Oh, yes; all the neighbourhood had had their ancestors buried there, and they did not like the old church to be taken away; that was the feeling that created it.

456. Has that feeling always prevailed?—It always has amongst those parties; but there so many new inhabitants come into the district from the agricultural and other districts to settle there on account of the cotton business, that they do not care so much about it; but the old inhabitants, and those who were there before that time, prefer the old church, and they would go to it if it was in a proper state and could be conducted as it used to be.

457. Do you know of any time between 1832 and the present time, when the feeling of the whole congregation of that church was not strongly in favour of keeping the old church as the mother church?—No, they have always wished to do that, and a great many of them would not go to the new church at all amongst the old churchgoers and the old farmers, and the consequence was that the new church had a very small attendance for many years.

458. *Chairman.*] Is it thinly attended now?—I do not know, for I have not been lately; I have been chiefly down in Berkshire.

459. Mr. *Tahourdin.*] You live chiefly in Berkshire now, I believe?—I have for the last 12 or 14 years.

460. You are quite ready to subscribe, I dare say, for any of the repairs that might be necessary for putting the old church in a better state than it is now?—That will depend entirely upon what is done with it. If it is made a separate district church to this I should.

461. But if it is made a dependency of Christ Church you would not be so much disposed to do it?—I should have nothing to do with it.

462. Mr. *Bright.*] Is that a mere sentiment that you do not want the old church to be made subservient to the new one, or that you do not like the manner of the services, or the person who administers them?—It arises from its being the old church, and the church which we have all been accustomed to attend, and the church where all our ancestors have been buried.

463. But still you know they would lie quiet in their graves if it was made a church under the other one; I do not see exactly the difficulty?—There is a little feeling sometimes in these things; it is not a feeling on their part, but on our part.

Re-examined by Mr. *Davison.*

464. The church will still be the old church?—It would be the old church.

465. And if we find a clergyman, he will be the clergyman of the old church?—No, he will be the clergyman of the new.

466. How would that be?—We know how that is in Todmorden.

467. You cannot make the old church a new church?—No.

468. How many people did you ever see in it?—That I cannot say.

469. How many should you think?—I believe the church seated between 400 and 500 originally, but they put a gallery in it, and then it seated about 600.

470. When it was quite full?—Yes, comfortably full.

471. For the last 12 or 13 years you have been away from Todmorden?—I have, except occasionally.

472. Have you ever been to the church since these services have been going on that we have heard of for the last four or five years?—Only once, and then I went from curiosity to see what they were doing.

473. How long ago?—Perhaps 12 months.

474. Who was the clergyman?—His name was Verity, and he comes from Burnley.

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475. You knew, I suppose, because you took a great interest in all that was doing, that there were gentlemen who preached there occasionally, who were not clergyman?—I knew by report.

476. You took an interest in it, and inquired what had been going on?—That had been going on before I knew anything about it.

477. Who is the authority of the church now, or rather who was 12 months ago?—They said it was this Mr. Verity.

478. But who is the churchwarden or the managing man who manages the funds?—I cannot tell you, for I never interfered with them.

479. Do you know a gentleman of the name of Fielding, a saddler?—I know there is such a person.

480. Do you know from inquiries you have made that he has been in the habit of directing the services there?—I saw it in the paper.

481. Your desire clearly would be to have the old church kept up?—Yes, I should like it.

482. And properly repaired, and with a duly licensed clergyman?—Yes.

483. You do not object to a licensed clergyman?—No.

484. And the services conducted regularly?—Yes; I think it would be a good thing for the neighbourhood.

485. And peace restored in Todmorden parish?—Yes.

486. And the dead allowed to remain peaceably in the churchyard?—They will rest quiet enough; there is no fear of their being disturbed.

Re-examined by Mr. *Tahourdin.*

487. Did you hear at all what was the nature of the service in the church performed by Mr. Fielding?—No; I do not know anything about it.

488. Do you happen to know that there is a school of about 300 children there?—I have heard that.

489. Have you heard among other things that Mr. Fielding read a sermon to those children?—I only saw that in the paper.

490. Did you ever hear that Mr. Cohen was the incumbent who made any provision for teaching the children?—No, not in the old church; their children were in the new church.

491. You were asked just now whether, if the church were made a chapel of ease to Christ Church, it would not be the old church still. I suppose if the new church were made a chapel of ease to the old church, it would still remain the new church?—Yes, Christ Church would be the new church, whichever way it was done.

492. However your feeling, and the feeling of those you know as connected with the parish for so many years is, that you would be desirous to see the rights of the mother church preserved to the old church, and the new church made the chapel of ease?—I do not say a chapel of ease; it might be made a separate district church. That was the idea, and that the old church would have a district appointed for itself.

Mr. *Samuel Crossley*, called in; and examined by Mr. *Tahourdin.*

Mr. *S. Crossley.*

493. You are one of the Churchwardens of the old church of Saint Mary, Todmorden?—Yes.

494. How long have you been so?—Two years.

495. How are you elected to your office?—By the ratepayers, at a ratepayers' meeting.

496. Where was that held?—In the old church.

497. Where did you get sworn in?—At Rochdale old church.

498. Before the archdeacon?—Yes.

499. You have since seen these two photographs of the old church, outside and inside?—Yes.

500. Were they recently taken?—Yes.

501. How long ago?—About a fortnight or three weeks.

402. How

502. How long has the church been in sufficient repair for the performance of Divine service?—Three or four years.

503. Do you know what sum of money was laid out to make it so?—From 700 *l.* to 800 *l.*

504. By whom?—By the ratepayers and principal people in the chapelry.

505. By subscription?—Yes.

506. Did the vicar of Rochdale or the incumbent of Christ Church subscribe anything towards that?—Not that I am aware of.

507. Do you recollect the time when the new church was built?—I recollect the time; but I was not living at Todmorden at that time. I came into Todmorden in the year 1833.

508. Do you know whether there is a great desire prevailing among the inhabitants of Saint Mary, Todmorden, to have the old church kept up as the mother church, and Christ Church either made a separate district or a chapel of ease?—Yes; I can speak to the general desire of myself, and the desire of the people in the place, that it should be kept as the mother church.

509. You have heard very much said about services being performed in that church by Mr. Fielding, and some others?—Yes, I have.

510. Were you aware of that?—Yes.

511. When did it take place?—Perhaps it might have been two or three months since.

512. What was the nature of the service which he did there?—He read a few of the church prayers, and a sermon.

513. Was that to the school children who were assembled?—Yes, to the school children and teachers, and a few friends.

514. Had those school children and people any other spiritual service afforded to them by any ecclesiastic at Rochdale?—No.

515. Was it on that account that this ceremony took place?—Yes.

516. How long have you been endeavouring to get a service performed in that church?—It is about 11 years since we first commenced our efforts to get a clergyman to that church.

517. What efforts have you made to do so?—The first effort that we made was by applying to the then archdeacon of the diocese, Dr. Rushdon, and we succeeded in making an arrangement, as we hoped to make it a conventional district, and that a clergyman should be appointed to the old church; but during the negotiations it transpired that the endowment of this old church had not been regularly transferred to the new, and this upset that one arrangement for the time, and we have been in that position ever since; we have, of course, taken various steps in order to bring this matter to an issue, but we have not yet, so far, succeeded, and that is the reason why we are petitioning against the Bill.

518. You heard Dr. Molesworth say, I think, that there was a good deal of ill feeling in the district?—Yes.

519. Do you think that that feeling would probably be allayed by St. Mary's being continued as the mother church?—Yes, I firmly believe so.

Cross-examined by Mr. *Davison.*

520. Did you act at these services?—No, I did not.

521. With Mr. Fielding or Mr. Hayward?—I have been the superintendent of the school, and have read a portion of the church prayers.

522. Not as churchwarden, but as an officiating clergyman?—As superintendent of the school.

523. Did you prevent anyone coming in?—No.

524. Have you got any bells?—Yes.

525. Did you ring them?—We rang the bells at school time.

526. But at church time?—We call it school time.

527. I mean those services for the children?—Yes, we rang the bells.

528. What made you ring the bells; because you know the school children knew they were coming with the teachers?—To indicate the time of prayers.

529. The school teachers, I suppose, bring the children?—Yes.

530. But you rang the bells?—Yes.

531. I suppose you let any person in?—I suppose so.

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532. And did they come?—They did not come at those services.

533. They came the first time, did they not?—A few came.

534. I mean strange persons; not people that you know; probably you call them friends?—We call them friends.

535. How many persons conducted the first service; there was Mr. Fielding, what did he do; who preached, for instance?—Mr. Fielding read the prayers.

536. Who generally preached; Mr. Hayward?—He read a sermon out of the "Church of England Magazine."

537. Did you have collections?—Yes, for the schools.

538. What you want now is a regular service?—Yes.

539. You are a Church of England man?—I have been 30 years.

540. And you want a regular service, by a regular licensed clergyman, at this church every Sunday?—Yes.

541. And oftener if you can get it?—Yes.

542. Do you think it is more likely that you will get it by opposing this Bill, or by helping us?—We only oppose the Bill so far as affects the old church being made into a chapel of ease.

543. But if you throw our Bill out, and go back to Rochdale, what will you do then; you will still have to ring bells, and get the saddler to perform the service; do you not think you ought to be in favour of our Bill?—No.

544. If you can get a regular service and a clergyman, will not that be a good thing for you?—We do not see why we should not stand on an equal footing with the new church.

545. But all people are alike, are they not, when they are in church?—I presume so.

546. Whether you are in an old church or a new church, it is the same, is it not?—I suppose so,

547. Then what does it matter whether it is a chapel of ease or an old church, as long as you are in a church; it is all feeling, is it not?—Well, it is feeling on one side as well as the other.

548. The old church is larger, is it not?—Yes; but that is no reason why we should be disfranchised as a parish church.

549. Mr. *Bright.*] Can you tell the Committee what is the congregation ordinarily assembling in the old church now?—It varies from 100 to 200.

550. Is that twice on the Sunday?—We have only a clergyman once.

551. Is there any other kind of service on that day?—In the morning prayers are read for the children.

552. Was it when the children were present at school-time only that these non-ecclesiastical persons went through the service?—Well, perhaps they might have been half-a-dozen sometimes.

553. I mean when Mr. Field and Mr. Hayward have taken the part of ministers, was that when the children were there and had what you call the service which is in connection with the school?—Yes.

554. What is the congregation of the other church?—I really cannot say, for I have not been there.

555. It is double yours, probably?—I should say so.

556. Has there been a good deal of irritation as between Mr. Plow and your people?—Unfortunately when Mr. Plow came to Todmorden he became very bitter against us on account of our school, so there was not; there was no feeling, of course, because we had had our school for some time before, but he certainly expressed himself at times very strongly against us.

557. And some of your people, I dare say, expressed themselves pretty strongly against him?—I expect so; it very often leads to that.

558. Is one of the reasons why you object to this Bill that you do not want to have a minister at your church appointed by Mr. Plow as his curate, to be placed under his ecclesiastical control?—Well, perhaps there may be some objection in the district on that ground; but we are not opposing it as churchwardens on that ground.

559. If you were really to open your heart to us, is your real objection a sentiment that the old church ought to be the principal church in the town, and that you do not wish to have it degraded, so to speak; is that your object?—Yes; we wished to have the old church retained in its original position.

560. Its original position of supremacy?—Yes.

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561. Mr. *Potter.*] Would you be satisfied if it was to be a separate district independent church?—I have no doubt that that would be accepted by the people as a part of what they have a claim to.

562. Mr. *Sandford.*] Do I understand you that from 1843 to 1862 the inhabitants quietly acquiesced in shutting up this old church, and then suddenly opening their eyes to the fact that it ought to be open?—I said a short time since we commenced operation, when the old church was opened 11 years since, in 1843.

563. Mr. *Powell.*] How long does it take you to walk from one church to the other, walking as men would ordinarily walk without hurry; it is a full quarter of a mile; how long would it take to walk?—Seven or eight minutes.

564. Mr. *Beresford Hope.*] How did you get possession of the keys of the old church; surely they belong to the clergyman of Christ Church?—It was in a very neglected condition when we first took possession of it; we called a ratepayers' meeting to put the old church in repair, and appointed churchwardens for that purpose; but there were no locks to the windows or to the doors, and it was left in that neglected state, that we of course got locks to it, and found keys for them.

565. You walked in and took possession of it?—Yes.

566. Did anyone oppose; did not the churchwardens of Christ Church oppose you?—No.

567. There was not question of trespass of any sort?—No.

568. You were left in possession of the building?—Yes.

569. Has there been any question when you have gone up to be sworn in as churchwarden as to your right to appear there?—The last year I went there the vicar of Rochdale made a statement that the archdeacon was not bound to admit us, churchwardens, not having a clergyman; but that matter was put to Mr. Barber, and he ruled that the archdeacon could not object to swearing us in as churchwardens.

570. You say the Rev. Mr. Verity has been officiating for you?—Yes.

571. Does he come every Sunday?—Every Sunday evening.

572. From a distant place?—Yes, nine miles.

573. How long has he been doing that?—Twelve months.

574. Has the bishop, or the archdeacon, or the vicar, ever interfered with him for doing that?—No.

575. You found him out and asked him to do so?—Yes.

576. Have you ever had any clergyman besides him to do service in that church since you re-opened it?—No, only Mr. Fielding and Mr. Hayward, only their lay services; we do not recognise them.

Re-examined by Mr. *Tahourdin.*

577. I believe that neither you nor anyone else wishes to deprive Mr. Plow of any temporalities which he at present enjoys?—No.

578. With regard to your services there, it was the effort of yourself to help yourself, when no one else would help you, is it not?—Yes.

579. Mr. *Powell.*] You have spoken of a congregration of 100 or 150; how many of the congregation would be children?—On a Sunday evening there are a very few children there then. There would be a considerable number of young persons of the age of 17 or 18; there is a great many.

580. Is not that generally the case of evening services in Lancashire?—Yes.

Mr. *James Heap*, called in; and Examined by Mr. *Tahourdin.*

Mr. *J. Heap.*

581. You are the other churchwarden of the old church?—Yes.

582. How long have you been so?—Two years.

583. Were you elected in the same way as Mr. Crossley?—Yes.

584. And sworn in in the same way?—Yes, and at the same time.

585. Have you heard Mr. Crossley's evidence?—Yes.

586. Do you concur in what he has said?—I can.

587. There is a large petition presented by the inhabitants; have you seen that?—I have.

588. Do you know how many signatures it contains?—About 800, I think.

589. Is that it lying on the table?—Yes.

Mr. *J. Heap.*

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Cross-examined by Mr. *Davison.*

590. Do you take part in these morning services, as well as Mr. Hayward?—No.

591. Can you tell me who got up this petition?—The churchwardens.

592. You and Mr. Crossley?—Along with the ratepayers.

593. Who took it about to get it signed?—Well, the churchwardens, partly.

594. You and Mr. Crossley?—Not all of it; only part.

595. It was too large to carry, I suppose?—We had not time to do it.

596. Then you had several copies, I suppose, and sent people about with them, canvassing for signatures?—We only had one copy going at a time.

597. How long did it take you to get them?—Not very long.

598. How far are you from the new church?—A little over a quarter of a mile.

599. Is what you want the same as Mr. Crossley wants, to have the old church kept as the old church?—Yes.

600. The parish church; that would satisfy you?—It would satisfy me if we could separate it. We want a separate district.

601. Do you know what you say in your petition; did you read it before you signed it?—I did.

602. Did you agree with it?—I did.

603. Now let me ask you this: this is your petition:—"That it will be in accordance with the wishes of the inhabitants of the said Parochial Chapelry of Todmorden, and for their benefit, if the name of the old church of St. Mary, Todmorden, be substituted in the seventh section of the Bill in such manner as to place Christ Church in the position of a chapel of ease to the old church of Saint Mary." That is what you want?—Yes.

604. Why did you not say so a little while ago; you said you wanted them separate; which do you want; I only wish to know, in order that we may satisfy you if we can. Do you want it to be a separate district, or do you want to have your name inserted in clause 7, so that the new church should be a chapel of ease to the old church?—A chapel of ease to the old church.

605. That is really what you want?—Yes.

606. You will not change your mind again, because I might have something to say about it; you have come to your conclusion now?—Yes.

607. Do you know anything about the way in which the keys were got?—I do not know exactly how they were got; I believe there were no keys.

608. Did you put a lock on?—Locks were put on.

609. Who put them on?—The late churchwardens.

610. They put the locks on, and got the keys, and kept them?—I suppose so.

611. Now, Mr. Tahourdin has asked you if you agree with what Mr. Crossley said. This is a regular service for anybody who comes, I suppose?—Yes; if they feel disposed to come.

612. And it is conducted by laymen exclusively?—Not all of it; only part.

613. You advertise it, do you not, that so-and-so will preach on Sunday next?—Yes.

614. That Mr. Hayward will preach and Mr. Heap will pray next Sunday?—No.

615. What was the form last Sunday?—There was none.

616. However, you do advertise this service, I suppose, for the children?—Yes.

617. What papers do you put the advertisements in?—In the Todmorden papers.

618. Do they read them at the school?—No.

619. Do you put it up in posters?—Yes.

620. So that the public are fully informed that these gentlemen will conduct the services from time to time on the various Sundays that occur?—Yes.

621. That is what you call a school service?—Yes.

622. You would not call that a school service for the children, would you?—I should call it nothing more.

Monday, 18th June, 1866.

MEMBERS PRESENT:

Mr. Bright.	Mr. Powell.
Lord Charles Bruce.	Mr. Robartes.
Sir F. Heygate.	Mr. Sandford.
Mr. Beresford Hope.	Mr. Selwyn.
Mr. Potter.	Mr. Walpole.

THE RIGHT HON. SPENCER H. WALPOLE, IN THE CHAIR.

Mr. *James Bradbury*, called in; and Examined by Mr. *Clabon*.

623. You are a native of Saddleworth?—I am.

624. You now reside at Huddersfield, I believe?—Yes.

625. You are not in any business or profession?—No.

626. Are you the owner of property in three of the districts of Saddleworth?—Yes.

627. St. Chad, Holy Trinity, Dobcross, and Friarmere?—Yes.

628. I believe, I may add, that you are in command of a volunteer regiment residing there?—I am.

629. Are you acquainted with the whole of the ancient chapelry of Saddleworth?—Intimately.

630. You have had a good deal of communication with the principal inhabitants of it?—Yes, very frequently.

631. With reference to this Bill in particular?—Yes.

632. Are you aware that deputations have gone to the Ecclesiastical Commissioners and the bishop, on the subject?—I have understood so.

633. And that meetings have been held in the town on the subject of this Bill?—Two meetings have been held.

634. I may ask you whether the paper which I now produce to you, contains the minutes of those meetings?—Yes.

635. Without asking you to go into the details, is there a general feeling in the district that the incomes of the clergo u ght to be raised considerably?—A very strong feeling through the district.

636. I will refer you for a moment to the two petitions. I will take first the petition from Saddleworth itself, which is signed first by the incumbent of Saddleworth, is it not?—I believe so.

637. Is it also signed by a large number of gentlemen resident in or owners of property in Saddleworth?—Not a very large number, but they are the most influential and most wealthy of the inhabitants of Saddleworth.

638. Do you think that the signatures might have been largely increased had there been time or occasion?—We might have had any number.

639. What is the general feeling in the district on the subject of this Bill?—A feeling of dissatisfaction with regard to the raising of the stipend of the incumbents of these three churches to 200 *l.* a year, and I also ought to add a feeling that the old church of Saddleworth has not also an additional increase above 300 *l.* a year.

640. The other petition is signed by the incumbent of Dobcross, is it not?—Yes.

641. By the incumbent of Friarmere?—Yes, that makes three of the incumbents.

642. Lydgate, I believe, has not above 4,000 population?—No.

643. That petition also is signed by persons who have great interests in the parish?—Yes, and by inhabitants of Lydgate district.

 644. Are

Mr. *J. Bradbury.*

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644. Are most of the signatures those of gentlemen who have taken great interest in these matterrs in that district?—Yes.

645. I believe two of them have built churches?—Two of them, and the brother of the two has spent something like 16,000 *l.* in the churches.

646. And I believe they expend at this time something like 300 *l.* a year in providing curates?—Yes, two curates.

647. I believe you yourself contribute extensively towards the ecclesiatical wants of the district?—I am under an engagement to do so.

648. Can you tell me the population of Saddleworth?—In 1861 it was 18,630.

649. Mr. *Beresford Hope.*] Is that the whole of the parish, or the district of St. Chad?—The whole township of Saddleworth; there are one or two other churches.

650. Mr. *Clabon.*] That is the population of the chapelry of Saddleworth, which is now divided into four districts, of which St. Chad is one?—Yes; and also a church at Friezeland.

651. There are others carried out since?—Yes.

652. I believe there are some villages in the ancient chapelry of Saddleworth?—Three considerable villages of 1,000 or 1,500 inhabitants each.

653. The rest of the population is very scattered, is it not?—Very scattered.

654. Have you estimated the area in miles of the chapelry?—It is eight miles by six.

655. What is the character of the country?—Very mountainous, and near what is commonly called the backbone of England, and is divided by that from the rest of Yorkshire.

656. You have seen a paper put in by the promoters of the Bill on Friday?—Yes.

657. And I believe the incomes of the incumbents are very small indeed?—Very small.

658. Will you just mention the incomes, as stated in that paper. First take St. Chad?—St. Chad is 119 *l.* 14 *s.* 4 *d.*

659. And Friarmere?—£. 79. 10 *s.*

660. Dobcross?—£. 71. 7 *s.* 5 *d.*

661. And Lydgate?—£. 133. 17 *s.* 10 *d.*

662. Has there not been great difficulty in getting incumbents for those districts?—From my own knowledge it has been so for those districts which have been vacant in my time.

663. From the small stipends annexed to them?—Not only so, but from the character of the country. I am aware of two cases where offers have been made to increase the stipend to 170 *l.*, which have been refused by personal friends of my own.

664. How long is it since the three churches in Saddleworth were built?—From 80 to 100 years ago.

665. You are aware that Saddleworth is a very ancient chapelry?—It is the oldest in the parish of Saddleworth.

666. Is it almost as ancient as the parish of Rochdale itself?—So far as I can make out, very nearly as old as the parish church of Rochdale.

667. Both of them dating, I think, from the 12th century?—From 1170.

668. The rectorial tithes are separated from the living?—They have been so.

669. Do they belong to the See of Canterbury?—They do.

670. And were sold some 50 years ago?—Part were sold in 1812, and the remainder in 1850, to the freeholders. There is a small reservation.

671. I believe there are two small reservations payable to the vicar and to the incumbent of Saddleworth?—Yes.

672. Those were sums reserved out of the vicarial tithe?—Yes.

673. *Chairman.*] Were those rectorial tithes sold under the Act of Parliament?—Under an Act passed in the 47th George 3d, and the proceeds appropriated to the building of Addington Palace.

674. By the Act?—By the Act.

675. Mr. *Clabon.*] Can you mention the number of sittings in each of the churches. I will begin with St. Chad; how many will the church of St. Chad hold?—There are upwards of 1,100 free sittings.

676. There are no pew rents there?—No.

677. How many will St. Thomas's, Friarmere, hold?—I think 350, out of which

which there is a small payment for the minister, and a small payment for the repair fund; the pew rents amount to about 20 *l.* a year.

678. Are you aware that, under a provision in the Bill, half the sittings are to be deemed free?—I am not aware whether that refers to the rate for the repair fund or the minister's fund.

679. Can you tell me how many the church of Holy Trinity, Dobcross, would hold?—Seven hundred.

680. What is the amount of the pew rents there?—The amount of pew rents is not a criterion, because the seats are rented.

681. Mr. *Powell.*] Are you quite sure that 700 is the right figure for the Holy Trinity?—I am not quite sure whether it is not 800.

682. Mr. *Clabon.*] Can you tell me the amount of pew rents in Dobcross?—I have it from the incumbent that the amount he receives is 10 *l.* a year, but they are not all let; there is a charge upon other sittings if they were occupied, but they are not all occupied.

683. Mr. *Selwyn.*] Is 10 *l.* a year the whole income?—Yes; at least, I have it so from the incumbent.

684. Mr. *Powell.*] What is the charge per sitting?—One shilling and six pence a year, and at Friarmere it varies from 1 *s.* 6 *d.* to 2 *s.* a sitting.

685. Sir *F. Heygate.*] What proportion of the sittings are not let?—Two-thirds.

686. Mr. *Powell.*] What do you mean by saying they are not let; do you mean that people do not wish to occupy them?—They do not wish to occupy them.

687. Mr. *Beresford Hope.*] Are people let in for nothing, or are they shut out?—They attend there; they are not shut out.

688. Then the people have practically made them free sittings?—I cannot say; I mean that if there were vacant seats at the commencement of the service they would not be shut out, but the seats that are occupied are, of course, private property during the time they are occupied.

689. Mr. *Clabon.*] Can you give me the number of sittings in Lydgate church?—I am told there are 600.

690. Can you tell me the amount of the pew rents there?—I understand they amount to 20 *l.* a year.

691. Mr. *Powell.*] Is there a parsonage house at St. Thomas's, Friarmere?—There is not.

692. Is there a parsonage house at Dobcross?—Yes.

693. Is there a parsonage house at St. Ann's, Lydgate?—Yes.

694. Mr. *Potter.*] Do you know what the average attendance is at St. Thomas's, Friarmere?—I was at service there three weeks ago, in the morning, and the church was nearly full; in the afternoon, I should think there were about 250.

695. Mr. *Clabon.*] Have you enquired what number of burials, baptisms, and marriages take place at the church of St. Chad?—I have.

696. Will you give the numbers to the Committee?—I have taken the average of burials, baptisms, and marriages for the last 25 years, and the average number of burials is 245, baptisms 229, and marriages 52.

697. That is at the church of St. Chad?—Yes.

698. Can you give me the numbers at the other churches?—I cannot.

699. Are the numbers very small in comparison?—Very small in comparison.

700. Is there some feeling which takes the inhabitants for burials, baptisms, and marriages very much to the church of St. Chad?—There is a feeling in connection with its being the old church of the district.

701. Will you show the Committtee the photographs of the old church and the other churches?—Yes. (*The Witness produced several photographs.*)

702. Mr. *Beresford Hope.*] This appears to be a new church, although it is an old living?—It was rebuilt in 1834, at the expense of the parish.

703. Mr. *Clabon.*] Before the assignment of districts, I believe the fees were all paid to the incumbent of St. Chad's?—Yes; of course he had his own fees of St. Chad's; and the other churches, for funerals and whatever took place, were paid double fees, and one-half of those fees were paid over to the mother church of St. Chad's.

704. What was the effect of the assignment of the districts?—At that time there were 25 *l.* a year loss in fees.

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705. Prior to the formation of the districts, the whole of Saddleworth Chapelry was under his church?—The whole of it parochially; the others were chapels of ease.

706. In that case, he would have been entitled to the increase of 300*l.* a year from the common fund?—Long ago.

707. Can you give me the size of each of the districts; first, St. Chad, taking it as the crow flies?—Four miles, by two and a-half.

708. Now the roads?—If you were to travel from one end to the other by road, it would be six miles by four.

709. Mr. *Beresford Hope.*] Is that the size of the present district?—Yes.

710. Mr. *Clabon.*] Now give me the size of the district of Lydgate, as the crow flies?—Three and a-half miles by two.

711. And by the road?—Five miles by three.

712. And Dobcross?—Two and a-half miles by one and a-half mile, as the crow flies, and three miles by two miles by the road.

713. Friarmere?—Three miles by two and a-half miles, as the crow flies, five miles by four miles by road.

714. Do those distances operate as an element in the difficulty of procuring additional pastoral aid?—A considerable element, not only from the distance, but the hilly character of the country. Some parts of Saddleworth are 1,400 feet above the level of the sea.

715. What have the inhabitants themselves done as regards the church extension?—St. Chad's was erected by rate, with a grant of 400*l.*, in 1834; the tower was rebuilt for 1,200*l.* in 1857; a burial ground was formed there in 1857, at a cost of 600*l.*, by a church rate levied on the whole of the districts, notwithstanding their separation from the parish church, and was paid without any murmur at all, and the other churches have been built by subscription.

716. How were the churches of Dobcross and Friarmere built?—By subscription.

717. And the other churches since?—There have been two churches since.

718. I believe two of the petitioners, Messrs. Whitehead, have spent very large sums of money indeed?—They have.

719. How much?—It is said to have cost them 16,000*l.*

720. And do they support curates?—They do at the present time.

721. At how much a year?—£.300 a year; there is another church at Denton, built by Mr. Garside; I do not know the cost of that.

Cross-examined by Mr. *Davison.*

722. What is the feeling in the neighbourhood with regard to St. Chad's?—The feeling in the neighbourhood is that it ought to be raised, and we ask in the Bill to have it made immediately 400*l.* a year, and ultimately we wish to get it raised to 500*l.* a year.

723. Would you not be content if you were raised to 300*l.* a year, and took your turn with the others?—I should certainly think we were hardly dealt with.

724. I mean, comparing it with some other incumbents under similar circumstances in Rochdale?—In the first place, there is a little feeling about it, as being the mother church of the district; and I think I have shown that the heavy duty of that church does not bear any comparison with the size of the district; that the associations which are connected with it induce people to go there for baptisms, and so on, which entails a very heavy amount of duty, something like 500 cases per annum, which is rather more than one individual can well manage in addition to the parochial visiting.

725. How long has the gentleman who has been getting 125*l.* a year been there?—He has been there since 1851.

726. And he has no curate?—He has no curate; there is no curate in either of the districts.

727. Can you give me the total population of Saddleworth?—Eighteen thousand six hundred and thirty.

728. Then you have the three districts, Friarmere, Dobcross, and Lydgate?—Those districts do not number 18,000 inhabitants.

729. Eighteen thousand is the population, as I understand, of the whole chapelry?—Yes.

730. Then

730. Then in that chapelry you first of all have St. Chad's, represented by the gentleman who has been there since 1851; you then have Friarmere, Dobcross and Lydgate, forming three districts with clergymen, and two other districts have been taken off from St. Chad's; now, what represents the population of those six churches; is that 18,000?—Eighteen thousand was the population in 1861.

731. You spoke of dissatisfaction; I suppose the dissatisfaction is that this scheme does not give more to Saddleworth and the various districts; not dissatisfaction with the whole scheme?—Not in the least with the whole scheme.

732. You have not, I suppose, made yourself acquainted with the bishop's views on the matter?—I have seen the bishop.

733. Had you an interview with him on this subject?—Yes; I had an interview with him privately, not as a deputation; I went to see him on the subject.

734. Perhaps you would rather not tell us what passed?—I have no objection to tell you; his general answer to me was that he did not think there were sufficient funds at disposal.

735. I may take it that the bishop's views were, that to give you what you want would weight the funds too much?—No, that was not his only answer; he said that there was a matter of compromise which he could not fully enter into with me, further than the impression which had been given to him by other parties.

736 You gathered from him, did you not, that it would be weighting the fund too much?—He told me he had been informed so, but I do not think it was his own view; may I be allowed to say that there is a workhouse in the district of Saddleworth with 70 inmates, and that requires some additional care.

737. There are other workhouses in Rochdale, are there not?—I believe there are.

738. Mr. *Powell.*] Is there more than one workhouse in Rochdale parish besides Saddleworth?—I am not well acquainted with the parish; this one is for Saddleworth alone.

739. Mr. *Beresford Hope.*] You say that in St. Chad's there are no pew rents?—None.

740. There never have been?—No.

741. In the other churches there are pew rents?—Yes.

742. Is it that the people like to pay for their sittings?—They were erected under great difficulties, as I have been told, 80 years ago, by private subscription, more for the comfort of the people who would go to a chapel of ease rather than go so far to the parish church, and they levied pew rents more for the sake of the incumbent than anything else.

743. Are they at present simply constituted chapels of ease, or have they districts assigned to them?—They had their districts assigned to them in 1844.

744. Up to that time they were only constituted chapels?—Yes.

745. In the patronage of the incumbent of St. Chad's?—No, in the patronage of the vicar of Rochdale.

746. Is he the sole patron?—Yes.

747. The present incumbent has been there a good many years?—He has.

748. Does he serve the church single-handed?—I think so, with the exception of about three or four years.

749. Are the other churches appreciated, and generally well attended?—They have been, with the exception of Dobcross.

750. Is there any personal reason for that?—I think there might be.

751. The mother church of St. Chad's has been well attended?—Always well attended.

752. Do baptisms and marriages take place there, or is it a mere chapelry?—The numbers that I gave show that there were 500 cases of occasional duty; marriages, baptisms, and burials, which take place there every year.

753. It is looked on as the parish church?—The feeling is so; although marriages have taken place indiscriminately, both at Rochdale and Saddleworth, up to 1844.

754. Am I right in supposing that Saddleworth is in Yorkshire?—Yes; it is the only portion that is in the bishopric of Manchester.

755. It is divided by the Water Shed from Rochdale?—Yes.

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756. There is very little intercourse, I believe, between the two places?—In the woollen trade there is some, but not much.

757. Has the whole township of Saddleworth become a manufacturing town to any great extent?—It has.

758. It was formerly a purely rural parish?—Yes; with small pasture farms.

759. With moors on the highlands?—Yes.

760. Has there been any feeling with regard to getting rid of the pew rents in these churches; I do not mean among the clergy, but among the worshippers?—I do not think the question has been mooted. I know there is an opinion about it.

761. Mr. *Powell.*] I understood you to name two district churches which were in private patronage?—I did.

762. Have they districts assigned to them?—Yes; one of them had a portion of a district assigned from the diocese of Chester.

763. Have they all had districts assigned?—All have had districts.

764. Are those churches under private patronage?—Yes.

765. Do you include the population of those districts in the population of 18,000?—Not altogether; because there is a population belonging to Friezeland which is not in Saddleworth. The district of Friezeland was carved out of three or four districts, and they went outside the township of Saddleworth, and got a certain number of population.

766. Do you know, with more or less complete accuracy, the income which belongs to those two churches?—The income of Friezeland is 300 *l.* a year.

767. And the other?—I think it is not much more than a nominal amount.

768. What is the name of the other?—Daneshaw; I have been told it is 90 *l.*, but I do not know.

769. Do you know the population of the Friezeland district?—I should estimate it at barely 2,000.

770. And the population of Daneshaw?—Seven hundred and fifty.

771. Do you know the area of Friezeland?—The area of Friezeland is very considerable; it is three miles by one and a-half.

772. Is that by road?—That will be by road.

773. Can you approximate to the area of Daneshaw?—The area of Daneshaw will be two and a-half by three and a-quarter miles by road.

The Rev. *Henry Eli Garnett,* called in; and Examined by Mr. *Clabon.*

Rev. *H. E. Garnett.*

774. You are the Incumbent of St. Thomas', Friarmere?—Yes.

775. One of the districts formed out of Saddleworth?—Yes.

776. Can you tell me the Act of Parliament under which it was formed; I believe it was under one of the early Church Building Acts?—I do not remember.

777. Will you tell the Committee the amount of endowment of Friarmere?—The endowment is about 58 *l.* in land, and 21 *l.* from the Ecclesiastical Commissioners; that is the whole of the endowment.

778. That is 87 *l.* 10 *s.* a-year altogether?—Somewhere about that.

779. Part of it consists of land and buildings?—Land and buildings.

780. Do you find those buildings an onerous matter?—They are very.

781. They are subject to dilapidation?—Very much so; they are old buildings.

782. I believe there are questions pending between yourself and the representatives of the last incumbent, as to the dilapidations?—There are.

783. How much do the surplice fees amount to?—They vary from 15 *l.* to 18 *l.* a year.

784. And the pew rents?—The pew rents, taking the average for the last five years, would be about 25 *l.*; but they are not so much now because of the new district.

785. That makes the total income about how much?—About 120 *l.*

786. You have no parsonage house?—No.

787. I believe yours is the only one of those livings that has no parsonage house?—All the others have.

788. What do you consider that as detracting from the value of the living?—About 35 *l.* a year, at the very least.

789. Now supposing the Bill were to pass as it is, and the income were raised

to 200 *l.* a year, is there not a clause in one of the Church Building Acts, by which you would be compelled to borrow 400 *l.* towards building a parsonage-house?—I should be compelled to mortgage the living for four years' value.

790. Supposing that event were to occur, that would of course be a very considerable deduction from the income of the living?—It would.

791. You would be bound to pay it off in 30 years' time?—Yes.

792. Therefore the interest and the deductions for the principal sum, would form a considerable amount?—It would.

793. It would come to almost as much as the rent of the house?—It would be more.

794. How many years have you been in the diocese?—Fourteen years in the diocese of Manchester.

795. And in the parish of Rochdale?—About 10 years; I was curate of the parish church of Rochdale.

796. I believe several of the incumbents of the smaller livings have been appointed by Dr. Molesworth from the curacy of the parish church?—I think every one of the other incumbents has been appointed by Dr. Molesworth; the others were appointed before Dr. Molesworth came into the vicarage, I think.

797. Do you agree with Mr. Bradbury that by the roads four miles by three miles, would be a tolerably accurate description of the extreme distance of your district?—It would be, I think.

798. Would that affect your labours very much?—Of course it affects the amount of work one has to do, because in a town parish one may go in 10 minutes to almost any part of his parish; but in my case it would take me sometimes an hour to pay one visit, owing to the very difficult and bad roads I have to go.

799. You have not a curate?—I have not.

800. And your population does not entitle you to ask for help from the Society?—It does not.

801. What is the comparison of labour, as between Friarmere and a large town parish?—In towns, as far as visiting is concerned, one may pay five or six visits in the time it would require for one in a parish like mine, because of the distance.

802. It is hardly necessary to ask you what your opinion is with respect to what a clergyman ought to have?—I believe it is generally thought that 300 *l.* a year, is as small a sum as a clergyman can live on respectably; and that opinion is endorsed, I believe, by the Ecclesiastical Commissioners, who intend to raise all the livings, as soon as they have the funds, to 300 *l.* a.year.

Cross-examined by Mr. *Davidson.*

803. You will be raised in time, under the Augmentation clause?—But that would be a very long time.

804. And you want it at once?—I think I am entitled to it at once.

805. What is to become of the other people who are to get the 200 *l.* a year, in the new districts?—The new districts are not yet formed.

806. Do you think they require to be formed?—There are more churches in Rochdale, and no one has mapped out those districts, and the bishop has not decided what those districts are to be.

807. Do you agree that there is requirement for more clergymen in the parish of Rochdale?—Well, many more are required, perhaps.

808. Would you think it fairer that you should wait and they get 200 *l.* a year, or that they should wait and you get 300 *l.* a year?—They are provided for in the parish of Rochdale to some extent; because they have churches, and they could have a multiplication of the services.

809. Do you think there are no new districts wanted?—I think there are.

810. Would you not say that five new districts in the parish of Rochdale would be a great advantage to the population?—It would be a great advantage, but of course there is a modification in my answer; when there are churches already existing they have an opportunity of going to church; and when there are clergymen within 10 minutes' walk of them, they have an opportunity of sending to them when necessary.

811. In your parish, which is five miles long by four, you are not going to

Rev. *H. E. Garnett.*

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have a new church, but they are to come to you?—We very much want a new church in my parish, for mine is one of the most inconveniently situated churches that can possibly be imagined; I live at the bottom of a hill, with the village a mile from that, and on the top of the hill stands the church.

812. I assure you I have not the least desire to depreciate your case, but would you be good enough to tell me what you pay for house rent now?—The rent at which I take my house is 25 *l.* a year; but it is 25 *l.* less than the value of the house.

813. Under this Act which you mentioned, you would have to mortgage four years' income?—Yes.

814. To be payable in 30 years?—Yes.

815. Have you worked out what that would come to?—No.

816. But it would come to something like 28 *l.* a year, would it not?—It would come to more than that, I should think; if I had to build a parsonage-house, the land would have to be bought, and everything.

817. Mr. *Potter.*] It would be four years at 200 *l.* a year, that would be about 56 *l.* a year; the income for four years would be 800 *l.*?—It would be more than that; I should have to add my pew rents and other fees, and they vary the amount of the four years' income; the pew rents and the fees are about 40 *l.*

818. Then the sum deducted would be about 60 *l.* a year?—Yes.

819. Mr. *Beresford Hope.*] Do you consider that the number of services they give now meets the deficiency of church accommodation in Rochdale to any extent?—It might do so.

820. Do you think it might do so more than it does now if the services were multiplied?—It might do so.

821. At present the ratio of church accommodation at Rochdale is very low, as compared with other manufacturing towns?—Latterly it has been very much increased.

822. How many churches are there at Rochdale now within the borough?—I think there are four.

823. Four to a population of 40,000?—Yes; but the 40,000 is not all in the borough, I think, and there are other churches just outside, bordering upon the boundary.

824. Are those four churches large or small?—The parish church would hold about 800, the old church 100, and St. Mary's, I suppose, about 500.

825. St. Albans is a large church, is it not?—Yes; that is in the borough; and some of the others are larger; St. James's would hold, I think, 500.

Mr. *Robert Jackson*, called in; and Examined by Mr. *Davison.*

Mr. *R. Jackson.*

826. You are a Solicitor at Rochdale?—Yes.

827. And you were one of the memorialists in 1864?—Yes.

828. And have taken a great interest in this matter from that time to the present?—I have; and for a considerable time previously.

829. I believe you have had interviews with the bishop and the Ecclesiastical Commissioners as regards the scheme now before the Committee?—I have.

830. Now, confining your attention to what is now before the Honourable Members, namely, raising the stipends of these seven gentlemen to 300 *l.* a year instead of 200 *l.*, and giving the parish of St. Chad's 500 *l.* a year, are you able to state what the bishop's views are on the subject?—I know the bishop is of opinion, that the estate will not, at present, bear the burden of an augmentation to that amount of the existing small churches. The provision of 1,000 *l.* a year for the five new districts, and the obtaining of some provision for the new districts, has been one of the primary objects of the parties who have moved in the matter.

831. You have acted, I think, between the vicar on the one hand, and the bishop on the other?—No, I have acted independently; not between the vicar and the bishop at all.

832. I mean that you have seen one party and the other, with reference to this scheme?—We have seen the vicar, but it was only with the view to an explanation. We have not been at all in the position of negotiators.

833. As regards the bishop, is his view the same as yours, that there should be additional clergymen for the populous parts of Rochdale?—Yes.

Cross-examined by Mr. *Clabon.*

834. Did the bishop give that as his own opinion, or that of the Ecclesiastical Commissioners?—He gives it as his own opinion, founded on the prospective improvement of the glebe estate.

835. Mr. *Selwyn.*] You have been asked about an interview with the bishop, can you state whether the bishop's consent has been obtained, or asked, to this arrangement respecting the sale of a portion of this land?—His consent has not been obtained, or asked.

836. Nor to any such thing?—His consent has been asked on a former occasion, and was refused at the price offered.

837. He refused to sell it at 500*l.* an acre?—Yes.

838. *Chairman.*] That was with a view of building upon it?—That was when an attempt was made by the town to negotiate for the purchase.

839. Sir *F. Heygate.*] How long ago was it when that refusal was given?—Some two or three years.

Mr. *Zachary Mellor*, called in; and Examined by Mr. *Newall.*

840. You are the town clerk of the corporation of Rochdale?—I am.

841. Will you point out to the Committee on the map the lands proposed to be taken?—In 1862 the corporation felt it desirable that these lands (*pointing them out on the map*), which were situated in the heart of the town, should be kept open for public purposes. I may also state that in the year 1764 a Mr. Ray obtained power to grant leases of certain portions of the glebe lands of Rochdale, out of which some closes were excepted. By the Act of the 5th and 6th Victoria, I believe the Ecclesiastical Commissioners can grant leases of this land; I may mention that they are empowered by that Act to grant leases, and they are not expressly restrained from granting by the Vicarage Act. There was a question whether there was not an express restraint; but the opinion of counsel was that they were not expressly restrained; that this was an Act enabling them to grant a portion of these lands; but not all. I have had many interviews with the Bishop of Manchester on the subject, and he has expressed himself at all times anxious that the corporation should have these lands, and has reiterated many times over to me that he thought the town ought to have them, and he should be willing to lend his assistance. It had been mentioned to Dr. Molesworth before. I sought many interviews with him, and he had fixed a price originally; but it came to the knowledge of Dr. Molesworth that the Bishop of Manchester had offered the lands at a certain price, and he offered them at 500*l.* an acre, which was a price higher than the bishop had offered them for. However, we agreed to purchase this land; and Dr. Molesworth agreed to sell it to us at 500*l.* an acre, and the corporation passed a resolution agreeing to buy. I may mention that the Bishop of Manchester has no veto on this land; he is seeking to introduce a veto, but the corporation of Rochdale can purchase this land.

842. Mr. *Powell.*] By agreement, not by compulsory purchase?—Yes; but the bishop has no veto upon these lands. We have purchased the land where we propose to erect a town hall, without asking the Bishop of Manchester; and the Vicar of Rochdale sold us that land without asking the permission of the Bishop of Manchester. Dr. Molesworth agreed to take 500*l.* an acre for his land, and the corporation agreed to give it.

843. *Chairman.*] In what year was that?—In 1863 or 1864. The moment we had agreed to that, the bishop wrote a letter objecting to the valuation of this land at that price. In consequence of that letter the purchase was not proceeded with, and, at the time of the present Bill, it was in that inchoate state that Dr. Molesworth did not like to take it upon himself to accept the offer we made; but the corporation of Rochdale having had it offered at that price, do not seek to obtain any profit, but inasmuch as they want it only for sanitary purposes, and it will improve the land all round about, they ask the Committee to let them have it at the lowest fair price possible. Looking at the enormous rent roll which is received by the Church from these lands, I should not have much hesitation in saying that in the next 50 years they will be worth 30,000*l.* a-year. We

Mr. *Z. Mellor.*

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wish to have this kept open for all time, and if we get it at the price of 400 *l.* an acre we are tied down not to build upon it; it is always to be a place for public recreation, and it will cost us something like 200 *l.* or 300 *l.* a-year besides to keep it in order.

844. Mr. *Sandford.*] Do I understand you that the vicar has the power of disposing of more than his life interest in it?—He has the absolute power of selling any of these lands to the corporation of Rochdale only, not to any other person.

845. Under the Lands Clauses Act?—Yes.

846. Mr. *Beresford Hope.*] The income is to be re-invested?—Yes; there is an opening into this land, which the Committee will see here (*pointing to the map*), and it will cost us something like 2,000 *l.* to get a road made from this Manchester road to the other portions of the estate. However, I am instructed by the corporation of Rochdale to say, that inasmuch as this is for sanitary purposes only, yielding no profit, but continuing every year a loss to the town, they hope that the Committee will let them have it at a reasonable price.

847. Mr. *Powell.*] Which is the cheaper bargain, 500 *l.* an acre, or the sum which you are proposing to give?—It is about the same when worked out.

848. How many years' purchase do you allow for the 380 *l.*?—Twenty years' purchase would be 500 *l.* an acre.

849. But there was a sum of 380 *l.* mentioned here?—It is rather increased, because a portion of it is let at an increased rent, and we pay for that a higher sum.

850. Is that let for building purposes?—There are some houses on it.

851. Do you propose to pull them down?—I do not know what the corporation proposes with respect to them.

852. Mr. *Beresford Hope.*] Do the people of Rochdale practically use that ground now as a recreation ground, or is it shut off from them?—It has never been shut off; it is not fenced off.

853. Mr. *Potter.*] It has practically been a playground?—The children have played upon it; I do not mean to say that the vicar has not ordered them off, but it has always been open land; there is a footpath through it, and it is let now for farming purposes, grazing sheep, and so on.

854. Can you say what the expense of the road will be which the corporation will have to make?—It is a *sine quâ non* that we should make this opening, and there are some buildings upon it which will cost us something like 100 *l.* in addition.

855. To whom does that belong now?—It is all glebe, but it is under lease, and 30 years have expired.

856. Mr. *Powell.*] Is that provided for in these clauses?—It is in our agreement. I am satisfied that if I had to approach either the bishop or the vicar I should have got this land at the price named, but having to approach both those gentlemen, I could not manage it.

857. *Chairman.*] You said the Bishop of Manchester offered it you for a less sum?—I do not know, but the Bishop of Manchester has told me that whatever he does the Vicar of Rochdale thwarts, and the vicar tells me that whatever he does the bishop thwarts.

Mr. *John Molesworth,* called in; and Examined by Mr. *Newall.*

Mr. *J. Molesworth.*

858. Can you corroborate the testimony of Mr. Mellor, that the vicar was willing in 1863 or 1864 to sell these excepted lands to the corporation of Rochdale at the rate of 500 *l.* an acre?—Part of them.

859. The part which we are now endeavouring to procure?—Yes.

860. Do you concur with Mr. Mellor, and also with Mr. Smith, who gave evidence upon that point, that the conversion of those excepted lands into a legalised place of public recreation would be beneficial to the rest of the glebe lands?—If they were kept open and unbuilt upon.

861. Which is the effect of the clause?—Yes.

Mr. *Zachary Mellor*, called in; and further Examined.

Mr. *Z. Mellor.*

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862. Mr. *Powell.*] THE vicarage lands open out upon these lands, do they not?—They surround them.

863. *Chairman.*] You mentioned that you would have to make a road?—Yes.

864. And you thought it would cost you 2,000*l.*?—Yes; it is a very good property.

865. Will the making of that road improve the value of other parts of the vicarage lands or not?—Certainly it will; and so the Ecclesiastical Commissioners' surveyor says.

866. Mr. *Selwyn.*] Where are the other 13½ acres?—On this side of the road, going down to the river.—(*The Witness pointed them out on the Map.*)

Mr. *Joseph Hamilton Moore*, called in; and Examined by Mr. *Newall.*

Mr. *J. H. Moore.*

867. HAD you some conversation with the Bishop of Manchester sometime ago, in which his Lordship impressed upon you the necessity of these lands being purchased by the corporation for the purposes which they have in view?—Yes; I was Mayor of Rochdale from 1861 to 1862, and during that time (I cannot recollect the exact period), I had an interview with the Bishop of Manchester, and he specially named the circumstance that these lands ought to be kept open for the health of the town of Rochdale.

Mr. *Ferrand Dearden*, called in; and Examined by Mr. *Newall.*

Mr. *F. Dearden.*

868. ARE you a Churchwarden of St. James's, Wardleworth?—I am.

869. You have got up this petition (*handing one to the Witness*)?—Yes.

870. Is that a petition in favour of the clauses which I have read to the Committee?—Certainly.

271. Have all the parties who have any interest in this matter, as far as they are alive, or can be discovered, signed that petition?—As far as I can find them out.

872. Mr. *Selwyn.*] Have the surviving trustees signed it?—Yes.

873. All of them?—All of them.

APPENDIX.

PAPER handed in by Mr. *John Molesworth*, 15 June 1866.

LIST of ENDOWMENTS of CHURCHES in the Parish of *Rochdale*.

Name of Church.	Grant from the Vicar of Rochdale.	Grant from Ecclesiastical Commissioners.	Other Sources of Revenue.	Totals, exclusive of Grants from the Vicar.	
				Where Population exceeded 4,000 in 1861.	Population less than 4,000.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Saddleworth	- -	6 - -	119 14 4	- -	125 14 4
Todmorden	- -	- -	- -	127 - -	—
Littleborough	- -	- -	- -	183 12 -	—
Milnrow	- -	- -	- -	213 2 2	—
Healey	- -	- -	- -	- -	150 - -
Walsden	- -	- -	- -	- -	150 - -
St. James	- -	- -	- -	- Nil.	—
Smallbridge	- -	23 - -	62 18 2	85 18 2	—
Friarmere	- -	21 - -	58 10 -	- -	79 10 -
Dobcross	- -	33 - -	71 7 5	- -	104 7 5
Lydgate	- -	8 - -	133 17 10	141 17 10	—
St. Alban's	50 - -	- -	- -	- Nil.	—
Wardle	50 - -	- -	36 - -	- -	36 - -
Norden	50 - -	55 - -	- -	- -	55 - -
St. Martin's	50 - -	- -	50 - -	50 - -	—
St. Mary	- -	149 - -	71 - -	220 - -	—
				1,021 10 2	700 11 9
Spotland	- -	108 - -	62 18 2	170 18 2	

	£. s. d.	£. s. d.
To raise the nine Churches to 300 *l* a year each	2,700 - -	
Deduct existing Endowments	1,021 10 2	
		1,678 9 10
To raise seven Churches to 200 *l*. a year each	1,400 - -	
Deduct existing Endowments	700 11 9	
		699 8 3
To raise Spotland to	500 - -	
Deduct existing Endowments	170 18 2	
		329 1 10
To the Chaplain of the Cemetery		100 - -
To the Church of Calderbrook		100 - -
To the Church of St. Mary, Todmorden		150 - -
		3,056 19 11
Five new Churches, as soon as conveniently may be after the Glebe Lands come into the hands of the Ecclesiastical Commissioners, at 200 *l*. a year each		1,000 - -
	£.	4,056 19 11

MINUTES OF EVIDENCE

TAKEN BEFORE THE

SELECT COMMITTEE

ON THE

ROCHDALE VICARAGE BILL

WITH THE

PROCEEDINGS OF THE COMMITTEE,

AND

AN APPENDIX.

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